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Selected for "The Friend."

In Epistle from the Yearly Meeting of Friends, held in Philadelphia, to its Members.

Impressed with the serious evils resulting from the present unsettled and disunited condition of our religious Society, and painfully convinced that the innovations made on the doctrines and testimonies held by Friends ever since they were gathered to be a distinct people, have not only broken up the harmony that once existed throughout the body, but that they are also leading those who adopt them away from the Scriptural, self-denying religion promulgated by our forefathers, and assimilating them to the more outward belief and practices of other professors, we are concerned once more to address our fellow-members. It is our earnest desire not to fall short in the performance of our duty, so far as we may be enabled, to guard them from the dangers which abound, and to induce them, by living up to the requirements of our holy religion, to build upon Christ Jesus, the Rock of ages and foundation of many generations.

In the Address issued by our Yearly Meeting in 1868, some of the more important doctrines and testimonies held by Friends are set forth, and several of the pervasions of and innovations upon them that have crept into the Society of latter time, are pointed out and testified against. To this document we would again call the attention of our members, without reiterating what was then said respecting those innovations, nor the concern of the Yearly Meeting in relation to their existence and spread. But we may not shut our eyes to the fact that other and more mature fruits, springing from the same root as was then warned against, have been and still are being produced.

The fear then tenderly expressed relative to the character of many of what are called Bible schools, and their tendency to foster undue activity in things supposed to belong to the knowledge and spread of the gospel, has been confirmed and increased by the conviction, that while the teaching and study thus pursued, irrespective of the unfoldings of the Holy Spirit, often lead to a knowledge that puffeth up rather than edifieth, this has induced some to introduce into our meetings for worship that which they have thus attained, under the character of gospel ministry, and that this source of spiritual weakness is often painfully apparent.

The appointment of meetings specially for social prayer, predetermining in some cases what is to be prayed for, and the inducements held out, at

times, in these and other meetings, to engage individuals, or even the whole company, to go on their knees and utter supplications, also encouraging them to make what is termed open *confession and consecration*, or to recite their religious experiences; however they may be plead for as being practised among some other religious Societies, we are persuaded are fitted to awaken mere emotional excitement, rather than that deep, heartfelt, spiritual exercise which we believe an essential qualification for such engagements, and which, when experienced, is always the effect of the immediate operation of the Holy Spirit; and, therefore, that their tendency is to hinder the work of true religion in the heart.

The weakening, stumbling effect of a disregard of that plainness of dress and manners which, from the earliest days of our Society, has distinguished Friends from the community around them, becomes more and more apparent, as the door which it opens invites to departures from other of our Christian testimonies, and by the excuse it furnishes to the young or inexperienced—when those occupying conspicuous positions in meetings indulge in it—to comply with the vain fashions and customs of the world: thus giving evidence that the change has its origin in a desire to shun the cross, and escape the mortification of being thought singular or narrow-minded.

While believing that there is a making melody in the heart, and a singing thus with the spirit and with the understanding, we cannot approve or give countenance to the introduction of singing or music into our meetings for worship. As Friends cannot adopt a form of words prepared beforehand and committed to memory, to be recited in meeting as an act of worship, so we believe such productions cannot be rendered less objectionable by singing them; while by acting on the natural senses and feelings, vocal or instrumental music may deceive into the supposition that the solemn act of worship has been performed, when the right preparation of the heart therefor has been unfulfilled. The practice is one which, with the exception of a very few instances occurring among the early converts in its infancy, Friends as a Society have discarded ever since their rise, though within a short time attempts have been made to introduce it in some meetings.

Highly as Friends have ever esteemed the Holy Scriptures, and strongly as they have urged upon the members to make themselves familiar with their contents, yet we believe the practice of reading them in meetings for Divine worship is out of place; as not constituting a part of worship, and that it ought not to be sanctioned.

The introduction of these innovations among us has naturally led to a close association of many with members of other Societies, engaging with them in what is termed religious or mission work, and thereby the hands of such have become weakened, so that the testimony Friends are required to bear against a hiring ministry, and against a ministry that can fix its own time for preaching and praying on what subject it will

speak or pray, and what it will do or leave undone, at its pleasure, has been either greatly lowered or let fall to the ground.

Believing the practices referred to to be inconsistent with the principles of Friends relative to ministry, prayer, the exercises proper in our meetings for worship, and our not being conforming to this world, we feel bound to declare our disunity with them, whether practised by our own members, or by others coming among us, whose conduct or appearance set at naught these testimonies, as ever held by Friends. It is with sorrow that we have felt ourselves called at this time to refer to these departures, and in gospel love we would caution our fellow-members against giving them sanction. They are alarmingly tending to carry many back to the observance of the beggarly elements and ordinances out of which the Lord Almighty brought our forefathers; and we affectionately entreat those who may have been incautiously led into them, to give up a course which must disqualify them to unite in a consistent maintenance of all our doctrines and testimonies. We earnestly desire an increase of true gospel fellowship, and Christian concern to watch over one another for good; that so unity and strength may be increased "to stand fast in one Spirit, with one mind, striving together for the faith of the gospel."

While thus expressing our disunity with these changes recently brought into the Society, and affectionately warning our members against them, under a full belief that they are adverse to the Scriptural and spiritual principles which have characterized the profession of Friends, we are impressed with a clear sense that they are not the only causes of that want of the life and power of the religion of Christ which is too prevalent among us. It cannot be denied that many of our members are living much below the high standard of the profession they make as Friends. That through the blinding, benumbing influence of the god of this world, many are so engrossed with its cares, its lusts, its friendships, and its deceitful riches, as to be lukewarm and careless about the great work of the regeneration and sanctification of their souls; which can be effected only by the transforming, creative power of Christ, the living and eternal Word, through the instrumentality of his Holy Spirit. Our Lord hath plainly taught that the gate by which the way to heaven is entered is straight, and the way itself is narrow; that whosoever forsaketh not all that he hath, cannot be his disciple; and that he that taketh not his cross and followeth after Him, is not worthy of Him. These declarations of the Author of eternal salvation make it evident that all who are in earnest in seeking that salvation, must submit to the crucifixion of self, with all its deceitful lusts, and to renunciation of the pomps and vanities, the corrupt maxims and manners of the world, which is at enmity with God. The whole teaching of our Saviour inculcates that self-denial, humility, meekness, willingness to suffer for righteousness' sake, in short, holiness before the Lord, are inseparable from a thorough compliance with the terms of

discipleship, and that the struggle for their attainment, by the aid of Divine Grace, is obligatory on all who name the name of Christ.

This was fully recognized by those who were instrumental in the Lord's hand in first gathering our religious Society; and by close attention to the "discoveries of the Light of Christ, and unreserved obedience thereto, the faithful among them were enabled to perfect holiness in the fear of the Lord, and with the spiritual weapons of their warfare, to become mighty through God, to the pulling down strongholds of sin.

With these truths before us, though under a sense of our own frailty and imperfection, we would tenderly but earnestly press the query home on every member, how nearly he or she is living up to the terms of discipleship, and thus manifesting in life and conversation the fruits of the Spirit? This inquiry can be answered truly, only as we seek in sincerity to be searched by that Light which makes manifest, and shows whether our deeds are wrought in God, yea or nay.

We doubt not that the truth of the declaration of our Saviour, "Except a man be born again, he cannot see the kingdom of God," is freely admitted by all of us. It should, therefore, be the primary object of our lives to experience this new birth; which is "not of blood, nor of the will of the flesh, nor of the will of man, but of God."

(To be concluded.)

Selected.

Coney.

Heb. *shaphan*; *Hyaena sylvatica* of naturalists.

The Hebrew name signifies "the hider," and it is known in Southern Arabia by a similar name, "*thofna*," though in Palestine and Sinai it is called "*weber*." It must not be confounded with the rabbit, sometimes called the coney in England, for no species of rabbit is found in Palestine or Arabia. It was forbidden as food to the Israelites. "The coney because he cheweth the cud, but divideth not the hoof; he is unclean unto you." (Lev. xi. 5; Dent. xiv. 7). In Ps. civ. 18, we read: "The high hills are a refuge for the wild goats, and the rocks for the conies;" and in Prov. xxx. 24, 26, "There be four things which are little upon the earth, but they are exceeding wise. . . . The conies are but a feeble folk, yet make they their houses in the rocks."

The hyrax or coney is a very singular creature, standing quite alone in its structure and anatomy. Although no bigger than a rabbit, and clothed with fine soft fur, it is neither a ruminant nor a rodent, but is classed by naturalists between the hippopotamus and the rhinoceros. Yet in its habits and manners it is very like a rabbit. It has a round head, short round ears, a tail which is so short it can scarcely be detected at all; its fur is a reddish brown or tawny, with a single oblong pale spot on the centre of its back, and lighter on its belly. All over its body a few long black hairs stand out from the fur. Its incisor teeth are conspicuous, chisel-shaped, exactly like those of the hippopotamus. It has no claws, but the four toes of its fore feet and the three of its hind feet are furnished with tiny hoofs, shaped like those of the river-monster. There are only three species known; one in South Africa, another in Abyssinia, and the third the Syrian hyrax.

Some difficulty has been raised respecting the prohibition in Leviticus, where the coney is forbidden as food, though "he cheweth the cud," whereas it is not a ruminant at all. The Hebrew

word, however, merely means "to re-chew," and does not necessarily imply the possession of a ruminant stomach. But the lawgiver speaks according to appearances, and no one can watch the constant motion of the little creature's jaws, as it sits continually working its teeth, without recognizing the naturalness of the expression.

The habits of the coney are very accurately portrayed in the Psalms and in Proverbs. It does not, like the rabbit, scoop out a burrow for itself, but lives in holes in the rocks, where it makes its nest and conceals its young, and to which it retires at the least alarm. They are a feeble folk, and though they will attempt to bite when seized in their holes, yet their efforts are not very formidable. But their wariness is great. "They are exceeding wise." Being in some degree gregarious, they never feed without having sentries on the lookout, and on the approach of danger a short squeak from the lookout sends the whole party instantly to their retreat. F. K. Holland, who observed them in Sinai, writes: "Though I several times saw single conies in Sinai, I only twice came upon any large number together. . . . One, when crossing a mountain pass, I was startled by a shrill scream near me, but could see nothing. On my return in the evening, I approached the place cautiously, and saw eight conies out, playing like rabbits. I watched them for some minutes before they saw me. At length one caught sight of me, and immediately uttered its scream, and all at once rushed to their holes. On another occasion I saw about twelve out feeding at a different spot, but on neither occasion did I see any appointed guard. They had runs like rabbits leading some little distance from their holes."

The coney has been supposed to be very rare in the Holy Land, though common in Arabia Petraea. We, however, found it in many parts, and in some plentiful. It inhabits the gorge of the Leontes, in Northern Galilee, the Ladder of Tyre, south of the Plain of Phœnicia, the Wady Kurn, leading out of the Plain of Acre. It is extremely common in the gorge of the Kedron, from Marsaba eastward, and all down the west side of the Dead Sea. In all the places named we detected it ourselves. They are but a feeble folk, but in these districts the stony rocks are their refuge, and tolerably secure they are in them. No animal ever gave us much trouble to obtain. They are far too wary to be taken in traps, and the only chance of securing one is patiently to lie concealed, about sunset or before sunrise, on some overhanging cliff, taking care not to let the shadow be cast below, and there to wait till the little creatures cautiously peep forth from their holes. I had the good fortune to see one feeding in the gorge of the Kedron, and here to watch it as it sat at the mouth of its hole ruminating, metaphorically if not literally, while waiting for sunset. Our Arabs obtained several other specimens for us near the Dead Sea.

We got one with six and another with three young; and four seems to be the ordinary number at a birth.

They make a nest of dried grass and fur, in which the young are buried like those of a mouse. The flesh is much prized by the Arabs. We found it good, but rather dry and insipid, as dark in color as that of the hare. It is said in winter to feed only at noon, and at other times at dawn and sunset. We saw them at all times of the day, but mostly in the early morning, and in this respect they seem very closely to resemble the rabbit.—*Tristram's Natural History of the Bible.*

Sarah R. Grubb, in 1784, thus writes: "A multiplicity of concurring circumstances, past and in prospect, have of late deeply affected me: the spirit of Goliath rages from every quarter; its power I feel, the low state of the church is evident, and my own weakness stares me in the face * * * and though retirement is what above all things I would choose for myself, yet, if I apprehend myself called to service at all, it is the fervent prayer of my spirit to be preserved therein from the fear of man, and from doing the work deceitfully; nevertheless, the secret feelings of my mind seem to say to the seed, that 'bonds await you.' May we then possess ourselves in patience, and not fear in seasons appointed to contend for the truth."

I recollect Sarah L. Grubb in Birmingham Meeting, England, addressing the concerned Friends under the trials awaiting them (in the presence of the late Edward Ash) with strong emphasis, that it was not for them to say "a confederacy, to all them that say a confederacy," intimating that their strength would not lie in that, but their unity and strength lay in each simply attending to the Divine Monitor within; and although in our day it is to some exceedingly trying to sit-one of our meetings, where there is so much of the mere creaturely actings, yet things are not worse than when Elijah said, "I alone was left a prophet in Israel, and they sought his life to take it away." The Lord, in his own time, will raise up his own truth over all that which opposes it. It may be well to remember what is left on record concerning good old Jacob, when he had to meet Esau, how he wrestled even to the breaking of the day—he wrestled until he prevailed; as a prince he had power, and his name was called Israel, so that Esau fell on his neck and kissed him; but previously to this he was in a great strait and deeply humbled, which caused him thus to seek to his God.

Although I was educated in the so-called "Church of England," yet from my earliest recollections I was in the habit of retiring to secret places, there to wait in retirement before the Lord, who wondrously opened my understanding, and instructed me so that I believed that I might commune with God, Abraham, Isaac and Jacob did, and that he could reveal his will to me as he did to them, and thus revealing from time to time. I ventured to state my views to a preacher, he told me I was a Quaker, yet I knew nothing of them or their principles. So that it appears to me needful for all to wait only upon God, and as we are obedient to his manifestations, we shall grow in grace, and he will dwell in us and will guide us continually, and whatever may befall his church or people, it will be eventually overruled for his glory and their sanctification; and although many may fall, yet I believe he will lead others who seek him, and those testimonies, doctrines and principles which he led our fathers and mothers in the truth into, will be gladly upheld by his faithful followers. May all my dear Friends everywhere, especially the younger, not faint or grow weary in the truth, but stay themselves upon the "mighty God of Jacob," who will yet raise up, qualify, and send forth a loyal band, even as he did Gideon of old, who felt himself weak and unworthy, yet was eventually made the champion to lead the band which were made victorious to over-

come their enemies. May all "gird up the loins of their minds, be sober and hope to the end." S. C.

Orleans Co., N. Y., 4th mo. 8th, 1876.

Japanese Paper.

In Japan, paper finds a very wide field of usefulness outside of the commoner but perhaps more important applications, for writing, printing, wrapping and wall papers. The peculiar strength and toughness of Japanese paper fit it for many uses which would hardly be anticipated. Japanese paper hadkerchiefs, with which we are all familiar, are quite soft and pleasant to use, and at the same time nearly as tough as cloth; and from twisted strips of paper torn from these, an excellent string may be extemporized, really quite strong and serviceable.

In Japanese houses, paper not only covers the walls and ceilings, but is used on the light sliding doors which divide one room from another, and on the folding screens which protect from the too abundant drafts. Light wooden frames, on which a single thickness of paper is stretched, form the windows, admitting light but not sunshine, and air in plenty but not wind. These paper *shoji*, however, as might be expected, fail completely against rain, and must be supplemented by sliding to, or outside wooden storm doors.

Made waterproof with oil, paper serves for umbrella covers and rain coats, and in large sheets is used to protect baggage and merchandise.

In the form of an admirable artificial leather, it is used for pocket-books, boxes, &c.

An inferior pasteboard is also made from paper, which is sometimes used for boxes. Thin sheets of wood, however, cut by hand with a large plane, being both cheaper and better, usually replace this material.

Articles of papier-mache are common, but are usually disguised by lacquer, and can hardly be distinguished from ordinary wooden lacquer ware.

Japanese paper is usually made from the inner bark of the paper-mulberry, (*Broussonetia papyrifera*), and is always made by hand, and is therefore of necessity made in small sheets; the more common size, known as *hanishi*, being about nine and a half by twelve and a half inches, though both larger and smaller sizes are used to a limited extent.

The paper as generally sold is unsized, the thick india ink used for writing, rendering size unnecessary; but there is a special paper called *ro-biki*, or *blotorgani*, very thin and translucent, used for blank books, &c., which forms an exception to this rule. The size used in the manufacture of this paper, is said to be made from the bark of a species of Hydrangea, (*H. Poniculata*).

Paper is usually made in small villages, of which all the inhabitants are paper-makers, the town being devoted to this industry alone. Similar villages of potters, brass-founders, nail-makers and vermicelli manufacturers are quite common; having sometimes an assignable cause for their location in the abundance or cheapness of raw material, but usually placed without regard to the special fitness of the region, having been first established by some prince or *daimio* to suit the necessity or convenience of his little kingdom.

Although thus associated in villages, there seems to be little or no co-operation between the different paper-makers; each family or house being complete in itself, and carrying on the

manufacture in all its stages from the first manipulation of the raw material to the end.

The system of adoption, by which the imperial line and the families of the nobility have been continued for so many centuries, also extends to the families of these artisans. If the son of a paper-maker does not wish to follow the trade of his father, he seeks adoption in a family devoted to some more congenial line of business; and his father adopts another son. In like manner a celebrated sword-maker, having no son of his own, will continue the renowned name of his family, by adopting the most promising young blacksmith of his acquaintance.

In the paper-maker's family all share the work; men, women and children, from the old and decrepit grand-parent to his little grandson, a precocious boy five or six years old.

The paper-mulberry shrubs which supply the raw material for paper-making, are grown by farmers in the vicinity of these villages, on the borders of their rice fields, or on the narrow ridges of earth which divide one rice field from another, and very rarely on ground specially devoted to the purpose.

The Japanese paper, excellent as it is, does not supply all the wants of the people; and this account would be imperfect did I not allude to the manufacture of paper from rags, after foreign methods, which is now being conducted on a large scale in several parts of Japan. In Tokio alone there are three or more paper-mills, fitted with the most approved American and English machinery, and capable of turning out large quantities of paper. The Government consumes large amounts of foreign writing paper; the newspapers use foreign printing paper; and the educational institutions require, in addition to these, drawing paper, book paper, &c. All of these are now made in Japan; and it seems likely that the rude and expensive process of making paper by hand, which I have described in these pages, is soon destined to disappear before the power of machinery, which makes a better paper, at less cost, from inferior and less expensive material.

—Henry S. Monroe.

Selected for "The Friend."

The Theatre.—There are institutions and customs among us, countenanced, patronized, vindicated by Christian men and women, which are, in this respect, essentially heathenish and utterly revolting. Such an institution is the theatre. The theatre of to-day is the enemy of women. It looks back to heathenism, and, if allowed, would speedily carry us there. The woman who patronizes it or apologizes for it, assists in the degradation, and retards the elevation of her sex. And, for reasons palpable to all well informed persons, the same argument is justly urged, with steadily increasing force as years go by, against the dancing customs in vogue in modern society. Is it strange that the Christian church, whose work is so largely the elevation of woman, and which is dependent so largely on Christian womanhood for her success, lifts up, in all her branches, a uniform and stringent testimony against both the stage-play and the dance? The American Congress, soon after the declaration of Independence, passed the following resolution:—

"Whereas, true religion and good morals are the only solid foundation of public liberty and happiness:

"Resolved, that it be, and hereby is, earnestly recommended to the several States, to take the most effectual measures for the encouragement thereof, and for the suppression of theatrical

entertainments, horse-racing, gaming and such other diversions as are productive of idleness, dissipation and a general depravity of principles and manners."

Is it strange that Christian citizens, observing with alarm the growing laxity of morals, are striving to bring back the government to see the principles of that earlier and better time?—*Christian Statesman.*

Scientific Notes.

For "The Friend."

The Influence of Ammonia upon the Color of Plants.—If flowers, originally of a violet hue, are exposed to the vapor of ammonia, even much diluted, a greenish color appears. This change has been observed to take place when such flowers are exposed to tobacco smoke, on account of the small amount of ammoniacal matter which it contains. When exposed to the fumes of ammonia, blue, violet and purple flowers have been observed to change to a beautiful green, red-colored flowers to become black, and white flowers to turn yellow. The flower of the *fuscia* with white and red tints, was observed to change to yellow, blue and green. Flowers thus changed, when plunged into pure water, retained their new colors for several hours, but finally returned to their original hues. It is also stated that the flowers of the aster, which are naturally inodorous acquire an agreeable perfume under the influence of ammonia.

Laced Powders.—Within a few years various substances have been sold under this name; some of but very little value. On the highlands of Thibet, Tartary and China, the herdsman have for a long period been accustomed to burn a substance inside their tents, in order by its smoke to protect themselves against the clouds of gnats and mosquitoes which infest those countries at certain seasons. This substance, it is stated, is derived from the *Pyrethrum carneum* and *P. roseum*, two plants growing wild in the Caucasus, and also largely cultivated there. Another variety has lately been introduced which is believed to be more powerful in its effects than those above mentioned, and consists of the flowers of the *Pyrethrum cinerifolium*, a plant growing wild in Dalmatia. The insecticide properties of the *Pyrethrum* (a genus of the Composite), appear to reside in the discoid portion of the flower, which, in the case of the Dalmatian species, is larger than in the others, and it is only when dried that they become fully effective. The "powder" should consist only of this portion of the plant.

Fish Raising.—Within the past few years, much attention has been given to this subject, and in several of the northern States, Commissioners have been appointed for the purpose of fostering the preservation and cultivation of our valuable food fishes, and the introduction of other species from distant points. There is also a Commission under appointment by the United States Government.

In Pennsylvania, the State Commissioners report that the introduction of California salmon has proved a success, and that they believe that in a few years, both the Delaware and Susquehanna will abound with this fine fish. Considerable effort has also been made to introduce the salmon trout into the rivers of Pennsylvania; 67,500 of the young having been distributed for this purpose.

In 1875, the United States Fish Commissioner, distributed a large number of young

shad, artificially hatched, to several of the larger rivers of the country, including the Mississippi. These were hatched at an establishment under the care of James W. Milner, near Holyoke, on the Connecticut River, whence about 2,000,000 young fish were turned into the Connecticut, and 1,370,000 distributed to other places; so that the waters of nearly every State east of the Missouri River it is hoped will be benefited thereby. By artificial hatching, it appears that a much larger proportion of the eggs perfect, than when they are subjected to the often adverse conditions of our streams. In the latter case it is estimated that not more than one egg in a thousand produces a young fish capable of providing for itself; but in the former, there is a probability that one thousand eggs taken, nine hundred at least will become perfect fish. Experiments made at the shad hatching establishment on the Susquehanna River below the Columbia Dam, show that an average of about 18,500 eggs may be obtained from a single fish.

The New York State Commissioners in making their Seventh Annual Report state, that in 1874, 5,000,000 young shad were hatched and turned into the Hudson River, and that the yield of mature shad has shown a steady increase from year to year. Larger hauls were made in 1875 than had been known for many years, and the fish appeared to be everywhere more abundant than formerly. The abundance of this fish in our northern rivers during the present season may be, in part, owing to the cold of the late spring, which no doubt prevented them from visiting our southern rivers in their usual numbers. The increased yield of the fishery, was accompanied with a reduction in the market price, which was considerably less than the average of the past few years.

Among the subjects which have engaged the attention of the Commissioners, are the introduction of shad into the great lakes, the increase of the black and Oswego bass, and the propagation of the white fish, salmon-trout and grayling. The N. Y. Commissioners propose, in addition to the above, to pay particular attention to the raising of brook trout by artificial means, and hope by their extensive arrangements to be able to supply a certain quantity of the spawn of the young fish of this species to almost all applicants. Steps have been taken to introduce the shad and salmon into the lakes of Minnesota and Vermont, to stock the waters of New Hampshire with whitefish from Lake Champlain, and to increase the propagation of the shad, the striped and black bass, and the California salmon in the waters of Virginia.

The value as food of the product of our rivers and lakes, may be estimated from the amount annually consumed in the city of Washington, as reported by the Inspector of Marine Products of that city. By this table it appears, that in 1875 there were brought to that market 464,215 shad; 1,674,445 herring; 557,203 " bunches of fish;" 1,240 sturgeon; weighing in all 7,002,049 pounds. The greater proportion of these were derived from the Potomac and lower parts of Chesapeake Bay.

Ready Methods of Obtaining Cool Water.—In Australia a large bucket made of sail-cloth or stout canvas about four feet high and ten inches in diameter is filled with water, covered with a thick piece of flannel, and hung up

under a tree or elsewhere in the shade. The constant evaporation in that dry atmosphere, which is increased when there is a breeze, reduces the temperature of the water so that it becomes very appreciably lower than that of the surrounding air. For a long period vessels of porous earthenware have been used in India for the same purpose.

LOOK UP.

Selected.

When sorrow's dark and heavy pall
O'er spreads thy hopes, brightening all,
Look up.

When stung by sin, and vexed by fear,
And the Avenger draweth near,
Look up.

When weary of the inward strife,
And longing for that "higher life,"
Look up.

What though the sky is robed in night?
The darkest hour precedes the light!
Look up.

When Pisgah's height thy feet shall tread,
And circling glory crowns thy head,
Look up.

If all is dark, or all is light;
Live thou by faith, and not by sight;
Look up.

By sorrow be thy patience tried,
And let thy joy be sanctified;
Look up.

Selected.

ALL THINGS PERISH SAVE VIRTUE.

Sweet morn—so cool, so calm, so bright,
The bridal of the earth and sky,
The dew shall weep thy fall to-night,
For thus must die.

Sweet rose—whose fragrance none I crave,
To glad my sense and joy mine eye,
Thy root is ever in its grave,
And thou must die.

Sweet Spring—so full of shine and showers,
It makes the weary spirit sigh,
To think, with all thy herbs and flowers,
That thou must die.

And all the bright and glistening train
Of stars that stud the deep blue sky
Must they all perish—none remain
To glad the eye?

And vales, and fields, and rushing streams,
And mountains that invade the sky,
Are they as baseless as our dreams?
And must they die?

And all that's beautiful and fair
On Nature's face—love's melody,
That makes sweet music of the air,
All—all must die!

And man, frail form of senseless clay,
Tho' now his glance is proud and high,
Perchance upon this passing day
He too may die!

But the bright soul?—that, shrined within
The quenchless light in mortal form—
Tho' dimmed by misery and sin,
Defies the worm.

When all the stars shall fade away,
And suns in their own blaze expire,
And trackless comets cease to stray
With wand'ring fire,

The soul shall ever live, nor know
The lapse of time, but dwell on high,
And share—in endless joy or woe—
Eternity.

—Powell.

"You may not see the purpose
Why your hearts are pierced and riven,
But with a firm undoubting trust,
Look ever up to Heaven."

Daniel Bowly, Jr.

[An esteemed correspondent in Ohio writes: "Having recently read an account of Daniel Bowly, Jr. in 'Piety Promoted,' volume third I thought there was much contained there suitable for the present time, when the mind of so many amongst us seem taken up with the pleasures of this world, together with the eager pursuit after its treasures.

I felt like calling attention particularly his remarks on the favor he considered it to be a member of our Society; also on attending places of diversion, the encumbrances or fatigues of business, plainness of dress, &c. If the editors see proper, I should like to see it placed before the readers of 'The Friend.' Eighth mo. 3d, 1876.

Daniel Bowly, Jr., son of Daniel and Sara Bowly of Cincerester, Gloucestershire, was a young man possessed of a good understanding and an amiable disposition; the pliability of which, together with an employment which frequently exposed him to temptation, promoted, though it did not sanction, a wide deviation in conduct from those religious principles in which he had been educated. On this deviation he became fully sensible in the course of a long illness; which he often acknowledged to be a mercy from that divine Providence, whose fatherly care had many times preserved him from sudden death when unprepared.

In the commencement of the disorder, which proved a consumption, his mind appeared to be deeply affected with the danger of his situation, though he then expressed but little of his feelings. As his weakness increased he remarked how exceedingly awful the prospect of the final change appeared; and he earnestly desired that he might know a fitness for eternity, and that when the time came, the Divine Presence might be near. His past conduct, he said, had been very erroneous; but that his supplication for forgiveness had, in his illness, been attended with such sweet refreshment, that he hoped it might be according to his desires. At other times, his sins appeared so great that he could hardly entertain a hope it would be well with him. "What can be expected," said he, "from a death-bed repentance? That is a time when all would gladly be saved. There will not probably be an opportunity given me of proving my sincerity, by an amendment of life; so that men may doubt it; but the omniscient Being knoweth how far I am sincere, and I hope, if it really be so, it will be accepted by Him; yet there is nothing equal to a proper dedication of time in health."

Another time, he said, "I hope the Almighty will forgive my sins. It is mercy alone that can save me, who have devoted so much of my life to business, and the amusements of this world; pleasure as it is generally called; but it is a strange sort of pleasure. It is pain, I feel it pain."

In another opportunity, he said, "What I have to deliver, is from a prospect of the awfulness of death, which in a short time will be my lot. Mankind in general are certainly under strong delusion; yet how kindly the Almighty condescends, from time to time, to give a degree of his light and help! But man may outlive this day of grace, which, through the merciful mediation of my dear Saviour, is now extended to me."

At another season, appearing much dis-

For "The Friend."

"Woman's Rights."

An autobiography of Ann Gilbert has recently been published, giving some interesting particulars of the life and character of this sensible and intelligent woman, who, with her sister Jane Taylor, has been widely known in this country, particularly among the youth, as the authors of "Original Poems." Accustomed to judge for herself in regard to the movements agitating the community in which she moved, she by no means approved of that which had for its object the admission of women to the elective franchise, and in reply to an application on the subject, she wrote the following characteristic letter.

"To Ann Knight, in reply to several papers advocating the rights of women, particularly to the elective franchise.

Dear Friend:—I have looked over the papers forwarded to me this morning, and cannot say that I accord with the views there advocated. On many grounds I think them untenable.

I believe that if half every family—observe, not half of the community (and there, perhaps, lies the practical mistake) for that might be a *class* only; but that if *half of every family* is honestly represented, the rights of the whole will be, in fact, as well secured as by any other arrangement. There will be, I think, as much justice, with perhaps less dissension—discussion which might affect domestic happiness—together with a much less cumbersome machine to manage.

Nature seems to have settled the question *a priori*. We have not lungs; we have not courage; we have not time for it (to say nothing of interruptions, which might happen inconveniently during the sittings of Parliament.) And modern science says, further, that the *division of labor* is the great secret of order and progress. So long as houses have insides as well as outsides, I think the female will have enough to do, even, I might almost say, irrespective of the numerous demands now making upon her by benevolent and religious societies. To these she does feel it her duty to attend; but they make a large addition to 'woman's work,' as understood by our grandmothers; still, with a warm heart and managing head, much of this sort may be accomplished, but it seems to me to form the boundary line of her out-of-doors business.

In doors she may do much, even politically—that is, I should say, it is her duty to instil principles into her children—principles affecting all the great questions—Freedom; Slavery; Justice; Humanity; War; Monopoly; Private Judgment; Voluntaryism, with as many more as may be thought of—and supposing she do all this well, wisely, effectively; and see to it at the same time, that dinners come *secundum artem*, that shirts have buttons (and buttons shirts.)—that everything, in short, within the homestead is done decently and in order—she will have, to my thinking at least, enough to do!

You adduce Scripture, and suitably applied, we all bow to its authority, but not misapplied. 'The righteous is bold as a lion,'—certainly—and as a general truth, has no need to fear what man can do unto him, but if applied to women, it would be plainly confronted by other passages especially intended for our own guidance, in which 'shamefaced-

ressed, he desired his sister to read a chapter in the Bible to him; after which he broke forth in earnest and pathetic exhortation to those present, to prepare whilst time and health were afforded; saying, that a little encouragement, during the reading, had been given for himself; and that he believed it was for some one present he had been so tried; adding, "I long that my friends would begin the work of religion in the life of it, for if the first offers are slighted, oh! how does the visitation deaden on the mind! It appears to me as though my own redemption is now nearly completed, and that I may be detained here, or the good of others; and I hope if there be anything to be done, the Almighty will enable me to do it."

He also said, "How comfortable would it be to meet my relations in that state of happiness, where I believe a residence to be preparing for my soul! I believe the Almighty retains me here as an example of his great mercy, and as a warning to some; but I earnestly entreat none will depend upon the same singular act of mercy. All the friendships of his world must be given up; and, if the mind be not illuminated with an immediate proof of the presence of our dear Saviour, yet it should be resigned, and prepare itself for the reception thereof, by a surrender of everything which does not appear consistent with state of preparation."

One time, speaking of trade, and that he seemed glad he had done with it, he said, "I hope I am not hardened or insensible of my state. I have earnestly supplicated for repentance, and have sometimes experienced something like touching the hem of the garment; but not quite so neither, as that was fully efficacious; but this lasted only for a time, and I seemed again left. In the forecast of my illness, a few times I asked for recovery, if consistent with the Divine will; with desires to be strengthened to lead a different life from my past; and to serve that good master whose doctrines I have, as it were, trampled under foot; but I have since seen the favor it may be to me to be taken from such a trial."

He said also, "What a favor it is to be members of our Society! Its rules forbid nothing that is good for us. How earnestly do I wish my near connections, in particular, may keep to the truth! Though the path may appear hard at first, yet as they follow their Leader with a single eye, it will become more easy. There may be times of withdrawing of the Divine Presence, and then the enemy will seek to enter; but by earnest supplication, preservation will be granted, and at times a comforting foretaste of future happiness; and the prospect of getting every day nearer to such an incomprehensible reward, is a favor beyond expression."

"How little satisfaction results from a life of pleasure, attending places of diversion, &c. Ah, the disappointments such meet with! I believe bitter portions are often their lot." He observed how he had been struck, when at those places of amusement, with a conviction that he was far more blameable than his companions, who had not so guarded an education; that, however innocently some of them attended, it was not so with him.

Embracing one of his brothers with great tenderness, he desired him to attend to what he had said, which was not in his own will; but, he believed, through the Spirit of Christ,

who in his unspeaking mercy had made of him such an example. He exhorted his brother and sister to endeavor to train up their children in the right way; as it is from the rising generation an advancement in society is to be expected. He remarked the many memorable instances in "Piety Promoted," of children from nine years old to fifteen and twenty, appearing in public testimony in meetings; and he said, he thought the care of children a great trust; but that the reward would be answerable, if rightly discharged. He recommended beginning with them as soon as their minds opened; and not plunging them into business at too early an age; and he remarked the great preference due to religion before earthly substance.

One morning, inquiring if it were not the meeting day to-morrow, and being answered in the affirmative, he said, "I almost long to go. How pleasant is the thought of being retired there from the world, when the general of the people are in the height of its engagements!" How foolish and unwise are men who are bartering their souls for gold, paltry gold! The too eager pursuit of it is a great hurt to some of our Society. If I were to revert, and found business stood in my way to peace of mind, I think I would give it up entirely; or do but little, and live accordingly. What signifies grandeur or curious food? The taste goes no farther than the mouth, then it is over. If some men heard me talk thus, they would think me foolish; but in this I am wise, and know what I say."

He advised young men not to spend their time unnecessarily at inns, but rather to go to Friends' houses, where he thought they would be welcome. He had, he said, thought otherwise; but that in the liberty he then felt, he could go to any Friend's house.

"I believe," said he, "the hope which I have, will continue with me to the end; yet the enemy is very busy, and would persuade me I have nothing to do with the kingdom of rest; but that is his temptation, and I must pray for patience; for I think the prospects I have had from time to time cannot be delusion."

A Friend asked him how he did, he replied, "I am very weak, but I hope I shall be willing to bear everything the Almighty may be pleased to lay upon me, so that I can but just get within the gates of peace." At another time, he said, "I wish I had served my dear Saviour in my health. Oh he is a kind master. How much time have I lost! how distressing must be the situation of those who are sleeping the sleep of death, until the last trumpet be sounded in their ears!"

Several Friends being in his chamber, one evening, he spoke of that wonderful gift dispensed to all, even that Holy Spirit which manifests our duty; and he recommended an immediate compliance with its discoveries; "For since," said he, "these illuminations are not at our command, it is very unsafe to trifle with them, by giving way to the suggestions of the enemy; but rather resign whatever may be called for," adding, "Can we not return a part to Him who gave the whole? What if it deprive us of a few luxuries? We can have but food and raiment; which only differ a little in kind between rich and poor."

(To be continued.)

ness, 'subjection,' 'meek and quiet spirit,' the 'inquiring of husbands at home,' and many such like are *enumerated*, as their virtues; and in describing their *sphere*, a very different course is assigned to them.—'To guide the house,' 'to bring up children,' 'to entertain strangers,' to descend to the humblest kindnesses,—are marked out for them by apostolic authority. It appears to me, therefore, that whenever Scripture legislates for us specially, it speaks in direct opposition to the views you advocate. I do not think they would comport with the design of our creation, or with actual, undeniable, unavoidable duties; I think they would subvert the wise result of experience in the division of labor, so necessary to the working of all great machineries; and I think after all, that we should not be a whit the better for women's interference!

Of course, I believe that there are both wise women and foolish men, but these terms do not divide the sexes. Generally speaking, if wise, we are not the *wisest*—on a large scale especially,—though perhaps on a small one. But the hand cannot say to the foot, 'I have no need of thee,' each is best about its own business; and unless we could regard women as likely to make, not only able statesmen, but the *ablest* of the two, all we could plead for would be an admission into their councils; and there large committees are always, I believe, less effective than small ones. The fewer that can manage a business the better; and as Governments do not take upon them to make laws for us *as women*, but only as 'all one concern' with the men, we may, I think, without anxiety, consent to 'share and share alike,' with the law-makers.

These are at least my opinions, and even if incorrect, I have not leisure to remodel, or further defend them. You have stated yours at length, I mine briefly, and if either is unconvinced, we should not perhaps effect much by saying more. I do (woman though I am) feel a lively interest in great rights and wrongs, and rejoice in the belief that ultimately *wrong* will have the worst of it. We are going forward, but I should not expect much advantage from taking the other half of every fisside into the quarrel. My left hand has much to complain of—never either fields a needle or holds a pen. But I don't find myself injured by this partial arrangement; one has the work, the other the needle, and so I manage between them.

Will you excuse me for having spoken thus freely? I think yours is a false movement, and thus far I put in my protest against it. Believe me, yours frankly,

ANN GILBERT."

Most Fragrant on Poor Soil.

"Mignonette, sweet, large, flowering, * * most fragrant on poorish soil."

The seed paper was laid down; the thoughts suggested still kept us company.

The lives of those most fragrant in good deeds have not all been spent amid the flowers of luxury, and beneath summer skies of prosperity.

We remember the benignant, serene expression of an aged lady whose countenance we loved to look upon, for it was illuminated with a contented earth does not give.

On better acquaintance it was found that she had trod a thorny path, but the rugged way led to the Hills of Peace.

And so it is on every hand; not the petted children of fortune, but the sons and daughters of trial and hardship, grow strong and useful and happy.

Turning from the analogy of nature to the book of Revelation, we find it written, "In the world tribulation; in me, peace." Yes, and the "tribulation worketh patience, and patience experience, and experience, hope." And oh, how blessed is that hope!

Then we can look up, even through blinding tears, and thank God for taking away a joy, dread though it was, to give in its stead a higher blessing. The foretaste of the bliss to come, and the sweet peace within, which neither time nor change can mar, are better than earth's brightest blossoms.

The lives of those who gain and keep the spiritual heights, are fragrant indeed. They are qualified to lead others along the upward way which they themselves have trod. They can sympathize and encourage in conflicts and temptations, for they know the trials and victories.

We can lead upward only as far as we ourselves have ascended. Then, Christian, let us not be discouraged "because of the way"—for strength is gained by trial and hardship, and thus the Master may be fitting us for his service. The poor soil of our lives may yet bring forth blossoms in the desert—blossoms which may be fragrant and fair when we have passed—

Beyond the smiling and the weeping,
To love, rest, and home.

Nat. Nap.

For "The Friend."

The Sioux War.

It is cordial to observe that here and there throughout the community voices are raised by intelligent and thoughtful men, against this (to say at least) unnecessary war, which is now being waged against those Indians. The following remonstrance by H. B. Whipple, Episcopal Bishop of Minnesota, contained in a letter to the President of the United States, is entitled to special consideration on account of the standing of the writer, and his acquaintance with the subject of Indian wrongs. The following is an abstract of the letter as published in a recent paper.

"THE INDIAN PEACE POLICY.

We have entered upon another Indian war, which I fear will be one of the most memorable in our history. Thousands cry for extermination. I yield to no man in my sympathy for the brave men of the border—for the brave soldiers; yet for every life lost in such a war the nation is guilty, which for one hundred years has persisted in a policy which always ends in massacre and war. Every friend of the Indian owes you a deep debt of gratitude for trying to give us a better policy. The so called peace policy was commenced when the Indian tribes were openly hostile or sullen and turbulent, and was a marvellous success. Its only weakness was that the system was not reformed. The nation led 300,000 men living without a vestige of government, without personal rights of property, without the slightest protection to person, property or life. We persisted in telling these heathen tribes that they were independent nations. We sent out the bravest and best of our officers, men whose slightest word was as good as their bond. We sent them because the Indians would not doubt a

soldier's honor; they made a treaty, and pledged the nation's faith that no white man should enter that territory. The Executive and Senate ratified it, and it was in all provisions the supreme law of the land. violation of its plain provisions was an act of deliberate perjury. In the words of General Sherman, 'Civilization made its own compact with the weaker party; it was violated, but not by the savage.' It was done by a civilization. The treaty was approved by the whole nation. The whole world knew that we violated that treaty, and the reason of the failure of the negotiations of last year was that our own commissioners did not have authority to offer the Indians more than one-third of the sum they were receiving under the old treaty. The peace policy has never been understood by the people. They suppose it has some vague plan to give immunity to savages who commit crimes, when the first thing which the friends of the Indians ask is law to punish crime. The peace policy was a success until our faith was broken. It was difficult to find men fitted for this work who would go to a distant agency upon a salary of \$1500 a year but many of the best men in the land had done this work, and been rewarded by leading many of the Indians to Christian civilization. I have feared to have the Indian Bureau changed to the War Department, because that would be a condemnation of the peace policy. My conviction is that the Indian Bureau ought to be an independent department of civilization, with one of the best men in the nation at its head. If this was done, and then gave to the Indians the protection of law, personal rights of property, a place where they can live by the cultivation of the soil, required to labor; if provided with necessary aid in the work of civilization; if Christian schools were protected and pledged faith kept sacred, we should solve the Indian problem and bring upon ourselves the blessings of God. I sometimes almost despair, and then I think it is so plain, the people will see. Here are two pictures—on one side of the line a nation which has spent \$500,000,000 in Indian wars; a people who have not 100 miles between the Atlantic and the Pacific which has not been the scene of an Indian massacre a government which has not passed twenty years without an Indian war; not one Indian tribe to whom it has given Christian civilization, and which celebrates the Centennial year by another bloody Indian war. On the other side of the line there is the same greedy dominant Anglo-Saxon race and the same heathen. They have not spent one dollar in Indian wars, they have had no Indian massacres. Why? In Canada the Indian treaties call these men 'Indian subjects of her majesty.' When civilization approaches them they are placed on ample reservations, they receive aid in civilization, they have personal rights of property, they are amenable to law and protected by law; they have schools, and Christian people delight to give them their best men to teach them the religion of Christ. We expend more than \$100 to their \$1 in caring for Indian wards. Will you pardon me if I suggest a plan which may obviate some of the evils, until Congress provides a remedy? 1. Concentrate the Indian tribes. Place all of the Indians in Minnesota on the White Earth reservation; the Indians of New Mexico Colorado and Sioux, in the Indian Territory; the Indians of the Pacific coast upon two re

II. Whenever an Indian, in good faith, gives up his wild life, and begins to live by labor, give him an honest title by patent of 160 acres of land, and make it inalienable.

II. Provide government for every Indian tribe placed upon a reservation. There are forty reservations where the plan could be inaugurated at once. As it is now the civilized and Christian Indian is pitifully helpless. I can count one hundred murders by Indians which have taken place in Minnesota in seven years, almost uniformly while under the influence of "fire-water," furnished in violation of law by white men. I do believe that a just and humane policy, worthy of a great Christian nation, will save our poor Indian wards, and bring us the blessing of God."

THE FRIEND.

EIGHTH MONTH 19, 1876.

We have received a copy of the printed minutes of the late session of Canada Yearly Meeting; and also some information respecting its proceedings, from a private source.

The meeting of Ministers and Elders on fifth-day, the 29th of Sixth month, was thought to be attended with a degree of that holy solemnity which is the crown of our assemblies; and valuable counsel was expressed by some Friends present. At this sitting Eliza Brewer returned the minute ranted her last year, to visit the meetings of Friends in England and Ireland, with information that the service had been performed to the peace of her own mind.

At a subsequent sitting of the same body, held on Second-day, the subject of reading the scriptures in meetings for worship and singing in them, was introduced, and objections to those practices pointed out; but to this concern to maintain the original principles and practices of the Society, considerable opposition was made by some visitors from other Yearly Meetings, of whom nineteen were in attendance with minutes.

In the general Yearly Meeting on Sixth-day, in addition to other business of that sitting, the London General Epistle was read, and directed to be printed for circulation among the families as heretofore. A proposition was made to hold "Devotional Meetings," and after some discussion, the same conclusion in regard to them was arrived at, as last year, viz., that they should not be considered as held under the authority of the Yearly Meeting.

On Seventh-day, the Representatives proposed Adam Spencer (who had before served the meeting in that capacity) as Clerk, and John Wright as Assistant Clerk; these nominations were approved. A committee was appointed to consider the propositions respecting a Conference of Yearly Meetings, appended to the epistles from Western and Indiana Yearly Meetings. As these propositions have frequently been referred to of latter time, we reprint the postscripts containing them.

"From Western Yearly Meeting.—On the reading of the correspondence of the several Yearly Meetings, this Meeting has again been introduced into prayerful and fraternal interest and sympathy, for all that bear our name, and especially for the Yearly Meetings on the

American Continent. We are again impressed with the necessity of a General Conference, by delegates from the several Yearly Meetings, to take into consideration and endeavor to reach conclusions upon such subjects as concern the general welfare of our Society, and to meet at such time and place as may be agreed upon during the course of its consideration by the several Yearly Meetings."

"From Indiana Yearly Meeting.—The proposition contained in the epistle from Western Yearly Meeting for a conference of committees from all the Yearly Meetings on the general interests of our religious Society was not concurred in by this Meeting, but in consideration of the condition of Friends in Philadelphia Yearly Meeting who are in harmony with their brethren of other Yearly Meetings, we have thought best to appoint a committee to unite with committees of other Yearly Meetings, in considering what can be done in reference to them."

At a subsequent sitting, the Committee on this subject reported, "We are united in the judgment, that way does not open to recommend the Yearly Meeting to take any action in the premises," which report was approved.

The summary answers to the Queries, evince a degree of honest care in the Subordinate Meetings, in drawing up their replies; thus, there is an acknowledgment in one instance, in speaking of behavior in meetings, of "want of due regard for the feelings of others," and in another part, of "a lack of love, arising from a want of unity in sentiment." We are glad to find it stated (though with some exceptions), "Friends endeavor to train up their children, and those of other Friends under their care, in the principles of the Christian religion as proposed by us, and in the plainness and simplicity of dress, language and deportment which it enjoins; and are good examples in these respects themselves."

The minute of advice adopted, was as follows:—"The evidences of a want of faithfulness to Christian principles, as brought to view in the answers to the Queries, introduced the meeting into deep exercise, and much good counsel was imparted, tending to stir us up to greater care and watchfulness in reference to ourselves to the motives that lead to actions. To be concerned that our hearts are made right with God, and that all our relations with Him and with our fellow-men may be according to his will. That our minds may be so imbued with the love of God, as to do honor to his name at all times, and that we love one another with a pure heart reverence. To be exercised with that charity that suffereth long, and is kind. We were feelingly exhorted to seek after, and come to a clear understanding of the profession we are making of our principles, and the testimonies that are an outgrowth of them; and that we maintain a walk consistently therewith. May we be concerned to train up our children in the way they should go, in right principles and practices. To provide for them suitable reading, to exercise a religious care in the selection of books for their use, and as a prominent means to the great end in view, to inculcate in their minds a knowledge of the Holy Scriptures; to be diligent in the private and daily reading of them in our families, to improve those opportunities according to the will of God, whether it be in silent or vocal prayer, in counsel or instruction, in

which we shall have good hope in His blessings.

"A caution was expressed, that we keep to the strictly medicinal use of intoxicating drinks, that the use be not abused. A concern was also expressed in reference to the use of tobacco. In sympathy with those who use it, in the difficulty of abandoning it, were they counselled to seek for Divine aid in the matter. Particularly, were the young advised to avoid the use, in order that there be not a succession of those who use it.

"May all Friends maintain a just and upright dealing with their fellow-men.

"May we accept the exhortation to repair the wall in our appointed place, and maintain the watch over against our own houses; may we not turn aside to solace with the enemy, but maintain first principles, so as to know, more and more, the salvation that God doth appoint for walls and for bulwarks."

The Boarding-School Committee reported, that they had accepted as a new site for the school house, a grove and hill containing ten acres, which had been purchased by private subscription. They had made a contract for the erection of the building, for the sum of \$24,300, to be completed by the 1st of First month next. The contractors were reported to be proceeding rapidly and satisfactorily with the work.

The statistical reports showed, that there were 26 meetings and 1,546 members belonging to the Yearly Meeting. The children of school-age numbered 278.

The meeting closed on Fourth-day afternoon, 8-venth month 5th; the concluding minute being as follows:

"Having finished the business that has claimed the attention of the meeting, under a renewed sense of the Lord's sustaining power and help in these truly solemn engagements, we separate, proposing to meet again at this place, at the usual time next year, if the Lord permit."

In the present number we reprint the Epistle to its members, issued by our late Yearly Meeting, which briefly but forcibly restates and affirms the views of Friends in regard to several of our important testimonies, and tenderly invites and encourages all to the faithful and fearless support of the original doctrines and testimonies of the Society before the world. We consider it a noble testimony for the Truth, and particularly appropriate at the present time, and desire that its Christian advices, admonitions and entreaties may be widely known and observed.

We take occasion at the opening of a new volume to remind our contributors that communications intended for its columns should be accompanied by the name of the Friend who forwards them.

SUMMARY OF EVENTS.

FOREIGN.—The London Times publishes a dispatch from Paris saying the English programme of non-interference in the eastern question which was sanctioned by the Powers after the failure of the Berlin memorandum is the basis of the subsisting harmony. The signal for mediation therefore can and ought to come only from England. She is the arbiter of the moment when the struggle is to be considered finished and mediation may be successfully proposed. As yet it is certain that

England does not think the moment opportune, and no other Power will take the initiative.

Benjamin Disraeli is about to be raised to the House of Lords, with the title of Earl of Beaconsfield. He closed the debate the evening of the 11th inst., defending the government in the course pursued by it in regard to the intervention in European Turkey, and this it was believed would be his last speech in the British House of Commons. The leadership of the Conservatives in the House of Commons will probably devolve upon Sir Stafford Northcote, the present Chancellor of the Exchequer.

The Dory Centennial, the minute vessel which sailed from the United States for England, was in sight of Ireland on the 9th inst., on the 13th Capt. Johnson landed in Wales for provisions, and then proceeded towards Liverpool.

Queen Victoria held a council at Osborne House, Isle of Wight, the 12th inst. She there delivered the seal of the office of the Lord Privy Seal to Disraeli. In spite of statements to the contrary a Ministerial crisis exists in Spain. The return of ex-Queen Isabella bodes no good. The removal of members of the Cabinet which took part in the revolution against her is contemplated.

A Berlin dispatch announces the conclusion of an offensive and defensive alliance between Germany and Russia.

Madrid advices report that throughout Spain the legislature is heavily hilled, nothing like it having occurred since 1800. Many farms in the neighborhood of the straits, and in Andalusia the grape vines have been seriously injured.

President MacMahon, of France, has liberated 161 more of the Communist prisoners.

Dufaire has been chosen as a Vice Senator of France, in place of Casimir Perier, deceased.

Both Chambers of the Assembly were prorogued *sine die* on the 12th inst. by a decree of President MacMahon. The municipal bill finally passed both branches with much unanimity.

The following announcement has been made public in the U. S. Subscriptions will be opened on the 22d of August for an undertaking with a capital of \$6,000,000 to establish and work a new telegraph cable between Paris and New York. The government has granted to Payer Quetier the right to establish this communication.

A war was outrages in Bulgaria having been severely commented on in the British Parliament and in the London Times, an official statement was made in the House of Commons by one of the Under Secretaries of the Foreign office to the effect that the Porte had been remonstrated with on the subject on behalf of the British government; that the atrocities had ceased, and that punishment was being inflicted on the perpetrators.

Two powerful Turkish armies are now marching through the heart of Servia almost unopposed, and it is said that Servia, despairing of a successful issue of the war, has concluded a truce, and meditates in favor of peace. The *Standard's* Berlin special says the Porte has positively declared its willingness to negotiate for peace whenever the powers are disposed to intervene, but it is not willing to agree to an armistice before the entry of the Turks into Belgrade.

It is reported that the Turkish Sultan has improved late, and that his recovery is probable. The Porte has granted complete amnesty to the Bulgarians implicated in the late rising, with the exception of the leaders and those who were active movers of the revolt.

A Belgrade dispatch of the 12th denies that the Servian cause has yet become desperate. Thirty thousand Bulgarians, principally old men and women, have, it is stated, taken refuge in Servia to escape the cruelty and outrages of the Turks.

Cuban advices report increased activity of the insurgents, who have recently destroyed much property and killed a number of persons.

The French Mission Chapel at Ning-koofoo, province of Ngan Hooi, China, was attacked by the populace during the celebration of mass recently, and the priest and many of the congregation were killed.

U. S. VESSELS. During the week ending 7th mo. 31st last, there arrived at the port of New York 9975 immigrants, of whom 5736 were males and 4045 females. Of the total number there were from England, 1101; Scotland, 357; Wales, 85; Ireland, 1105; Germany, 2241; Austria, 522; Sweden, 925; Norway, 494; Denmark, 109; France, 102; Italy, 102; Switzerland, 95; Spain, 82.

A vessel that was built in Philadelphia in 1761, one

hundred and twelve years ago, recently arrived at Leith, Scotland, with a cargo of ice from Norway.

During the year ending 6th mo. 30th last, the total revenue of the U. S. Treasury from the imposts on distilled spirits amounted to \$56,436,261, which is \$4,559,635 more than in the previous year; from fermented liquors, \$29,132,212, an increase of \$431,146 over last year; from tobacco of all kinds with special taxes \$39,795,275, or \$2,491,835 more than last year.

The bill to establish the new Territory of Pembina and to provide a territorial government therefor, has passed the U. S. Senate. Pembina will include all the territory between the forty-sixth and forty-ninth parallels of latitude, and the State of Minnesota and the Territory of Montana. The new territory has at present only about 12,000 white inhabitants. It is traversed by the Northern Pacific Railroad.

A bill to restore the franchising privilege formerly enjoyed by members of the forty-sixth and forty-ninth parallel Senate by a large majority. The differences between the Senate and House of Representatives in regard to the appropriation bills have, after many conferences, been at last accommodated. The House yielded to the Senate on most points or no appropriations could have been made.

On the 11th inst. the President sent a message to Congress asking the power to call out five regiments of volunteers of 1000 men each, to serve for six months during the present hostilities with the Sioux. He would prefer an increase of the regular cavalry service to 10,000 men, and 5000 more if not thought desirable, than he wishes to be able to secure volunteers in order to end the contest, if the force now in the field should prove inadequate.

Chicago contains in all 121,495 buildings, only 13,012 of which are constructed of stone, iron and brick, all the remaining structures being of wood.

The twelve regular appropriations for 1876 are appropriate \$147,719,674.85. At the last session they amounted to \$177,203,280.71, making a difference of \$29,584,205.86 in the way of retrenchment effected by the present Congress.

The wool earnings for seven months, as far as reported, show an increasing tendency, the net earnings being about seven per cent. ahead of last year.

The interments in Philadelphia last week numbered 404, including 179 infants under two years. There were 39 deaths of cholera infantum, 32 marasmus, and 23 typhoid fever.

The Markets.—The following were the quotations on the 14th inst. New York.—American gold, 111 $\frac{1}{2}$. U. S. sixes, 1881, 1201; do. 1896, 1173; five per cents, 1172. Superfine flour, \$8.60 a \$11.00; State extra, \$4.40 a \$4.60; finer brands, \$5 a \$8.75. White Tennessee wheat, \$1.20; amber Indiana, \$1.23; No. 2 Chicago spring, 95 cts.; No. 3 do. do., 88 cts. Mixed State oats, 39 a 42 $\frac{1}{2}$ cts. Rye, 76 cts. Yellow corn, 60 cts.; mixed, 57 cts.; white, 61 a 63 cts. *Philadelphia.*—Cotton, 121 a 124 cts. Superfine flour, \$3.75; extras, \$4.00; Minnesota extra, \$5.75; finer brands, \$6 a \$8.50. Pennsylvania amber wheat, \$1.17 a \$1.20; new red, \$1.10 a \$1.17; white, \$1.25 a \$1.29. Yellow corn, \$1.00. Yellow cts. Oats, 33 a 35 cts. *St. Louis.*—Flour, medium grades, \$4 a \$5. No. 2 red fall wheat, \$1.15; No. 3 do., \$1.03. Corn, 42 $\frac{1}{2}$ cts. Oats, 34 cts.

NOTICE.

We are requested by John Bell, Agent, late of Richmond, Ind., to state that his present address is San Francisco, Cal.

WESTWON BOARDING SCHOOL.

The Committee on Instruction of the Westwon Boarding School meets on Seventh-day, the 26th inst., at 10 A. M., at the Committee Room on Arch Street, Philadelphia.

JOSHEP WALTER, Clerk.

FRIENDS' ASYLUM FOR THE INSANE.

New Frankford, (Twenty-third Ward, Philadelphia. Physician and Superintendent—JOSHUA H. WORTHINGTON.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

RECEIPTS.

Received from Sarah E. Hines, Pa., \$2.10, vol. 50; John H. Lippincott, Pa., \$2.10, vol. 50; Alfred King, Agent, N. Y., \$2.10, vol. 50, and for G. bet Weaver, Susan Mitchell, William R. Hazar Mary A. Simkin, and Susan King, \$2.10 each, vol. 50; from Mary Gillespie, City, \$2.10, vol. 50; from Willia Hancock, Pa., \$2.10, vol. 50; from Samuel F. Trot City, \$2.10, vol. 50; from Daniel Smith, \$2.10, vol. 50; from Jonathan Blackburn, O., \$2.10, vol. 50; from Josiah Fawcett, O., \$2.10, vol. 50, and for M. L. Shreve, Ind., and George Blackburn and Robert Mille O., \$2.10 each, vol. 50; from Samuel Allen, City, vol. 50, and for Deborah D. Horney, Ind., \$2.10, vol. 50; from Daniel S. Jones, \$2.10, vol. 50; from Emmet E. Hillard, N. J., \$2.10, vol. 50; from Sara Green, R. I., \$2.10, vol. 50, and for Eliza G. Sheffield, Conn, \$2.10, vol. 50; from Samuel P. Leeds, N. J., \$2.10, vol. 50; from William Tatnall, Del., \$2.10, vol. 50; from Joseph Waring, Canada, \$2.10, to No. 23, vol. 51, and for James Stover and George Polard, \$2.10 each, vol. 50; from Jesse E. Maloney, Pa., \$2.10, vol. 50; from James F. Reid, Pa., \$2.10, vol. 50; from John B. Baderton, Pa., \$2.10, vol. 50, and for Edw'd Balderston and Mercy Comfort, Pa., John Deacon, N. J., and Lloy Biderston, Md., \$2.10 each, vol. 50; from Davi Heston, Pa., \$2.10, vol. 50; from William H. Blackburn, O., \$2.10, vol. 50, and for Abel H. Blackburn and Merah Hall, \$2.10 each, vol. 50; from George Haine N. J., \$2.10, vol. 50, and for Elizabeth T. Engle, \$2.10, vol. 50; from Marshall Fell, Pa., \$2.10, vol. 50; for Charles W. Roberts and James C. Roberts, Pa., \$2 each, vol. 50; from Philip Carter, Md., \$2.10, vol. 50; from Lettice Evans, N. J., \$2.10, vol. 50; from Ephraim Smith, City, \$2.10, vol. 50, and for Morris Cope, Morris S. Cope, and Elizabeth Hughes, Pa., \$2.10 each, vol. 50; from Charles Williams, City, \$2.10, vol. 50; from James Bromley, City, \$2.10, vol. 50; from John W. Biddle, City, \$2.10, vol. 50, and for William Biddle, Same; Wm. Stokes, \$2.10, and Ann Gize, \$2.10, vol. 50; from Isaac Child, O., \$2.10, vol. 50; from P. H. Tinsley, Tinsley, N. Y., \$2.10, vol. 50; from Edward Thorn, N. J., \$2.10, vol. 50, and for Barton F. Thern, \$2.10, vol. 50; from Anna Pickering, City, \$2.10, vol. 50; from Joseph Sattergood, Jr., Agent, Pa., for S. Eulen Sharpless Jane B. Davis, Ann Scott, David J. Scott, Elizabeth S. Thomas, Eusebius H. Townsend, and Alfred Embree, \$2.10 each, vol. 50; from Samuel Haines, Caleb P. Haines, Juliana N. Powell, and John Bull, N. J., \$2.10 each, vol. 50; from Dorcas B. Robinson, R. I., \$2.10, vol. 50; from Esther H. Griffen, N. Y., \$2.10, vol. 50, and for William D. Griffen, \$2.10, vol. 50; from Levi L. Hoopes, Pa., \$2.10, vol. 50; from William R. Taber, N. C., \$2.10, vol. 50.

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

EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Teachers are wanted for these Schools, to be opened about the first of Tenth month. Apply to Elton B. Gifford, 719 Market St. George J. Scattergood, 413 Spruce St. William D. Hines, 315 North Seventh St. Ephraim Smith, 110 Pine St.

DIED, on the morning of the 28th of 6th mo. 1876, at his residence, near Snyder, Ohio, JOHN M. SMITH, in the 62d year of his age, a member of Finishing and Mending and Glycerine Particular Meeting. He bore a most unobscured and blameless life, with much patience and a Christian resignation to the Divine will. His close was peaceful.

—, at the residence of her son-in-law, William Truitt, on the 6th instant, HANNAH G. LEEDS, in the 73d year of her age, a member of Woodbury Monthly Meeting, near Jersey, N. J. From early life she was earnestly concerned to be found a faithful follower of the Lord; and near the end of her life testified that "it was through mercy, all mercy, nothing but mercy, that her sins were forgiven, and an evidence granted of her acceptance."

WILLIAM H. PALE, PRINTER,
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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

Selected for "The Friend."

An Epistle from the Yearly Meeting of Friends, held in Philadelphia, to its Members.

(Concluded from page 2.)

Friends have ever maintained full belief in that most precious truth, that "God so love the world that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" also in the inexpressible value of the atonement and mediation of our Lord Jesus Christ; and that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice which He made of himself, when He bore our sins in His own body on the tree, and poured out his soul unto death. But seeing that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned," they have felt themselves imperatively called to believe in and uphold the Scriptural doctrine, that a manifestation of the Holy Spirit is given to every man to profit withal; and that it is through obedience to and co-operation with this gift, this grace of God which ringeth salvation, that any can be brought to a saving knowledge of God and of his dear Son, and to participate in the benefits of Christ's coming, sufferings, and death, agreeable to the testimony of the Apostle: "That which may be known of God is manifest in him; and, "No man can say that Jesus is the Lord but by the Holy Ghost."

Holding and preaching this doctrine, characterized Friends in the beginning; they were willing to suffer the loss of all things, rather than shrink from its avowal in both principle and practice; and it has been a distinguishing feature of its belief throughout the existence of the Society. Isaac Pennington, speaking on behalf of Friends in his day, says, "That which God hath given us the experience of,—after our great loss in *literal* knowledge of things,—and that which *He hath given us to testify of*, is the mystery of the hidden life; the inward and spiritual appearance of our Lord and Saviour Jesus Christ, revealing its power inwardly, destroying enemies inwardly, and working his work inwardly." It is, we are persuaded, owing to a light esteem of or departure from this fundamental doctrine of the gospel, that while many make acknowledgment of Christ as having made atonement for sin, and that He is the Author of eternal salvation, yet they fail to know

Him to set up his righteous government in their hearts, and bring them out from the bondage of corruption.

The way of reconciliation of fallen man to his offended Creator has been opened by Christ; for while we were yet sinners Christ died for us. "But as no man knoweth who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal him," so no man cometh to Christ the Son, except the Father which hath sent Him, draw him; and this drawing is by the Holy Spirit, when the visitation of Divine love and mercy is extended to the soul. As man is a free agent, he may embrace or reject the pleading or reproofs of the in-speaking voice. If rejected, it is uncertain whether the offer to bring the guilty soul to Christ, will be renewed; for God hath said, "My Spirit shall not always strive with man." If it is accepted, the Light of Christ shineth into man's dark heart, shows him his alienation from his Creator, his continued disobedience to his righteous law, and his utter inability of himself to extricate his soul from its lost and condemned condition. The Holy Spirit alone can effectually convince of sin and its exceeding sinfulness. As its revelations are heeded, it awakens that "godly sorrow which worketh repentance unto salvation, not to be repented of;" and as the humbled penitent bears the ministration of condemnation, as his sins are made manifest, and go beforehand to judgment, this same Spirit enables him to look with availing faith on Him whom he hath pierced, as the Lamb of God that taketh away the sin of the world, and thereby through his blood, to obtain remission of his past transgressions, and be so far justified.

But man cannot come to Christ in his own time, and will, nor can he be brought into acceptance with God, by making vocal confession, in his carnal will, of belief in Him who died for him at Jerusalem, and in the same will declaring that he accepts Him as his Saviour. Confession of sin may be made without being the result of that conviction which the Holy Spirit alone can work; nor is a literal belief in the truths respecting Christ and his offices, as recorded in the New Testament, an availing acceptance of Him as the Saviour, disconnected from the work of the Holy Spirit in the heart. These may be called forth when the feelings are much excited by external circumstances, and the natural man, under some sense of judgment to come, may give expression to strong—perhaps suddenly awakened—emotions of the kind; but they are of no avail in the work of salvation, unless the Spirit of Him who came to seek and to save that which was lost, begins and carries on the work of regeneration, by his inward operation on the soul. Christ is the Alpha and the Omega; the First and the Last; the Author and Finisher of man's salvation, to all who obey his commands and instructions, whether received immediately through his

Spirit within, or mediated through his recorded teachings, or by other means of which He may make use.

But, dear Friends, while it is important for us to consent to the "doctrine which is according to godliness," we desire to impress upon all, that the holding of sound doctrine will be of little or no avail in working out salvation with fear and trembling, unless it is carried into practical exemplification, by simple, unreserved obedience to the requirements, however small they may appear, of that measure of "the Grace of God" which "hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." As this obedience is yielded, this Divine Grace or Holy Spirit will not only take of the things of Christ, and show them unto us as we are prepared to receive them, but He will enable us to deny ourselves, to bear the cross daily in not being conformed to the world, and to submit to the necessary washings of regeneration; that being buried with Christ by baptism into death, we may be brought to experience the power of his resurrection and the fellowship of his sufferings; that like as He was raised from the dead by the glory of the Father, even so we also should walk in newness of life. You will find this heart-changing, self-sacrificing religion as taught by our Lord and his Apostles, set forth in the Scriptures of Truth, which we would urge on you diligently to peruse.

This was the religion which upheld the members of our Society, when subjected not only to the scorn and hatred of worldlings and high professors, but when called on to count their lives not dear unto themselves, so that they might finish their course with joy, and the ministry they had received of the Lord Jesus, to testify the gospel of the Grace of God.

Why then should any among us desire to forsake the pure religion of our forefathers? to turn aside from *their* footsteps, who gave such abundant evidence they were of the flock of Christ's companions; or why witness against them, by undervaluing and refusing to maintain in life and conversation all those gospel testimonies, into the adoption of which they were led by the Master whom they served?

Rather, while striving to walk in their footsteps, let each one prize the privilege of drawing instruction and encouragement from the testimony to the efficacy of a practical belief in the truth of the gospel, and the value of a restricted life consonant therewith, together with the glorious reward of the obedience of faith, as these were exemplified in their lives and conversation, and are recorded in their writings.

Much still remains in the professing church which has been introduced and continued through "philosophy and vain deceit, after the traditions of men, after the rudiments of

the world, and not after Christ;" and we cannot but believe that the blessed Head of the church is still seeking to purge it of all such spots and wrinkles. May we then not be found as a deceitful bow in the day of battle, but bowing low before Him in deep humility, crave that He will give us to see ourselves as He sees us, and more fully prepare and equip us to come up to His help against the mighty, and to build one another up on our most holy faith.

Toward our beloved young Friends our sympathy and love go forth, with renewed solicitude that the increased trials and perplexities, arising from the many voices and contrary practices now abounding, may not render you indifferent to the all-important work of your soul's salvation, nor yet subject you to be carried about by every wind of doctrine, by the sleight of men, and cunning craftiness; but rather that you may be taught thereby the danger of placing undue dependence on outward knowledge or performances; and induce you to seek retirement, and silent waiting upon God; to commune with your own hearts, and with that "Word which," as Paul saith, "is nigh thee, even in thy mouth and in thy heart."

Be persuaded, dear young Friends, to cooperate with the gentle intimations of this speaking Word, and to render obedience thereto, even in things which to you may appear small, and to the world foolish, and you will find that Christ is the same yesterday, to-day, and forever; his compassions fail not. He can save to the very uttermost, and to those who thus receive and obey Him. He will give power to become the sons of God. Rest assured, that though He has declared, that of those who are ashamed of him before men, He will be ashamed before His Father and the Holy angels, yet He is a rich rewarder of those who serve Him in child-like obedience, and that there are no joys to be compared with the joys of God's salvation. The acquirement of the perishing things of this world is not worthy to be put in competition with having up treasure in heaven, where neither moth nor rust can corrupt; and they are by far the most wise and happy who, like Moses of old, choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

Friends having been raised up to stand as witnesses for the spirituality, the simplicity, and the purity of the Christian religion, and against the corruptions that from time to time have crept into the visible church, we feel that great responsibility rests upon them; upon the young as well as upon the more advanced in years; upon them individually as well as collectively; and strong are our desires that the Lord may be pleased to turn his hand upon us for good, bringing our members of every age to a full surrender of their hearts to Him; that, through the regenerating power of the Holy Ghost, they may be prepared and made willing to rightly uphold the various testimonies committed to us to show forth before the world, and thereby "adorn the doctrine of God our Saviour in all things."

Issued, 4th mo. 1876.

Buddhism in Japan is declining. In a single district of Ken seventy-one temples have since 1873 been converted into dwelling houses or used for other secular purposes. During the last six years upwards of 600

temples have thus been diverted from their original object.

For "The Friend."

The following letter is abstracted from a series written by J. W. Forney, editor of the Philadelphia "Press," during a visit in Europe in 1874-75.

"What a garden is England! There is infinite progress in the large towns, but the beauty of the country must be the work of the ages. The old castles, the ancient inns, the super-solid roads, the vast estates, closed in with high stone or brick walls, the narrow streets, even the small towns, are so many evidences of the centuries of experience through which this great country has attained its present strong position.

You leave Liverpool by rail, and after a short ride reach the famous and ancient city of Chester, with its cathedral eight hundred years old; the curious wall that still surrounds it, from one tower of which Charles I. saw his army routed by the hosts of Cromwell; the ancient "Rows," distinctly recalling a period far remote; the Castle, a record in stone of the Roman occupation; and the luxurious estate of the new Duke of Westminster, Eaton Hall.

After a good night's rest in Chester at the principal hotel, "The Queen's," we started for the Staffordshire Potteries traversing a region of varied interest and beauty. The miniature houses and gardens at most of the stations looked like toy-shops, with their flowers woven into all sorts of figures and forms, and seemed an odd set-off to the great palaces of the gentry and nobility, of which we had glimpses in the distance. The history of the world is traced in the progress of the earthen, glass, or stone articles of the saloon, the parlor, the library, and the kitchen, used by the respective nations. Under the generic name of pottery, which includes all the varieties of earthenware, from porcelain down, you go back to the fifteenth and sixteenth centuries in Italy, Belgium, Germany, France, and in the seventeenth and eighteenth to England. England unquestionably leads in supplying the demand of most countries with all the varieties of these elegant and useful works. I was attracted to the Potteries by the growing interest in the ceramic art in the United States, illustrated by the enterprise at Trenton, N. J., and by the immense sums of money spent in our great cities for the products of these English manufactories.

Our visit to the Potteries in Staffordshire was a revelation. The district in which they are located is only about ten miles in length by one and a half in width; yet into this narrow space are crowded two hundred and sixty establishments, of which one hundred and thirty-four are devoted to earthenware, sixty to china, twenty-six to Parian, and forty miscellaneous. Here most of the finest wares and ornaments are manufactured, and thousands of persons are employed. The clays are mainly English; some are dug in the vicinity of Burslem. The English trade dates back into the seventeenth century. In 1759, Josiah Wedgwood, whose marble statue at Stoke-on-Trent attracts much attention, invented the exquisite adaptations, including terra-cotta, Jasper, and the famous queensware so much in fashion a few years ago, that made him illustrious in English history.

We traversed the renowned Minton works,

in which the finest conceptions of Wedgwood and his successors are wrought into the most beautiful forms by the skill of the present age. I was surprised at its comparatively small and ancient appearance. Yet here were found hundred men and women, boys and girls closely engaged. The show-room was a treasure of vases, flowers, figures, goblet with curious devices of all ages and taste, copies of the long gone past and models of living present. The process of manufacture was very curious. Here was the clay in plastic state turned into inconceivable shape by the wheel of the machinery and the cunning of the human hand; the kneaded lan worked into cup and saucer, bowl and goblet next passed into another room to dry, then to another to receive the picture, then to oven to be annealed into perfect beauty. The exquisite statuettes we see in terra-cotta in old windows at Gray's, Tynedale & Mitchell's, Caldwell's, and Bailey's, with the flower basket and bouquets, and the wonderful conceits of walls and pillars, all come hence. It was liberal education to watch how skillfully the artists did their work, and how quickly.

There was, however, in all this rapid review a practical side. I allude to what are known as "caustic tiles," which have become an essential feature in nearly every public and private building in England, and which, contributing to beauty, cleanliness, and durability, and freedom from vermin, I hope to see covering the sides and ceilings of our American houses. They are sometimes used on our floors, but rarely on the sides and ceilings of our rooms and halls. They are not so cheap as our modern processes, such as what we call calcimining, but they outlast all other methods.

From Stoke we rode to Birmingham—robust, healthy, noble town! We came into it with a sort of moral prologue worthy of remembrance and imitation in Philadelphia. The railroad station is over a mile from our hotel. We took a four-wheeled hack. Two friends who were with me asked, as we started, "How much a piece?" I said, "One shilling." They got to the hotel, and each offered his shilling to Cabby. He said, "No, gentlemen, my charge is only a shilling for all."

Birmingham had a population of 444,545 at the last census, and 65,377 inhabited houses. In 1841 the population was only 182,122, a growth that, large as it is, bears no proportion to the increase of Chicago or St. Louis. We must look at a few of the products of Birmingham to see the diversified capacity of this wonderful workshop of the nations. In its rifle factories it employs 4328 persons; in brass, 3892; in locomotives, 1661; in iron, 1561; in buttons, 1578; it has goldsmiths, 2477; coachmakers, 1144; Women are largely employed in lace, polishing, japanning, ribbons, steel pens, silk, and cotton. I name these occupations to show how nearly they are similar with ours; and when I showed a friend in Birmingham how many people are employed in Philadelphia, and at what wages, and our population, the value of our annual products, the number of our houses, many owned by our mechanics, he exclaimed, "And this is only one of your cities! What you tell me of New York, Chicago, and St. Louis is equally wonderful. Of course, I will be at the Centennial."

The churches and hospitals of Birmingham impressed me beyond utterance. The Hos-

gital of St. Thomas was founded in 1285! St. Martin's church is so old that its origin is lost, and the foundation of the present structure belongs to the early part of the thirteenth century! The public buildings are superb, as you may judge when the town hall is one hundred and forty five feet in length, sixty feet in width, and in height sixty-five. Here John Bright, who represents Birmingham, has frequently spoken to four thousand persons. I cannot describe its parks, its railroad stations, its great Exchange, its theatres, its statues, its devotional temples, its great colleges.

Stratford-on-Avon is about twenty-six miles from Birmingham, and a pleasant ride it was. We had a second-class car, and a first-class farmer to talk to. "Your crop is thin this year," I said. "Yes," he replied; "we have had little rain to speak of. Pray, are you not Americans?" "Yes, all three." "You like England?" "Very much, but our own country ever so much more." "I don't wonder; my boy is away over yonder in Marysville, California, and is doing right well, sir, and he is asking me to come to him." "Are you well off here, sir?" "Very nice, indeed, but we need our boy." "Stay where you are and let him come to you, as he can for a small sum, if he is only sober and good." "I thank you, sir. Here you are in Stratford, and you will find Shakespeare waiting for you. He has a strong, warm side for you Americans."

We posted across the country from Stratford to Kenilworth, Warwick, Guy's Cliff, and Leamington. How level the road! Great oaks or beeches, large fine houses of the gentry, suffocating villages of the poor, strong beer and bad gin, no population on the roads, all elegant, odorless, and silent—a breezy day, and a desolate distance. We saw Warwick's entrance carved through stone, its lordly halls half ruined by the fire of 1871, its pictures by the oldest artists, the bed in which Queen Mary slept, the great tower—and having duly paid our shilling apiece at the Castle, and our six pence to see the great "Warwick Vase," found in the Emperor Adrian's villa at Tivoli, capable of holding one hundred and sixty-eight gallons, we retired, and posted on to Kenilworth, five miles. When we got there the lovely evening had made a picture of the venerable place, not less lovely because there were sweet children and ladies on the lawn, and an artist, with his canvas on a portable frame, painting the scene from the green fore-ground. Here you stand in the midst of the centuries. From Henry I. to Elizabeth, Kenilworth was the theatre of war, diplomacy, and intrigue. Earl Clarendon is the present owner.

From Kenilworth to Leamington is about five miles. If Kenilworth is redolent of the past, Leamington is the trophy of the present. It is the growth of modern manners and customs—a mitigated sort of Saratoga—its healing waters and historic surroundings attracting crowds. England never suffers from what we know as summer. When Americans run off to the mountains and seaside in July, "the season" is at its height in London.

From Leamington by rail to another cluster of the centuries—Oxford—fifty-five miles from London. Here we stood among the stony record of ages of literature. From Alfred to Victoria we read the story of the gigantic growth of England. Over eight thousand students gather in these venerable

chambers. Twenty-one colleges and six halls constitute what is called the University. One library—the Bodleian, of three hundred thousand volumes, next to the Briti-h Museum; a vast procession of portraits of the great graduates and chiefs of the venerable institution; ancient groves, and lawns, and alcoves, with "Addison's Walk," recalling the memory of the gentle Spectator. You might give a week, a month, a year to Oxford, and still find material for interest and information."

From the "Guiding Hand,"

Fleming's Prophetic Warning.

"The testimony of Jesus is the spirit of prophecy," and, as "prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost," so throughout all ages the history of the church bears witness, that among those who have faithfully borne "the testimony of Jesus" to mankind, there have been men of sound judgment, sobriety, piety, and spiritual understanding, who at various times have testified to the impelling power of the prophetic spirit, which has caused them to speak with a might and a wisdom and a foreknowledge not their own; and whose words thus spoken have been made to stand firm against all the craft and scoffing of the ungodly, as a demonstration of the wisdom and the power of that Spirit which "searcheth all things, even the deep things of God," and takes "the things of God" and shows them to his people.

An eminent example of this may be found in the history of Robert Fleming, who was born at Yester, in Scotland, 1639; educated at the university of Edinburgh and St. Andrews, under the care of the godly Rutherford; called at the age of twenty-two to minister to the church at Cambuslang; ejected from his charge, with nearly four hundred other ministers, by the "Glasgow Act" under King Charles II.; driven to wander as a fugitive before his foes, imprisoned, released, guided at last to Holland, and called, after the death of Mr. Brown, to the pastoral charge of the Scotch church in Rotterdam, where he settled in 1677, and fulfilled a faithful and successful ministry, beloved by his flock and honored by his heavenly Master.

The records of his history represent him as eminent in the ministry of the word of God, a Boanerges and Barnabas combined, whose labors were owned of the Lord to the salvation of many. His charitable disposition caused him to view with regret the strifes and bickerings of Christians, saying, "I am amazed to see good men thus tear one another in the dark," and remarking again, "I bless God, in fifteen years I have not given any man's credit a thrust behind his back; but when I had grounds to speak well of any man, I have done so with faithfulness, and when I wanted a subject that way I kept silence."

The life of Fleming was emphatically a life of trust, and in all his persecutions his table was spread, even in the presence of his enemies, his cup was filled, and his head anointed with oil, and he was ready to distribute, willing to communicate, rich in good works; and, for the rest, his treasures were laid up in heaven.

His well-known work on "The Fulfilling of the Scripture," his "Treatise concerning the way of the Holy Ghost's working on the souls of men, especially after conversion, in communion between God and them," and an-

other in manuscript entitled, "A short Index of some of the great appearances of the Lord in the dispositions of his providence to his poor servants," &c., which recorded many particular instances of the Lord's providential dealings with him during his life, serve to show something of the current of his thoughts, and give some tokens of his deep and rich experience in the things of God. The following instance of his utterance of a prophetic warning and its awful fulfillment, is well authenticated by writers of reputation and veracity.

One day as he was preaching to his congregation at Rotterdam, he observed three young men among the audience, whose behavior was in the highest degree indecorous. The minister observing that the conduct was continued, reproved them therefor, and desired that in an assembly gathered for such a purpose, they should at least maintain a decent demeanor. This gentle admonition seemed rather to increase than abate their misbehavior; and they continued peeling oranges, cracking nuts, and distorting their faces at the minister.

Fleming was hence compelled a second time to admonish them; at which they appeared still more enraged than before, persisting in their conduct, and manifestly becoming more callous and incorrigible.

The worthy minister seemed so impressed and shocked at their hardened behavior, that in the midst of the discourse he made a solemn pause, and an awful one too—"prophetic of their end." He turned, and looked them full in the face for some time, apparently with much internal agitation. At length he addressed them in the following words, and in a most impressive manner and tone: "My young friends, I am sorry to be the bearer of such a dreadfully alarming message to you, and I have begged the Lord to excuse me from it, but he will not; therefore I must not shrink from the painful duty of declaring the awful and confirmed impression on my mind. I now tell you, that you have not a week longer to live in this world!"

This dreadful sentence, proceeding from a man, somewhat excited the doubtful apprehensions of the congregation, who thought it was the ebullition of precipitancy and rashness; and some of his intimate friends were of opinion, that religion would suffer scorn and reproach for it, especially if the prediction should not be verified. The minister added, "Let the event prove the truth of it; for I am persuaded I was moved by the Spirit of God to say and affirm what I did, as prophetic of their end."

Monday passed, and nothing occurred; but on Tuesday, one of the young men went on board a vessel to prosecute an intended voyage, which was fixed previous to this affair; and, in consequence of a violent storm that arose, the ship was driven on shore, and this unhappy youth perished in the tempest.

On Wednesday another of the young men was concerned in a quarrel with some person, the issue of which was fighting a duel, with swords, wherein this wretched victim fell.

On Thursday the only surviving one was suddenly taken ill, at which he began to be terrified, as two of his sinful companions were already cut off. He then was desirous to send for the same minister whom he had ridiculed. When Mr. Fleming arrived at his house, he asked the young man what he wanted him

for. The youth begged he would pray for him; when the minister requested to know what he would wish him to pray for. The supplicant replied, "For my life." "That is not in my power to do," rejoined the minister, "for I am sure you will die." "Then," said the youth, "beg, or pray, for the life of my soul, if you please." Fleming so far consented as to kneel down by the bed-side, in which posture he remained for a considerable time; but at length he arose, without having uttered a word. He then addressed the young man, saying that he found his lips so closed, that he could not utter a syllable on his behalf. He accordingly took his leave; and soon afterwards, this last remaining of the three scoffers died in horror and despair, accomplishing the prediction of the minister, and confirming that declaration of Holy Writ, "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."

The scoffer may mock at this narration, as did these young men at the message of the man of God; and the formal Pharisee who prays by rote for one thing as well as another, and at one time as well as another, may doubt and cavil at such facts as these; but the man of God who, "praying always in the Holy Ghost," finds himself helped by that Spirit which maketh intercession with groanings which can not be uttered, will recognize the fact which his own experience has already shown, that there are things for which no spiritual Christian can pray, and times when supplication is forbidden. Alas for those concerning whom God speaks to his servants as he spoke to the weeping Jeremiah of old, saying, "Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me, for I will not hear thee." Jer. vii. 16. Happy are they in whose behalf "the effectual prayer of a righteous man" still "availeth much."

What the First Saloon Cost.

The Kansas State *Sentinel*, in recording a fact, draws a moral which we think none who study it can fail to profit by:

The first saloon licensed by the Board of County Commissioners, nearly nine years ago, paid fifty dollars for that privilege. It met a bitter opposition from the friends of temperance and good order, but the rum men were alert, and by presenting a bogus petition asking for it, the thing was granted, and fifty dollars are supposed to have gone into the treasury.

A change at once came over our town. Drunken men began to be seen upon our streets. Men who before paid their bills regularly, now paid so much for rum that their bills to honest tradesmen had to go unpaid.

The air of that saloon, night and day was made black with profanity, vulgarity and rum. Our young men went there and staid until the hours of midnight. What effect it had on them will never be written.

A poor hard-working settler down on the river, who had opened up a farm, and therefore maintained his family, began to visit the saloon and to neglect his home. One morning he was found outside with his head fatally crushed by a drunken companion. A long and tedious series of trials followed, costing the county over one thousand dollars, resulting in sending the murderer to prison for fourteen years, and breaking up his family.

The murdered man's widow made an attempt to keep her family together on the farm, and to furnish them with food, but in two or three years she died—no doubt from privation. A daughter soon followed her mother from the same cause; then the ragged children were sent to their friends in Ohio, at the expense of the county.

These facts are given from my knowledge of them, and just as they are. Now, let us see how this transaction paid:

The county got \$50.	
Paid to keep murderer fourteen years,	
say \$200 per year,	\$2,800
Convict murderer,	1,000
Send children to Ohio, say	75
Industry for six children, lost to the State ten years, at \$100 per year,	6,000
Total expense,	\$9,925
Deduct license,	50
Loss by transaction,	\$9,875

HOPES.

"Oh boy! why seek'st thou with such care,

Those bubbles of the sea?"

Thy touch but frees the prison' air,"—

"I'm gathering hopes," saith he.

"Old man, why in that shatter'd bark

Dost stomp this troubled sea,

Without a compass, rudder, mark?"

"I'm following hopes," saith he.

Selected.

"COME TO ME."

Art thou weary? art thou languid?

Art thou sore distressed?

"Come to Me!" saith One, "and, coming,

Be at rest."

Hath he marks to lead me to him,

If he be my Guide?

"In his hands and feet are wound-pricks

And his side."

Is there diadem as monarch

That his brow adorns?

"Yea a crown in very surety,

But of thorns."

If I find him, if I follow,

What his garden here?

"Many a sorrow, many a labor,

Many a tear."

If I still hold closely to him,

What hath he at last?

"Sorrows vanquished, labor ended,

Jordan passed."

If I ask him to receive me,

Will he say me nay?

"Not till earth and not till heaven

Pass away."

Finding, following, keeping, struggling,

Is he sure to bless?

"Saints, apostles, prophets, martyrs,

Answer, yes!"

Reproductive Force.

Every organism, from the humblest blade of grass to the most illustrious man, is not only living its own life, but impressing it upon myriads of other similar existences, and this not by any intentional act of its own, but by an inevitable law of its very being. In the simpler forms of life this transmission of self appears to be chiefly in the direction of propagation. The plant lives its individual life, and drops its seed, which springs up into similar organisms. As we rise higher in the scale, however, we notice that this reproductive force is widened in its action. The bird

not only lays its eggs, but cherishes its young, and doubtless maintains some degree of social influence upon its feathered mates. But it is reserved for man to exercise this power in its fullest and broadest sense. He reiterates himself, not only in his children but in all with whom he comes in contact. He impresses not only his physique upon a few, but his character upon the many. There are births of conduct going on continually, and each one of us is a parent. As the sun sheds unconsciously its light and heat, and makes all things within the range of its influence in some degree like itself, so we shed our dispositions and qualities upon one another, and transform them in some degree to our own image.

This influence is something quite apart from any voluntary and intentional action. We often deliberately set to work to produce some change in our friends or in society at large. Perhaps we work hard to improve a man, to educate a child, to promote a reform or to break up a vice. We may bring all our powers to bear upon the matter in hand, we may set other influences in operation, we may descant eloquently upon the advantages of one course and the evils of the other; nay, we may even call to our aid all the restraints of the law and the rewards of public favor, and with it all, we shall not accomplish so much as will a single, good and pure soul, so mystical attraction. The one is artificial, spasmodic, noisy; the other is natural, constant, quiet; the one is like medicine given to counteract some evil, the other is like a pure and bracing atmosphere entering into the lungs and giving new tone and vigor to the entire system.

Take the child from its earliest years—how is its character built up, its disposition engendered? Partly, no doubt, by the parents' active and earnest labors and precepts, but much more largely by their lives. The opportunities they have for deliberately instructing him are a mere nothing compared with those that he has for observing their conduct, drinking in their opinions, and finding out their real desires, feelings and aims. He is told, for instance, of the sacredness of truth, and the sinfulness of deceit, but if he sees those around him practicing small artifices, if he hears unkind transactions recounted as good jokes, if he is himself duped and misled by insincerity, how much will the moral lectures affect him? They will but add another instance of duplicity, and strengthen within him the spirit of dishonesty which he is constantly absorbing.

The same thing is going on everywhere, and with every one. We are all continually and inevitably influenced by the lives of those around us. It is not that we copy them, but that we unconsciously absorb them. We are, as it were, pouring our nature into each other all the time, without thought or intention. The stronger the nature the more potent is its magnetism. The closer we approach to the sphere of another, the more we partake of his character. Patience, courage, hope and enthusiasm are not taught, but infused. They are transmitted by an electric current that no power of ours could create, and certainly none could destroy.

We can never fully estimate this reproductive force. Not only every action, but every thought, feeling, desire and aim is full of potency upon others. They are constantly

being shared, and are ever writing their impressions on the characters of those with whom we mingle. We are always either lifting some one up or drawing him down to our own level. An atmosphere of some sort is always emanating from us, and permeating others. Is it pure or corrupt? Are we influencing the spirit of justice, truth and love, or of selfishness, deceit and hatred? Are we inculcating the habits of industry, temperance and frugality, or of idleness, sensuality and extravagance? As the fountain is, so will be the stream. If we would know what influence we are shedding, we have but to examine our most cherished thoughts, hopes and purposes. We may fancy them hidden in our own breasts, but it is not so. They are all at work reproducing themselves in countless forms in the hearts of others, and building up their characters for good or for evil.—*Ledger.*

Daniel Bowly, Jr.

(Continued from page 4.)

He recommended, that after being at meeting, and having been favored there with tender impressions of good, as he sometimes had been, great care should be taken not to lose them, by too soon entering into conversation, concerns of business, or attention to anything of a contrary nature, whereby the mind might be deprived of the benefit intended.

"Our profession," said he, "is a very exalted one; and if we keep to it, would make us as lights in the world. Our religion teacheth us to believe in immediate communication with God, through his beloved Son; which is an unspeakable privilege to all who attend to it, and, wonderful condescension! that he who is Lord of all, should thus notice poor man; and, time after time, be visiting with the offers of his mercy to insure our happiness; visitations we should be very careful not to reject, as being a common favor, and think we will accept them at some future time. For, though the Almighty is long forbearing and delighteth in mercy, we know not when may be the last offer of his grace to assist us in the work of salvation. What a dreadful thing would it be to withstand the last!"

Speaking of the evidence he had of his future peace, he said, "I have a clear view that I shall be received into the kingdom of rest and peace. I see the gates of heaven standing open to receive me, and thousands of the just waiting to embrace me. I desire but just to get within the pales of safety, to be in the presence of the Lord, and to behold his glorious countenance." "O! death, where is thy sting? O! grave, where is thy victory?" Christ taketh away the sting of death. My dear Saviour is reconciled to me. I know he is. His mercy is very great. I cannot speak enough of his mercy."

Some one remarking how exceedingly quick the last three weeks had apparently passed away, he replied, "Yes, and perhaps there are some who have not done anything in the time, which is a serious consideration: for in one week a man may be taken sick and die; and if we do not close in with the visitations of God in time, we shall be lost forever."

At another time, "Let us be earnest in making ready for the glorious kingdom of rest and peace, where, Oh, that we may enter! And all may, if they will. Let us endeavor to do a little every day; let none be discouraged, though their progress in religion may be slow; yet let them keep on in

their little way: for I believe our kind Saviour may, at times, withdraw his sensible presence from us to try how our faith will continue; yet if we hold on, our reward, at last, will be great, and as much as those who feel a present one."

On the 9th of the Eighth month, his sisters, who lived at a distance, came; at which he much rejoiced, having often expressed a desire to see them again. The next morning he affectionately addressed them, desiring they would be particularly careful of the cultivation of their children's minds; and not make business the first object for their sons; a very little being sufficient, and that great portions were by no means desirable. In much weighty advice to those present, he wished them to make an offering of all they had. Particularizing one of his sisters, he also said, "What thy conscience tells thee, that mind; and what is told thee to put on, that wear; and what is told thee to give up, give. Fear not the great or rich, but be alike to all."

"Be religious, and then you will have our Saviour's arm to lean upon. Oh, he is a merciful Saviour! I have found him such: an easy master, a kind friend. Ah! how I regret that I neglected serving him some years. Think what a superior education we have had, to most; what a nice institution is ours—the peculiar institution of God; and I believe it is not to die away, although some of our Society have gone from it, for whom I am sorry."

"I believe great advantage may arise from frequently comparing time with eternity, an awful eternity. It appears to me exceedingly awful. Heaven and hell are placed before us. We have now our choice; and we know what wretches hell is composed of; foul minds, full of remorse for ever; for their worm never dieth. On the other hand, in heaven there is great harmony. Oh, I have had beautiful prospects! I have seen the innumerable company of angels, and the spirits of good men! But how is it? We are ashamed of not complying with man, and not ashamed of doing so to God. We can apologize to man and say, we are sorry we did not do so, or so, and we can directly go, commit neglect before God, and feel no sorrow for it. Oh, what mercy there is! In great wisdom and unspeakable kindness is the good Mediator given to reconcile us, and work redemption in us. Do not let us fear man. What is he? Look upon me, and see a poor weak thing who can hardly speak."

After this earnest exhortation to those, for whose eternal happiness he was so affectionately and deeply sollicitous, he was much exhausted, and, desiring to be put to bed, uttered the following short ejaculation; "Oh, Lord God Almighty, be thou pleased to look down upon, and be with us!" With some difficulty he got to bed; and for several hours his cough and other symptoms were very alarming, and were thought to indicate approaching dissolution; but after having slept some time, he took some refreshment, and said he must now endeavor to say a few words more, as he might not have another opportunity. Most of his near relations being present, he called particularly to one of his sisters, requesting her to sit near him, that she might hear what he had to deliver; and he was wonderfully strengthened to testify with power to the truth; beautifully setting forth the means of salvation appointed for all.

Some of his relations standing by his bedside one evening, he remarked how contemptible the world appeared; and speaking of its wickedness, he added, "I would not be understood to despise the world itself. No; it is the creation of God; and we are placed there to enjoy all things with temperance. If it were as it ought to be, it would be a sort of paradise; it would be a happy pilgrimage to eternity; it is the depravity of man that makes it so detestable."

He cautioned some of his friends to beware of the fatigues and inembrances of business, saying, "It will not do for those who have been all the week in the hurry of business to go to meetings, and appear before the Lord in form only. A man whose time is wholly engrossed in business in common, if he goes to meetings pretty constantly, and sits there two hours, yet it is to be feared his thoughts will be engaged on that which takes up the greater part of his time; and if it be so, it is great mockery of God. Neither will it do to go on in an outward show of dress or address, if not true worshippers of the Lord, in spirit and in truth. They must daily give up their minds to him, daily retire to worship him. I know a man ought to provide for his family, and carry on a proper business, which I believe to be right; but it should by no means be the first object, for riches will be nothing in the end. What would I give now for all the world? Why nothing at all."

"I don't regard what the natural man may advance in opposition to this doctrine of giving up all for the sake of religion. I am now upon the brink of death to the body, but opening into the life of the spirit. I am going to live forever, and I am certain nothing will do but giving up every earthly obstruction for the cause of God. Make him a sacrifice; offer up all you have; offer up your lives to him, as Christ did his for your sakes and mine. Perhaps some may, from the strength of health and abilities, be ready to conclude what I say proceeds from weakness. I know it does not, but that it is the truth, and you will all find it so; and that man who trusts to the strength of his own mind, or natural understanding, will be wrong, for nothing will do without God. Now, remember this; think of it upon your death bed, and you will feel it is true. So farewell in Christ."

(To be concluded.)

Selected for "The Friend."

The annual Epistle of London Yearly Meeting for 1740, contains the following touching and instructive exhortation:

"And, dear Friends, as it is recorded in Holy Scripture that 'many of the priests and Levites, and chief of the fathers, who were ancient men, who had seen the first house, when the foundation of the second was laid before their eyes, wept with a loud voice.' (Ezra iii. 12); so many, in this our day, are affected with grief, in comparing the present state of the church with its first beginning; when the members thereof adorned the doctrine of the gospel in their lives and conversations; and the fruits of the Holy Spirit, viz: their patience, long-suffering, gentleness, meekness, temperance, love, sincerity, truth, humility, self-denial, plainness of speech and habit, were conspicuous to all. Wherefore we earnestly exhort, that Friends everywhere, who have swerved from the way of truth, would speedily return to their first love, and

turn their minds to the inward manifestations of Divine light, which discovers and improves the deeds of darkness, and leads to purity and holiness, and every good work; begets true unity and fellowship one with another, and a reverent and sacred regard to the truths delivered in the Holy Scriptures."

Review of the Weather, &c.
FOR SEVENTH MONTH.

	Selected.	
	1875.	1876.
Rain during some portion of the twenty-four hours, . . .	12 days.	12 days.
Rain all or nearly all day, . . .	0 "	1 "
Cloudy without storm, . . .	3 "	3 "
Clear, as ordinarily accepted, . . .	14 "	15 "
	31 "	31 "

TEMPERATURES, RAIN, DEATHS, &c.

	1875.	1876.
Mean temperature of Seventh month, per Pennsylvania Hospital, . . .	75.20 deg.	80.45 deg.
Highest point attained during do. do. . .	91.50 "	103.00 "
Lowest point attained during do. do. . .	60.00 "	59.00 "
RAIN during Seventh month, do do. . .	4.17 in.	6.20 in.
DEATHS during the month, being five current weeks for each year, . . .	2363	2989

Average of the mean temperature of the Seventh month for the past eighty-seven years, . . .	76.00 deg.
Highest mean temperature occurring during that entire period, 1872, . . .	82.31 "
Lowest mean temperature occurring during that entire period, 1816, . . .	68.00 "

COMPARISON OF RAIN.

	1875.	1876.
First month,	2.36 inch.	2.92 inch.
Second month,	2.84 "	3.68 "
Third month,	3.43 "	5.50 "
Fourth month,	1.36 "	1.98 "
Fifth month,	1.57 "	5.18 "
Sixth month,	5.25 "	2.29 "
Totals for the first six months of each year,	16.81 "	20.66 "
Seventh month,	4.17 "	6.29 "
Totals thus far,	20.98 "	26.96 "

To enable us to have a correct idea of the "heated term" we have recently experienced, it becomes necessary we should go back a little. Through the courtesy of the compiler of the records at the Pennsylvania Hospital (C. G. Witzman), who placed them at our disposal, we are enabled to give the following facts:

The only day in the Sixth month when the mercury dropped below 66 was on the first, when 60 deg. was reached. The weather was steadily warm from that time until the 23d, inclusive, 90 degrees and upward being reached, as follows:

On the 3d, . . . 95	On the 11th, . . . 90
" 8th, . . . 91	" 15th, . . . 92
" 10th, . . . 94	" 16th, . . . 91
" 11th, . . . 94	" 19th, . . . 92

As low as 66 degrees being reached only three times during that period.

On the 21th of the same month the continuous extreme of heat may be said to have fairly set in, the maximum of temperatures for the balance of the month being as follows:

On the 21th, . . . 93	On the 28th, . . . 97
" 25th, . . . 96	" 29th, . . . 93
" 26th, . . . 99	" 30th, . . . 91
" 27th, . . . 99.5	

Following this continuous "heated term," wherein but little "let up" was experienced,

down into the Seventh month, the 23d of the month found the community almost exhausted, and the death rate of our city fearfully increased, reaching on the week ending the 15th the alarming number of 854, eighty of which were from sunstroke. During the three weeks ending the 22d, the total number of deaths from sunstroke was reported to be one hundred and nineteen with six hundred and four from cholera infantum. We cannot find in our diary kept for a number of years any corresponding week equal or exceeding it, except that ending on the 13th, 1872, when 885 deaths were announced. But to return to temperatures. During the first twenty-three days of the month the following high temperatures were reached, viz:

On the 2d, 101 deg.	On the 11th, 98 deg.
" 8th, 103 deg.	" 12th, 98 deg.
" 9th, 102 deg.	" 15th, 96 deg.
" 10th, 100 deg.	" 20th, 98 deg.

We believe the above high temperatures cannot be questioned, as we have heard from apparently reliable parties 105 degrees and 106½ degrees reported, but think these were due to undue reflection, not the current atmosphere.

The average of this thirty days of continuous heat was 81.81 degrees, and bear in mind this was at nine o'clock in the morning.

To have a correct idea of the intense heat we have passed through, and for such an unusually continuous period, it may be well to concentrate here a few facts.

Average of the mean temperatures for the Seventh month for the past eighty-seven years, . . .	76.00 deg.
Highest mean during that entire period, 1872, . . .	82.31 "

During which period the mean has only three times reached . . . 81.00 " The "heated term" commenced on the 19th of Sixth month, and continued until the 23d of Seventh month, inclusive—a period of thirty-four consecutive days:

The maximum mean of which, per our compilation from the records of Pennsylvania Hospital, was . . .	94.34 "
While even the minimum mean reached, . . .	70.75 "
The maximum mean of the last twelve days of Sixth month, . . .	92.08 "
The minimum mean of the last twelve days of Sixth month, . . .	67.66 "
The maximum mean of the first twelve days of Seventh month, . . .	95.55 "
The minimum mean of the first twelve days of Seventh month, . . .	72.41 "

We question much whether such an array of figures can be found in any other year, although it is barely possible something like it may be found in 1872. But it must be remembered that that year's record of heat does not run back into the Sixth month.

The report from the United States Signal Office says: "The comparative table shows that the range of temperature for this month has been as great, the maximum the highest, and the mean the largest, than for any similar month during the past six years."

J. M. ELLIS, 325 Walnut St.

Philadelphia, Eighth mo. 1st, 1876.

Extract from the Journal of Job Nell.

On the First-day following, the 22d of 11th mo. 1788, I was at meeting at Smith's Creek, in suffering silence. About this time Satan

seemed almost let loose upon me, to buffet me with doubts, even in things wherein I had been well established and assured. And persuaded I am, I have no words adequate to the full and clear description of the buffetings, horror and distress that seized and bore down my drooping soul; but I have since clearly seen, that the Lord's determination was, that if I would still be his, I should lay down my own life, that of my own will entirely, and in all things, and take him and his will for my only good, in and through all. And as my own will was once more crucified and slain my life laid down upon the cross—all within me bowed—on this wise then my soul addressed my God: "Lord, I know thou art all goodness; I have drank of the rivers of pleasure at thy right hand, which is all of thy mere bounty and grace; I surrender my all once more to thee without reserve. Here I am—do with me whatever thou pleasest—blessed and adored be thy name for ever—yield to thy will—not mine, but thine be done. Amen."

After this full surrender of my will and my all, light sprang in my soul; darkness fled before it; Satan's head was raised; God did truly bruise Satan under me; I saw his power was limited; and that the Lord God Omnipotent still reigned over all. Life and immortality was again, as it were, brought to light out of the depth of obscurity, and established over all in meridian brightness and assurance in my soul. Great enlargement followed this sore conflict, and my consolation was full and unspcakably glorious—blessed for ever be the Lord my God, and wonderful leader! in the heights my soul will praise him, and for the depths of prostration will I magnify his name, who makes all things work together for good to those who truly love him—Love him, O my soul, for ever, and submit thy all to his holy care and keeping, through every trying time.

After this most trying conflict, I found my way opened again, and had meetings at Crooked Run, Center, Mount Pleasant, Bear-Garden, Back Creek, Hopewell, Middle Creek, Taskarorah and Bull-skin, all open good meetings, and most of them eminently so, even to my own admiration! Truth's doctrines were largely opened with divine life and authority; many who were much unacquainted with true religion were much reached; and such as were hungering and thirsting after something more substantial than they had yet feelingly known, were greatly refreshed. My soul bowed in awfulness before that God, who, through the deepest probations and discouragements, safely brought me on in the right way; lauded me on firm ground; and even made my most fiery trials and extreme conflicts promotive of almost inexpressible enlargements and consolation.

Oh! he well knows what he is about, in suffering his chosen followers to be thus closely tried—indeed this is the very way they become chosen; for he ever chooseth them in the furnace of affliction; here he refines them as gold seven times tried in fire; thus they bear his holy law; thus they are made able to dwell with that which, to everything sinful, is as a devouring fire and everlasting burnings, and not be hurt; the fire shall not kindle on them to devour; the smell of it shall not be on their garments; but every thing in them that is chaffy shall be burnt up, in, and by this unquenchable fire; so the weighty

abstantial wealth comes to be gathered into the garner. Oh! thou traveller Sion ward, whenever the Lord leads thee in this line, sink not that none have walked the way before thee; but remember it is the high-way to glory; the only trodden path to blessedness—remember others, before thou wast sought forth, have deeply experienced it, have tasted the wormwood and the gall; and be ready to think it impossible for them to come forth into the light again, or to rejoice in God, the rock and horn of their salvation. But be thou patient, be thou faithful to death: yea, in and through this ward death, and thou shalt receive a crown of life; for it is an eternal truth, that though many are the afflictions of the righteous, yet surely the Lord delivers them out of them.

Next I had a meeting the 4th of 12th month, in the Presbyterian meeting-house at Finchester: a glorious good meeting it was—I was ready to think near as much so, as in low state, while clothed with clay, is capable of. Several important doctrines of the gospel were largely opened, having strength and utterance given—every mind seemed ushered into a degree of awfulness and reverence! all glory and praise be ascribed to him who is our only sufficiency; for with gratitude, and prostration of soul before him, it may be truly said, “hitherto hath the Lord helped us,” 1 Sam. vii. 12.

THE FRIEND.

EIGHTH MONTH 26, 1876.

It is related of John Woolman that when prostrated by the small pox whilst engaged in his last errand of love to his Friends in England, and after his kind female attendant had exhausted every means of alleviation which she could devise, without checking the vital disease that was fast quenching the vital flame, she panted in her efforts in a sort of despair, and exclaimed, “What shall we do now?” He calmly replied, “rejoice evermore, in everything give thanks.” This rejoinder has seemed to us one of the most sublime instances recorded of the triumph of Christian faith over physical suffering and temporal death; a fitting climax to a life more than usually hid with Christ in God. The apostle has beautifully foreshadowed such an experience in his exhortation to “be careful for nothing, but in everything, by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.” John Woolman’s temperament may be said to have been unusually placid, and his thoughts accustomed to float in a spiritual atmosphere above the cares and anxieties of the world around him; yet he was a man of acute sympathies, upon whom the responsibilities of a minister of Christ ever sat lightly. Was not the secret of his strength in this critical hour, his freedom from anxious care respecting the issue of the malady, to be found in that daily habit of making his requests known unto God with thanksgiving, that praying without ceasing, which is coupled with “rejoicing evermore,” by the apostle?

J. W., however, as if sensible that the state of mind referred to was not always at our command, soon added, “this is not always easy of attainment.” Amid the various dispensations which the Christian traveller has allotted to him in his pilgrimage from Egypt to Canaan, doubtless he will find those of stripping of sensible joy, and clothing in the spirit of heaviness not withheld. They are among the “needs be,” of “heaviness through manifold temptations,” which Peter alludes to as necessary for the trial of our faith. The object of such provings being “that it may be found unto praise and honor and glory at the appearing of Jesus Christ.” The unusual exhaustion of nervous force which has resulted from the extreme heat of the past month, has tended, we apprehend, to depress the tone of feeling of many of our readers, whose age or enfeebled health had predisposed to a lack of buoyant spirits. Such as this, and other dispensations appointed in Divine Wisdom, which do not spare even the brave and strong-hearted at periods in life’s journey, often bow the spirit in mournful cadence to the voice which whispers that “all is vanity.” Charles H. Spurgeon says, “causeless depression is not to be reasoned with, nor can David’s harp charm it away by sweet discords.” As well fight with the mist as with this shapeless, undimable, yet all bedouling hopelessness. One affords himself no pity when in this case, because it seems so unreasonable and even sinful, to be troubled without manifest cause; and yet troubled the man is, even in the very depths of his spirit. If those who laugh at such melancholy did but feel the grief of it for one hour, their laughter would be sobered into compassion. Resolution might, perhaps, shake it off, but where are we to find the resolution when the whole man is unstrung? The physician and the divine may unite their skill in such cases, and both find their hands full and more than full. The iron bolt, so mysteriously fastens the door of hope and holds our spirits in gloomy prison, needs a heavenly hand to push it back; and when that hand is seen, we cry with the apostle, “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation.” * * * “Simon sinks till Jesus takes him by the hand.” * * * “When we are ridden with horrible fears, and weighed down with an intolerable incubus, we need but the Sun of Righteousness to arise, and the evils generated of our darkness are driven away; but nothing short of this will chase away the nightmare of the soul.” * * * “By all the castings down of his servants, God is glorified; for they are led to magnify him when again he sets them on their feet, and even while prostrate in the dust, their faith yields him praise. They speak all the more sweetly of his faithfulness, and are the more firmly established in his love.”

Let all those who may be brought under these proving dispensations, accept them in the spirit enjoined by the apostle James: “My brethren, (says he) count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience; but let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”

In this state of humble acquiescence, we shall realize the power of Christ to work in

us in due season, both to will and to do of His own good pleasure, and through Him having access by faith into this grace wherein we stand, shall be enabled in His time to rejoice in hope of the glory of God; and not only so, but to glory in tribulations also, whilst we look not at the things which are visible to mortal ken but contemplate with the eye of faith those glories that are eternal, laid up in mansions which our sympathizing Redeemer has gone before to prepare for those who keep the word of His patience, and whose names He will confess before His Father and the holy angels.

SUMMARY OF EVENTS.

FOREIGN.—The British Parliament was prorogued on the 15th inst.—The Queen’s year speech, which was read by the Lord Chancellor: “The effort which, in common with other powers, I have made to bring about a settlement of the differences unfortunately existing between the Porte and its Christian subjects in Bosnia and Herzegovina, have been hitherto unsuccessful. The contest between these provinces has extended into Serbia and Montenegro. Should a favorable opportunity present itself I shall be ready, in concert with my allies, to offer my good offices for the purpose of mediation between the contending parties, bearing in mind alike the duties imposed upon me by treaty obligations and those which arise from the considerations of humanity and policy.”

A difference has arisen between my government and that of the United States, as to the proper construction of an article in the treaty of the 9th of August, 1842, which relates to the mutual surrender of persons accused of certain offences. The inconveniences to both countries which would follow a cessation or the practice of extradition are great and obvious, and I entertain the hope that a new arrangement will soon be arrived at by which the matter will be placed on a satisfactory footing.”

The Queen refers to the satisfactory settlement of the long-standing boundary dispute with the Orange Free State, which had been recently brought about by the visit of the President of that republic. The due attendance of the pupils at the elementary schools and other topics are briefly brought into view.

The superabundance of money in London is still a subject of regret. The Bank of England has a balance of interest remains at 2 per cent, but discounts of prime three month’s bills are made outside the bank at $\frac{1}{2}$ to 1 per cent.

The King of Dahomey, on the west coast of Africa, has a quarrel with the British authorities. He holds forth to Frenchmen—The Queen wishes her speech, which if the English squadron fires upon the natives.

The dory Centennial is now at Liverpool, having safely accomplished its voyage across the Atlantic.

Disraeli has issued a farewell address to his constituents, the electors of Buckinghamshire, by whom he has been returned to the British House of Commons four times in the past twenty years.

The explorations in Algiers to ascertain the feasibility of making an inland sea by cutting through to the Mediterranean, show that the surface of the country is such that a sea can be formed having a breadth of 35 and a length of 210 miles. The expenses are estimated at from eight to one hundred million francs, a part of which, it is supposed, will be borne by the Tunisian government.

The French Assembly was prorogued on the 12th inst. Moderate views and conciliatory feelings appeared to be general among the members.

The imports of Canada for the fiscal year ending 6th mo. 20th inst, amounted to \$35,055,532, which is a decrease of \$24,562,125 from those of the previous year.

The accounts from the seat of war in European Turkey are still of a confused and unsatisfactory character. A dispatch to London from Constantinople says, “The Paris Convention for the fiscal year ending 6th mo. 20th inst, nominated a successor, and nominate a successor. The British ambassador has protested against this course. The war is attended with many outrages and great cruelty which the Turkish government is unable to prevent. Some of the volunteers having sold Serbian children as slaves, the Grand vizier has given orders that henceforth any one guilty of such a crime shall be punished with death. The Turkish commanders are ordered to protect all peaceful inhabitants and their property. A Berlin dispatch says: It is reported that

the czar is anxious for a speedy termination of the war, and has personally besought the emperors of Austria and Germany to offer their good offices to the belligerents for the purpose of securing peace.

The latest Belgrade dispatches say that the Serbian army has been re-organized and will now resume the offensive. The Turkish forces had been repulsed in two partial engagements.

A special dispatch from Belgrade says that overtures were made on the 21st by the diplomatic agents of England, France, Italy and the three great northern powers looking to mediation. A British minister at Lisbon dispatch of the 19th states that great commercial embarrassment prevailed in that city. A general run upon the banks compelled them to close their doors, although they have assets in excess of liabilities. The government has issued a decree for the suspension of all bank-note payments, which it is supposed will give the embarrassed money institutions time to meet their engagements, as supplies of silver coin are expected from London. It is said this crisis need not have occurred if gold and silver had been sent for two weeks sooner.

UNITED STATES.—The first session of the Forty-fourth Congress adjourned the evening of the 15th inst., having been sitting since the 6th day of the Twelfth month, 1875. Less was accomplished than might have been expected in this protracted session, owing to the retirement of Mr. Webb, and the prevalence of violent party spirit. The two Houses did not agree on the President's proposition to authorize the raising of 5000 volunteer cavalry to operate against the hostile Indians, but finally agreed that the regular cavalry might be increased for this purpose to the extent of 2400 men. Various important bills, on which much time has been spent, will go over to next winter's session. Among these are the House bill to repeal that clause of the act for the resumption of specie payments which fixed a specified day for resumption; the bill equalizing bounties to volunteers in the late war; a bill for the removal of the land office to New Orleans. The treaty providing for free commercial intercourse with Hawaii was finally ratified by the Senate. The two Houses passed a concurrent resolution providing for the appointment of a commission, consisting of three members of each branch of the House of Representatives with experts selected by them, to inquire into the change which has taken place in the relative value of gold and silver, and into the policy of the restoration of the double standard in this country, also into the best means for facilitating the resumption of specie payments.

There were 612 interments in New York last week, and 409 in Philadelphia.

The number of paying visitors to the International Exhibition for the week ending the 12th inst., was 151,850, and that for ending on the 19th inst. 133,465. On the 17th receipt was \$4940, from the opening to 8 o. m., 18th, amounting to \$1,056,805.

The whaling bark Catalpa has arrived at New York from New South Wales, with nine Fenian convicts who effected their escape from the penal colony in the Fourth month last.

The Markets, &c.—The following were the quotations on the 21st inst. New York.—American gold, 110½, U. S. sixes, 118½, 119; do., 1866, 114; do. 5 per cent, 138½, 117. Superfine flour, 3.50 to 3.40; State extra, \$4.40 to \$4.50; finer brands, \$8.5 to \$10; No. 2 Chicago spring wheat, 1.20 to 1.15; do., 1.15 to 1.10; do., 1.05 to 1.00. Texas, \$4.65 to \$4.10. White oats, 40 to 45 cts. Rye, 70 cts. Yellow corn, 61½ cts.; mixed, 50 cts. Philadelphia.—Middling octon, 12½ cts. Flour, from \$3.75 to \$8.50. Michigan white wheat, \$1.25; amber, \$1.18 to \$1.20; red, \$1.10 to \$1.16. Rye, 60 cts. Yellow corn, 58 to 60 cts. Western mid., 43 cts. Do., 40 cts. To 44 cts. Sales of 280 live cattle at 4 to 6½ cts per lb. gross. Sheep, 44 to 55 cts per lb. gross. Receipts 11,000 head. Hogs, 295 to \$9.50 per 100 lb. net. Receipts 3500 head. Chicago.—No. 2 spring wheat, 89½ cts; No. 3, 87 cts. No. 4, 84 cts. Do., 85 cts. Do., 87 cts. Barley, 70½ cts. Lard, \$1.30 to 1.36. Do., 1.37. No. 2 red rail wheat, \$1.18; No. 3 do., \$1.05. No. 2 corn, 43½ cts. Oats, 37 cts. Rye, 49 cts. Barley, 50 cts. Lard, 104 cts.

EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Teachers are wanted for these schools, to be opened about the first of next month. Apply to

Elihu R. Gilbert, 719 1/2 St. George, near 8th St.
George J. Scadding, old 413 Seventh St.
Richard J. Allen, 232 North Seventh St.
Ephraim Smith, 1110 Pine St.

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\$2.10, vol. 50; from William Carpenter, Agent, N. Y., \$2.10, vol. 50, and for Rebecca Wistar and William Sheppard, \$2.10 each, vol. 50; from Joel Thompe (Ed.), \$2.10, vol. 50; from Uriah Evans, N. J., \$2.10, vol. 50; from Charles, \$2.10, vol. 50; from Ellen R. Eddy, James Allen, Levi Trott, and John W. Stokes, \$2.10 each, vol. 50, and for Benjamin J. Wilkins, \$3.20 to No. 32, vol. 50; for Eunice Mickle, N. J., \$2.10, vol. 50; from Samuel Nicholson, N. J., \$2.10, vol. 50; for Elwood E. Haines, N. J., \$2.10, vol. 50; from Charles L. Harris, N. Y., \$2.10, vol. 50; from E. J. Zerk, N. Y., \$2.10, vol. 50; from Townsend Hoopes, Pa., \$2.10, vol. 50; from Susan T. Hoopes, \$2.10, vol. 50; from Joseph Spate, Gt. Jr., Agent, Pa., for William P. Townsend, Thos Thorp, Philena S. Yarnall, Susan S. Thomas, My Ann Newlin, Susan L. Temple, Harriet H. Thatch and W. G. Hunt, \$2.10 each, vol. 50; from Joseph Bailey and Joseph L. Bailey, Pa., \$2.10 each, vol. 50.

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

WESTTOWN BOARDING SCHOOL.

The Committee on Instruction of the Westtown Boarding School meets on Seventh-day, the 26th inst. at 10 A. M., at the Committee Room on Arch Street Philadelphia.

JOSEPH WALTON, Clerk.

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Will re-open on 2nd day, the 11th of 9th month 1876. Address,

JANE M. ELDRIDGE, Princi. Pa.

DIED, at her residence, Wilmington, Delaware, of the 11th of 4th mo. 1876, SARAH R. TATNALL, wife of Joseph Tatnall, aged 59 years, a member of the Westtown Boarding School. She was a devoted Christian, and her health she was enabled to bow in resignation, to the will of her Heavenly Father, expressing, a short time previous to her departure, the belief, "that all her trials had been for her purification,"—adding, "I see myself a very poor creature, just such an one as Jesus died to save; and when resting my mind on His merciful love, during a recent season of especial favor, succeeding nights of conflict; when many sweet and precious promises were presented to her mind, as though sent for her comfort and the confirmation of her faith. Perceiving her end approaching she remarked, "I am about to die, and I have felt great shrinking from death, but these have been all taken away—if I live is the Lord's will, I am ready, and willing to go." Thus mercifully supported, with, apparently, every doubt and anxiety fear removed; she passed peacefully away, as proved, as we recently believe, to receive the welcome message: "Enter thou into the joy of thy Lord."

—, on the 16th instant, JAMES E. KATHON, in the 68th year of his age, a beloved member of the Monthly Meeting of Philadelphia, for the Western District.

—, at her residence, in Salem, Ohio, 7th month 27th, of a long and useful life, REBECCA HARRISON REEVE, in the 71st year of her age, a member of Salem Monthly and Particular Meeting. She was a firm believer in the ancient principles of Friends, and often remarked with sadness the low state of our once highly favored Society. Although it was her lot to pass through many of the trials and afflictions which have been with Christian patience and resignation, and was, we believe, enabled to experience the reality of that beautiful expression in the 23d Psalm, "Ye, 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."

—, at her residence, in Damascus, Columbiana Co. Ohio, on the 29th of 7th mo. 1876, REBECCA H. CARR widow of Isaac Carr, and daughter of Aaron A. and Mary W. Woolman, in the 60th year of her age, a member of the Upper Merioneth Monthly Meeting, and had been connected to live in a home of holiness and uprightnes; and when brought to a bed of languishing, she expressed, respecting her future prospects, that she saw nothing in her way, and patiently awaited her change as a member of her sufferings.

—, at her residence, in Salem, Ohio, near Trenton, N. J., after a brief stay, in the 7th day of her age, a beloved elder and overseer of Chesterfield Monthly Meeting. He was firmly attached to the principles and testimonies of the religious society of Friends, and was much honored by a large circle of friends and acquaintances, although rarely attending any religious communion by speech, his friends have the consolatory belief that through the mercy of his Redeemer his end was peace.

THE FRIEND.

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AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

Quakers and Quakerism.

[The following article is condensed from one which appeared in "Macmillan's Magazine," over the signature of Ellice Hopkins. It is written in a friendly spirit, and shows some true appreciation of the position and doctrines of early Friends. As was to be expected, the author dissenting from that practical bearing of the cross in every day life, which led to their peculiarities and testimonies; and without which they would be shorn of their strength.]

"Reader, wouldst thou know what true peace and quiet mean; wouldst thou find a refuge from the noises and clamors of the multitude; wouldst thou enjoy at once solitude and society; wouldst thou possess thine own spirit in stillness without being shut out from the consolatory faces of thy species; wouldst thou be alone, yet accompanied, solitary, yet not desolate, singular, yet not without some one to keep thee in countenance; a unit in aggregate, a simple in composite, come with me," says Charles Lamb, "into a Quakers' meeting."

Few, probably, of those who are familiar with the charming essay from which we quote have accepted the invitation. Few have made their way some summer Sunday into that quiet place, generally even in towns set round with waving boughs, and harmless flowers, and "fair ungriving things," which seems already to have attained

to where beyond these voices there is peace; where a soft multitudinous silence reigns as of a windless sea with all its waves at rest, where even the children sit with faces unflushed and wide-eyed as the daisies in the summer sun without, and the tired spirit, weary with the strife of tongues and all the barren noises of the outer world, bathes itself in stillness, while, in solemn Quaker phrase, "sitting before the Lord."

But, though few of us have any personal acquaintance with the silent charms of a Quakers' meeting, most of us have experienced a certain restfulness in the individual Quaker, especially in the women, the myrrh and cassia of those silent meadows they tread weekly still clinging to their garments. Perhaps in some noisy railway-station, some scene of foul-smoke and human bustle, we have suddenly found ourselves face to face with such a one, clad in that spotless Quaker vesture

which, like the lily's, refuses to know the defilements of earth, and have felt a sudden stillness come upon us as our eyes rested on those soft pearl greys that seem borrowed from early morning skies, and our troubled glance sank rebuked before those quiet eyes that gaze forth on us from under the peaceful caves of the quaint poke-bonnet, itself so restful a protest against the ever-shifting vanities of human head-gear, and the restless human brains beneath. And which of us on being asked with that tender Scriptural directness which refuses to slur over one's individuality by addressing one as a loose multitude in the plural form, "Art thou bound on a long journey?" has been altogether able to resist an eerie feeling creeping over him, a sense of a far-off silent bourne from which no traveller returns, as though he had heard in his heart a distant murmur, a waft of bells from that "strange and undiscovered city which we seek," as pilgrims on a far journey.

But though we are all familiar with the individual Quaker, and as a rule hold in love and respect this peaceful "Society of Friends," to give them, not the name by which they were called in derision by the world, but the beautiful name they chose for themselves—*la Société des Amis*, as their French brethren are called—little is generally known of their history, or of all that has been accomplished in the Christian Church by these worshippers of light and silence, a light "that lighteth every man that cometh into the world," a silence which is the voice of God in the soul.

We propose, therefore, in the present number to give a brief sketch of their history and constitution, without which it would be impossible to understand the position which they occupy, and then to enter in greater detail into what they have accomplished, the many remarkable movements in which they have taken the lead showing themselves on many points to be far in advance of the rest of the Christian Church.

Quakerism, as we all know, was founded by George Fox, born in 1624, the son of a weaver known as righteous Christy, who apprenticed him to a shoemaker, but as the shoemaker also dealt in wool, George's business was chiefly to see after the sheep. But it was doubtless from his master's shop that he got the materials for that memorable protest against the forlorn nakedness of man, which makes him a pauper dependent for out-door relief on his lowliest fellow creatures. It was doubtless there that he wrought that "leather hull from which the divinity and dignity of man was once again preached, no longer in scorn, as from the cynic's tub, but in love."

The owner of this "perennial suit of leather," this strange young shepherd, that same spring when Charles I. surrendered himself and his cause to the Scotch Presbyterians, might have been seen wandering forlornly about the fields of Drayton and Coventry, in sore conflict of soul, sitting in hollow trees alone with his

Bible, "for," as he says in that old Hebrew prophet's journal of his, "I found none to speak to my condition." The clergyman of Manchester, with whom he reasoned "about the ground of temptations and despair," bade him take tobacco, and sing psalms. "But," as he says quaintly, "tobacco was a thing I did not love, and psalms I was not in a state to sing." Another, a "priest of high renown," would needs give him physic, and he was to have let blood; but not a drop of blood could they get from him, his "body being," as it were, dried up with griefs, and sorrows, and troubles. "So neither them nor any of the Dissenting people could I join with, but was a stranger to all, relying wholly upon the Lord Jesus Christ."

At last, after enduring great troubles and torments, and when all his hopes in all men were gone, so that he had nothing outwardly to help him, nor could tell what to do, he heard a voice which said, "There is one, even Christ Jesus, that can speak to thy condition." "And when I heard it my heart did leap for joy."

Soon after he thus found peace, not in the systems of man, but in the "inward teaching of Christ, who hath the key, and who opened the door of life and light," George Fox began to preach, travelling on horse or foot all over the United Kingdom, and ultimately even extending his labors to the Barbadoes, America, and Holland.

To understand the effect produced by the preaching of this remarkable but uneducated man, one must realize the state of religious thought which then prevailed. Theology had not yet broken through a hard crust of scholasticism and logomachy which bound it in, and made it rather an endless disputing on words and notions, than a living grasp on facts and spiritual realities. A London minister could still undertake to prove the doctrine of the Trinity to some of the early Friends by the following syllogism, supported by a spurious text: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

These are either three manifestations, three operations, three substances, or three anything else besides substances. But they are not three manifestations, three operations, three substances, nor three anything else besides substances.

Ergo, three substances.

It is not likely that such barren verbiage as this would afford any common ground to meet on in the worship of common truth. Everywhere strife and confusion reigned, while a certain hard externalism which characterized the prevailing religious thought found its appropriate expression in persecution, the only ground of union being abhorrence of the "hideous idol, toleration." Calvinism, with its remorseless logic, which, if in M. Guizot's words, "it tortures history," still more tortures those infinite truths that from their very

nature burst the bounds of our narrow possibilities, and, existing as contradictions to the intellect, can only be apprehended as a whole by the moral emotions of man; Romanism, with its priest-craft and its burdensome rites and ceremonies, the gilded tomb beneath which the responsibility and freedom of man lay buried; a hard Judaizing Puritanism on one hand, and on the other a Church enforcing a rigid conformity, "as stanch and solid piece of framework as ever any January frost could freeze together;" what wonder that men were weary of it all? What wonder if men like Milton ceased to attend any place of worship, loathing the jarring of the sects; that Cromwell exclaimed in despair, "Every sect saith, Give me liberty; but give it to him, and to his power he will not yield it to anybody else." What wonder that men's souls were everywhere beginning to be sick of these disputed shadows, and to long for some undisputed reality?

To this craving the preaching of George Fox appealed, the "man who stood forth from the Babel of tongues, and preached the inner truth and meaning of all those things the sects were disputing about." That the kingdom of God is within us, that there is an indwelling Spirit, a light "that lighteth every man that cometh into the world;" that one must listen to his voice, not in the Babel of creeds without, not even in the letter of a sacred book, but in the silence of one's own heart within; that Christ's atoning work must be realized to the heart, and that it is the Christ in us which is the hope of glory;* that the Church is not "an old house made up of stones, lime, and wood; but the blessed company of all faithful people" who are walking by the inner light; that the true priest and prophet is the man or the woman in whom the Eternal speaks, and whose ministry is not for hire—this was the message of George Fox. Crowds gathered to hear him; wherever the report flew through village or town, "The man in leather breeches is come," the priests in many places fled in alarm; the "earthly and airy spirit in which people held their religion was shaken;" and numbers gave in their adhesion to this people, called Quakers in derision by an unjust judge whom George Fox had bade "tremble and quake before the Lord."

(To be continued.)

Testimony of Friends of Tortola concerning John Astagh.—His godly life and conversation spoke him to be a true follower of the Law, and minister of Jesus Christ, whom he freely preached, and by the effectual power of whose divine love he was called forth to our assistance; for which we bless, praise, and magnify the God of all our mercies. As a faithful messenger, with much love, in a tender frame of spirit, would he invite all to the fountain which had healed him. Of the deep humility that appeared in him in the time of his public testimony; and when in private conversation with his near and dear friends, as he often said we were to him, how cheerful and pleasant would he be in that blessed freedom wherein Christ had made him free. Innocent, harmless, of a cheerful countenance.

[* It must not be overlooked, that George Fox also reverently accepted the Holy Scriptures, and the atoning sacrifice of the Saviour on the cross—though he taught the sound Scripture doctrine that none could be saved thereby but those who submitted to the work of His grace in their own hearts.]

yet not without a Christian gravity, well becoming the doctrine he preached. He was valiant for the truth to the last, and though he has gone to his grave, his memory is sweet and precious.

Frivolous Instruction in the Common Schools.

Practical elementary knowledge was unquestionably the simple idea of the common school system. That simple idea has become a very complex one; and instead of thorough instruction in reading, writing, spelling, arithmetic, grammar, geography, and the history of one's own country and political institutions, children are coaxed, wheedled, dragged or driven over every division of science, into which knowledge, speculation or experiment has been formulated. The course of study which children from six to sixteen years are now expected to pursue with intelligence and profit, includes:

<i>Reading,</i>	<i>Latin,</i>	<i>Greek,</i>
<i>Spelling,</i>	<i>Botany,</i>	<i>Geometry,</i>
<i>Writing,</i>	<i>Geology,</i>	<i>Algebra,</i>
<i>Drawing,</i>	<i>Astronomy,</i>	<i>Chemistry,</i>
<i>Music,</i>	<i>Optics,</i>	<i>Mineralogy,</i>
<i>German,</i>	<i>Hydraulics,</i>	<i>Political Economy,</i>
<i>History,</i>	<i>Dynamics,</i>	<i>Rhetoric.</i>
<i>Zoology,</i>	<i>Physiology,</i>	

The mental energy of the child is thus distributed over this immense field, comprising all the accumulations of investigation which mankind have made since the beginning of time; instead of being concentrated upon the chief elements of all knowledge—namely, language and arithmetic—without a thorough familiarity with which honest progress in secondary studies is impossible.

The result of the distributive system of instruction is that the children of the comparatively poor, who constitute the large majority of every community, leave the common schools entirely unfit to earn their living with the intelligence and efficiency which might have been reasonably expected from the number of years they had spent there, and the cost of their instruction assessed upon tax payers.

A boy of sixteen is graduated from a high school, and seeks employment. He asks the counsel of a trusty friend, and this colloquy is likely to ensue:

Old Practical. Well, what can you do, John?
Concited John. Oh, almost anything, I suppose.

O. P. But what can you do?
Surprised John. Why, I can do—

And he flatters himself that his hesitation is certainly a mistake. Has he not been at school since he was six years old? Did he not "learn everything?" Was he not a smart boy? Has he not his diploma of graduation from the high school?

O. P. What have you been studying the last few years?

Complaisant John. Greek, Latin, German, French.

O. P. All right. You must go to college, and be a lawyer or a doctor—or a minister.

Wonted John. No, sir. Father is dead, and mother can't send me to college. I must go to work right away, and earn money. It is needed at home.

O. P. Very well. That does you credit. You know German and French. Mr. Lamonte, an importer, wants a correspondence clerk to read and write letters in those languages. That will be a nice place for you—

Perplexed John. Oh no sir. I only know little of each. I can read them in print well in the books we used, but I cannot spell them or write them.

O. P. Well, what else did you learn?

John. Chemistry—

O. P. That will do. The druggist on the corner wants a young man who understand the properties of chemicals and manufacture of drugs, and your knowledge of chemistry just the thing—

Scared John. Oh no, sir. I don't know anything about chemistry—only a little—some the definitions and pretty experiments. I had not much time for chemistry.

O. P. Him. You are equally well off in geology, astronomy, mineralogy, botany, zoology, optics, physiology, and all the other things, are you?

Chagrined John.—

O. P. Well, never mind. You studied geometry and trigonometry? Yes, of course. friend of mine, a surveyor, asked me to fit him a capable assistant, and he would pay him good wages—

Unhappy John. Oh no, sir. I could not do that. You see we had not much time for geometry; I can demonstrate some of the propositions in the book, by the letters—that's all.

O. P. You can draw? You can earn something in an architect's office? You can help the draughtsmen over in the Locomotive Works? That's a good business—

Laughing John. Oh no, sir! I can't draw. I had no taste for it, but went through the forms with the rest of the class, because we all had to. But I scarcely know a straight line from a curved one; mother always said I had no "eye" for drawing, or anything like that.

O. P. You're rather a neat and pleasant lad—fond of music? You studied that in school ever since you were a little fellow? Course. Well, I can get you a place in a music store—

Miserable John. Oh no, sir! I don't know one note or sound from another. We studied music in a sort of way, because we were "marked" on it, but I never could learn it. Mother knows I have no "ear."

O. P. Of course you can keep books?

Downcast John. Oh no, sir! I would not dare to try. We had a class one in single entry, but we were so busy with our Latin and Greek and geology—and all the other things, that we did not pay much attention to that.

O. P. Anyhow, you learned grammar and rhetoric, I am sure. That Mr. Kopp, who has an insurance agency, told me last week that he would like to get a nice smart young man who could prepare correct statements for him out of his books—write up his reports,—and so on. You are the very lad for Kopp—

Trembling John. Oh no, sir. I can't do anything like that. Why, I have not looked inside a grammar for years; we don't learn English grammar in the high-school, sir. Grammar is only taught in the lower grades, and then I was too young to understand it. Mother has had to correct my language at home, but I don't know whether it is correct or no. I can't parse—I never could. And we only wrote compositions now and then, and I always teased my sister into writing mine. Boys don't like composition as well as girls, sir.

O. P. I guess we'll have to fall back on your arithmetic. Your handwriting, I see, is

it very good, but you can improve that in a try. You learned all about percentage interest and foreign exchange in your arithmetic. I will give you a note to one of the banks—

Overwhelmed John. Oh no, sir! We did not study arithmetic in the high-school! and I never understood percentage—it is the hardest thing in the book. I was only a little wiser when we were in percentage, and I could get it through my head. Decimals always puzzled me—

O. P. You have been in school ever since you were a little fellow able to go. Your mother has kept you there, at great inconvenience, calculating that you would be able to support your brothers and sisters until they grew up. You have "studied everything"—including Latin and Greek and all theologies and drawing and music. I guess you can now earn fifty cents a week as a parcel boy.—*National Teachers Monthly.*

Daniel Bowly, Jr.

(Continued from page 13.)

The 12th of the Eighth month, addressing me of his sisters, he said, "Sister, how many times have I been preserved from death, times more than I can remember! Ah, how often, sister, have some of us been raised, as it were, from death! We should often think of it, and now we have answered the kind intention, it may not be so again. The next may be the last time. Then do let us begin to prepare and do every thing that is required of us. I believe plainness of dress is. We are indeed a chosen people, and what may not be wrong in others is so in us. Plainness of dress is as a hedge about us. The world is not then seeking our company. Do remember what our Saviour said, 'Whosoever denieth me before men, him will I also deny before my Father who is in heaven.'"

At another time he said, "I should be disgraced if on this death-bed, with all this pain and weakness of body, I had my sins before me. What horror should I feel!"

A Friend expressing a desire to help him, he replied, "None can help me essentially but my dear Saviour: he can release me, if it be his blessed will."

He advised one of his relations to bring up her children in a plain way: knowing from experience, what a disagreeable situation those were in who accommodated themselves to their company. "This," said he, "will not do." He believed the easy way chosen by many of our Society had as little religion in it as any, or less, and was highly displeasing to the Almighty. He also recommended a single line of conduct. He often spoke of the benefit of retirement, and said that other things must be given up to gain it. He wished not to be interrupted during meeting time; for, although not able to go, he loved to compose himself, when the nature of his complaints would admit of it, and was often favored with great stillness at those times.

He impressively said, "The enemy is still very busy with his insinuations, and would persuade me that all is done, and so lead to neglect; but I must watch and pray to the end, and be very earnest with the Almighty to continue his favors, and that he will support through all."

For some time he was much propped with poverty of spirit, added to great bodily weakness; but his desires were for patience, say-

ing, "It is very trying to bear such great lowness and sinking of body and mind. What can I do, but endeavor patiently to bear it, looking constantly to the Almighty?" Some one asking him how he was, he answered, "I am very low, but I keep mine eye upon God."

His sister, having sat up with him, remarking how comfortable a night he had passed, he said, with much sweetness, "Yes, I prayed for a little respite, and it has been granted me." About this time his strength recruited so much, for a few days, that the possibility of a recovery was hinted to him. This at first seemed almost more than he could bear; but after a pause he said, "In this also I will endeavor to seek after resignation, and keep mine eye to my Saviour; who, I ardently hope, will now take me, having in kind mercy so prepared me for my change. Can it be, after the near prospect that I have had, that I shall enter life again?" "Must endeavor, earnestly endeavor, after patience."

Some hours after, being asked how he did, his reply was, "I feel myself quite resigned. I have supplicated for patience, and I hope I shall be contented to live, if it be the Lord's will. I know he can preserve and keep me. Indeed I have experienced such resignation, that I think I could feel a pleasure in living, that I might bear my cross in the world." He was indeed preserved in a very patient, waiting, frame of mind, and expressed but little for several days; but his company was truly pleasant, and his deportment evinced where his mind was centered, though he said the enemy was so busy, tempting him to doubt, that he had hard struggles at times to keep his faith.

The effort of recovery was grounded, again subsided; his cough became more troublesome, and increasing weakness was evident. He remarked, "I believe I was too anxious to go, a little time since; but now I feel willing to wait the Lord's time for the end. I have reason to hope my disorder is making its progress."

He was naturally of a compassionate disposition; and, during his illness, often spoke feelingly of the poor, recommending liberality to them; which, he said, he had seen to be a Christian duty; and how much greater satisfaction would result from relieving their wants, than from unnecessarily accumulating wealth.

About the end of the Eighth month, he was strongly impressed with a belief that some one of his relations would be removed before him; and in a day or two after, an account came that one of his aunts, who had been for a long time in a poor state of health, was very unexpectedly deceased. When this was mentioned to him, referring to the above intimation, he said he thought he should now be soon released.

On the 1st of Ninth month, he said, "The state that I expect to enter is that of calmness and peace: divine peace, the purest spirituality." When I have spoken of gates or doors, I wished to imply an entrance into this state; for I believe my ideas of future happiness are not gross. I hope to live in the presence of God, and to feel constant support from him; and I do not wish to know more."

The next day he was very weak, and reluctantly left his chamber. Some hours after, he was seized with a violent fit of coughing, so that the hour of separation seemed, both to himself and friends, fast approaching; and

in a short respite from the cough, he expressed triumphantly, "I am happy, I am happy! If I never speak more, give my dear love in Christ Jesus to all my friends." After being relieved, by bringing up the phlegm, he was put to bed, and some time after remarked, "Death is awful! very awful! but I have full faith in my foundation."

At another time he said, "I believe my dear Saviour is ready to receive me, figuratively speaking into his arms: that is into purity; and I believe that is what all good minds desire to enter into." He desired he might not be disturbed when he was thought to be going; and hoped he should have an easy passage, and that he might go off in a sweet sleep. He said, "I have earnestly prayed for you. Do you pray for me." Shortly after, observing his friends affected, he said, "It is not from a callous disposition or hardness of heart, that I appear unmoved at parting with all my dear, dear, and beloved relations. It is the advantage I shall reap myself, that is my support; and knowing there is a powerful visitation extended to you, so that you may all gain an admittance, and soon be in the same place with me."

In the evening some one remarking how exceedingly hard it rained, he said, "I like to hear it; the sound of it is solemn, being the work of the Almighty." The withdrawing of the sun, and darkness, is like what good souls experience in the work of redemption; when divine light is withdrawn from them, and the damps of melancholy felt. In these seasons what strange ideas is the mind tried with; such as are very apt to cast down timid minds; but there is a secret support sustains, though at such times not sensibly felt."

On the 3d he expressed an earnest desire for an easy passage, making solemn supplication, as follows, "O, Lord God Almighty! have pity upon me. It was thou who created both soul and body." Some time after, to a near friend, he said, "I believe the enemy has now almost done with me."

On the 4th he was very weak, but still and composed. He said he was going to the Father and the Son; and, looking on his friends, bade them farewell. A short time after, he remarked that he felt such an entire resignation that, if it were the Lord's will, he was willing, even now, to recover or die; and how comfortable it was to be thus favored to the end. About twelve o'clock he took an endearing leave of two of his consins who had tenderly waited upon him; soon after which, a considerable alteration was apparent, and his voice was become so weak that little could be understood; but he continued in a heavenly frame of mind, full of love.

The last connected sentence which was distinctly heard, was as a seal to the foregoing truths, being this: "I have the satisfaction to say, I have been washed in Jordan."

Not long after this, he appeared to be retiring to sleep; but the fact was, that he was quietly departing; which he did in the manner for which he had so often prayed, without a groan, or even a sigh.

His corpse was interred on the 11th of the Ninth month, 1793, in Friends' grave yard at Cirencester. Aged twenty-five years and eighth months.

The highest act of charity in the world is to bear with the unreasonableness of mankind.—*A. Bennett.*

For "The Friend."

The Population of China.—Margary, the British consul, who lost his life by violence in 1857, when near the frontiers of China on official business, had travelled extensively in that country. He was also well acquainted with the language, and could not only read Chinese books, but he could converse easily with the Chinese, and as he travelled listened attentively to the conversations of the common people about him. A narrative of his journeys and observations has been published recently, in which he combats some of the prevalent erroneous notions of China, and among them the common one that the population is greatly denser than that of any other land with which we are acquainted. China is a large country with a very ancient civilization and has doubtless a great number of inhabitants, but in the absence of any accurate censuses, it is probable that we have entertained extravagant and exaggerated views of the number of its people, and that it does not contain, as has been sometimes ascertained, one-third or more of the entire population of the globe. On this subject Margary says: "It is very much the fashion to talk of China as if it were a sort of human beehive or ant heap, overburdened with struggling humanity, but I have never yet been overpowered with a sense of this multiplicity. The walls of Peking and indeed of every city embrace as much waste land and open space as ground which is fully occupied, and the open country is but sparsely dotted with villages. And since 1861 the unhappy central provinces, which were devastated by the rebels, have remained a wilderness, where now, in parts, the foreigner can roam at will and bag his game by thousands. Pheasants, deer and wild pigs multiply without hindrance. No wealthy sportsman at home can rival the natural preserves which a Shanghai resident freely commands."

Selected for "The Friend."

Ann Gilbert, in her autobiography, thus writes respecting the expected loss of one of her old and valued friends of Nottingham:

"A slice out of this world anywhere, is generally well colored with calamity * * * how long we are in learning practically the simple lesson, that here is not our rest! Year after year, as we go forward in life, we are constantly making a nest for our hopes in some cherished pleasure, some happy arrangement, something in which we have forgotten to look for the cankered side. And sometimes after wandering from hope to hope for the best, or rather the longest part of life, we are brought suddenly to deduce the mournful moral (mournful as far as earthly expectations are concerned), that here *truly*, not merely as a passage familiar to our memories, but in fact and reality, here is not a rest."

George M. Stearns tells this story, illustrating the character of the late Judge Wells. When acting as Trial Justice at Chippewa, in his early professional life, a drunken fellow on trial broke away from the officers and struck the Justice violently on the head. For an instant, said Stearns, the natural man blazed out of John Wells' eyes; but, speedily controlling himself, he ordered the man removed until morning—"because I was afraid I was too angry to be just." When the next day came, and sentence was passed, Jus-tice Wells

imposed the lowest fine that the law would allow, and paid himself for his assailant's liberty.—*Late Paper.*

HELPING THE BIRDS.

All day I have been hunting
For ends of scarlet bunting,
For pieces out of rackets, whose colors make a show,
Fragments of red, or azure,
Bright bits of doll-house treasure,
And faded bows and ribbons worn many years ago.

From sill and from projection
I hang this gay collection,
I strew the lawn and garden path, I fringe each bush and tree,
I dress the door and casement,
The garret and the basement,
Then watch to see if birds, perchance, will use my charity.

There comes a pretty chatter,
There comes a chirp matter,
Of tiny feet upon the roof and branches hanging low,
And flirts of wing and feather,
And little strifes together,
And sheers and flights and flutterings and wheelings to and fro.

There is a dash of scarlet
On yonder saucy varlet,
This one, just beside me, is dressed in blue and gray;
And this one is golden color,
And that one's coat is duller,
And here's a bird whose crest and tail have orange tippings gay.

A shadow and a flutter!
A chirp above the shutter!
See this swift oriole that wheels about the window, here!
Now flitting sidewise shyly,
Now, with approaches wily,
Circling and circling closer, between desire and fear.

O, pirates, dressed in feathers,
Careless of winds or weathers,
How you get to plunder, how bold you all have grown;
Here each among the number
His claws and beak will muster,
And carry off the strings and rags as though they were his own.

The stock is fast diminished,
And when the nests are finished,
The nests of orioles and wrens, of robins and of jays,
In pleasant summer leasures
I'll watch the rag-bag's treasures
Swing in the wind and sunshine above the garden ways.

—Wide Awake.

NOTHING AND SOMETHING.

By GRACE H. HORRE.

Left "nothing" O, that I can scarcely believe!
No land, no estate, and no treasures in store!
Cut off in his prime, and with "nothing" to leave!
Ah, then, in his death he was wretchedly poor!

Left "nothing" Left no sweet remembrance behind!
Left nothing to call forth the anguish of grief!
No brave, tender deeds in their hearts has he left,
Which now bring out sobs and tears for relief!

Left nothing to satisfy honor or pride!
Left nothing the higher emotions to move!
Left no grateful heart, who, when'er he is named,
Shall echo his praise in the accents of love!

Ah, then, he left "something" I thought so at first!
A true man he was; he was honest and kind;
He left a good name; that is "something," my friend—
A treasure of treasures, his children may find!

'Tis "something," I think, of a father to speak
In clear, happy tones, and with no blush of shame;
'Tis "something" to know, at his death, he bequeathed,
The good heritage of a brave, honest name!

—Christian Ado.

Noble deeds are held in honor, but the wide world surely needs,
Hearts of patience to unravel,—the worth of common deeds.

Testing Coin in the Royal Mint.

The London Times says: Although during the past year the work performed at the Royal Mint has been from various causes less than in some previous years, still the labor and responsibility falling upon the Freeman of the Goldsmith's Company, who yesterday acted as jurymen upon this trial, were very much the same as heretofore; all the tests to be applied to the various coins in the Pyx being the same, whether the coinage happens to be heavy or otherwise; the only saving of trouble to the jurors in the case of a limited coinage being, as on this occasion, the less amount of tedious counting of the moneys deposited in the Pyx since the last trial.

Pursuant to the terms of a warrant of the Lords Commissioners of her Majesty's Treasury, dated June 15, 1876, issued under the provisions of the Coinage Act, 1870, the officers, summoned from the various public departments interested in this trial, attended at Goldsmiths' Hall at 10 o'clock yesterday morning for the purpose of conducting the trial of the Pyx.

The following is the method pursued by the jury in conducting this very stringent and exact scrutiny of the work done at the Royal Mint, as prescribed by her Majesty's Order in Council of the 29th of June, 1871. First, the jurors have to ascertain that each packet of coins found by them in the Pyx contains the number represented by the officers of the Mint to be therein. It may here be stated that the Deputy Master of the Mint is bound to place in the Pyx, with a view to this trial, one coin from each "journey weight" of metal used in coinage; the journey weight in the case of gold being fifteen pounds troy, and of silver sixty pounds of the same weight. After satisfying themselves that the contents of all the packages are correct—a long and tedious job where the coinage during the past year has been heavy—they take as many coins from each packet as they think necessary for the purpose of the trial. They next have to weigh each of the coins so taken out, so as to ascertain whether they are within the prescribed remedy as to weight. This remedy, it should be explained, is an allowance in weight, below the actual standard made to the Deputy Master of the Mint in the manufacture of each denomination of coins, and, although very small, he has always been found to have worked well within his margin.

So delicate are the balances used in this operation, that it occasionally happens that a draught of air from the opening of a door or window will turn the scales—in fact, it is quite necessary to keep the atmosphere as much undisturbed as possible around the instruments. The exact result of each of these and the following tests has to be set out at full in the verdict. The next operation is this: The jurors melt all the coins of gold and silver so selected from the packets into separate ingots, and assay them, comparing them with the standard trial plates, so as to ascertain whether the metals are within the Deputy Master's remedy as to fineness. The standard fineness for fine gold is 1112 fine gold and 112 alloy, or millisimal fineness 916.66, the remedy being millisimal fineness .002. For silver coin the standard fineness is 37-10 fine silver and 3-40 alloy, or millisimal fineness 925, the remedy being millisimal fineness .004.

The gold trial-plate used in this test is of lead as nearly perfectly pure as possible to procure it, the preparation of which cost Mr. Roberts the chemist to the mint, infinite pains to accomplish. The Deputy Master, in his 14th annual report, lately issued, makes the following interesting remarks as to the metal which this trial-plate is composed: "As an instance of the intimate relation which should exist between technical work and pure science, I may call attention to the trial mentioned by Mr. Roberts, that the trial plate of pure gold made by him in 1873 has accidentally rendered good service in experiments in solar physics, a portion of this plate, which is probably the purest ever prepared, being used as a standard or comparison in photographing the spectra of certain other stars."

The residue of the coins is next weighed in bulk, so as to ascertain whether they are then the remedy as to weight. As many coins of gold and silver are now taken by the assay from such residue as they think fit, and assayed individually, to see that they are within their respective remedies. This operation being completed, the jurors then drew their verdict, embodying therein all the results of their various and searching tests. Each verdict was given to the Queen's Remembrancer at the appointed hour, read aloud by the Clerk of the Goldsmiths' Company, and signed by the Jurors and Sir Frederick Pollock. It will be found to contain a most complete discharge to the Deputy Master and his staff for the correct and careful performance of their duties during the past year.

The total value of the gold coined since the last trial, on the 21st of July, 1875, was £4,309,074 12s. 11d., which was converted into 1,409,074 half-sovereigns, of which 3800 half-sovereigns and 2347 half-sovereigns were placed in the Pyx. The value of the silver coined at the same time was £400,644, from which 1,602,608 half-crowns, 608 florins, 712 shillings, 340 pence, two fourpennies, 117 threepences, 10 twopennies, and six pennies (making a total value of £194 3s. 9d.) were placed in the Pyx for the purposes of this trial. A large quantity of bronze coinage was likewise issued during the past year; but of this latter no examination was made at the test of the Pyx.

True Faith.—A man dead in sin can adopt religious system, and become a happy professor, as easily as he can take up any other science, and this often perplexes the mind of those who are beginning to seek the Lord, because they find, now they are beginning to "love Christ," they have no control over "ames and feelings, so as to be happy at will. The life of Christ in a man makes him most sensitive to the power of Satan, and to the wiles by which he is ever living in wait to deceive. It also produces in a man the keenest apprehension of the solemn and boundless importance of eternal things. Such a man feels that true faith is the gift of God, and that to attain that assurance which above all things he desires, he must have Christ so personally revealed to his heart by the Spirit that he can say without doubt, "I know in whom I have believed." "I know that my Redeemer liveth;" and before he is brought up to live here in the blessed assurance of the agency, he knows what it is to be kept many years, perhaps, in the Lord's stripping-room; where, often in a state of terror of soul, on

account of the searching and idol-crushing process he passed through, while he is "suffering the loss of all things," he is perplexed to see many settle down around him in a profession, without apparently any exercise of soul at all as to the genuineness of their interest in Christ. They hear the Word, and anon with joy receive it! With the outward ear they hear of Christ; with a dead faith they believe in Him, like as they believe in Alexander the Great; and with a dead love they love Him, just as they do the immortal Howard, for the incomparable beauty of his character, naturally considered.

What should hinder these from settling down in a delusion? Satan will not disturb them; he knows they are secure in his pious trap. They are satisfied with themselves and their profession. Nothing disturbs such in life nor in death; excepting, perhaps, that their tempers become a little ruffled if a living one ventures to hint to them their fear that all the glittering of their piety is but that tinsel of death which is to be found existing to a great extent "in the gall of bitterness and in the bond of iniquity." Self-examination as to the performance of duties is a common and pleasing occupation with such, even if it involves a little penance for shortcomings; but to apply the fire to their lust, to test its purity is that which never enters the dead one's thoughts. However, whether in a profession or not, what a mighty change takes place the moment the kingdom of heaven is set up in a man's soul! From the moment that kingdom comes in power, self-deception, the will indifference of death, is at an end; and no more will peace reign and rule in that soul until Christ, the mighty King, is revealed in the heart, the hope of glory. Yes, it is a *real kingdom*, standing in a *real life*, and producing *real, unmistakable, living effects.*—*Episcopal Recorder.*

Grapes as Food.—We have on former occasions referred to the value of fruits as articles of diet, both in health and in sickness. Grapes may deservedly claim a high rank among the fruits in this respect. They contain a considerable amount of hydro-carbonaceous matter, together with potassium salts—a combination which does not tend to irritate, but, on the contrary, to soothe the stomach, and which is consequently used with advantage even in dyspepsia. According to Dr. Hartsen, of Cannes, in France, who has recently contributed an article on the subject to a foreign medical journal, the organic acids in the grape, especially tartaric acid, deserve more consideration than they have generally received. Their nutritive value has, he thinks, been much underrated. It is known that they are changed to carbonic acid in the blood, and possibly careful research may show that they are convertible into fats. Dr. Hartsen thinks that they should be ranked with the carbohydrates as food. They have been found a valuable diet in fever, and the success of the "grape cure" in the Tyrol and other parts of Europe, appears to show that they are positively beneficial in other diseases. No doubt the good results of a residence at this establishment are in a measure to be ascribed to the climate and the general hygienic discipline adopted. The advantage does not wholly consist in the fact that so many pounds of grapes are eaten daily, but partly in the fact that other less healthful things are not eaten,

and pure air and exercise are also important elements in the curative treatment. But after giving all due weight to these allied influences we must allow no small fraction of the beneficial result to the grapes.

We rejoice, therefore, at the increased cultivation of the vine in this country, and hope to see it go on extending wherever soil and climate permit. Let every man who can do it plant a centennial grape vine, or a score of vines, beside the "centennial tree," which the papers have been advising him to set out. He can eat the fruit of the former sooner than he can sit under the shade of the latter, and his children will bless his memory for both.—*Journal of Chemistry.*

For "The Friend,"

Resignations of Membership.

It is narrated of an eminent Counsellor-at-Law who, many years ago, took occasion to thoroughly examine our Book of Discipline, that he declared it to be "the greatest chain of consistencies" he had ever read; a sentiment, to which anyone will probably in measure respond, who examines for himself.

In the beautiful language of the introduction, we find the object of the establishment of the discipline thus set forth; and, though for want of space but a portion is here inserted, the whole of the introduction is well worth perusal and serious consideration.

"As it hath pleased the Lord in these latter days by his Spirit and power, to gather a people to himself; and, releasing them from the impositions and teachings of men, to inspire them with degrees of the same universal love and good will by which the Gospel was ushered in,—these have been engaged to meet together for the worship of God in spirit, according to the directions of the holy Law-giver; as also for the exercise of a tender care over each other, that all may be preserved in unity of faith and practice; answerable to the description which He, the ever blessed Shepherd, gave of his flock: 'By this shall all men know that ye are my disciples, if ye have love one to another.' John, xiii. 35.

"For this important end, and as an exterior hedge of preservation to us, against the many temptations and dangers to which our situation in this world exposes us, rules for the government of the Society have been made and approved from time to time, and the following now form our code of discipline."

With very little exception, no changes have been made in these rules for forty years, consequently any impression that they are more stringent now than formerly, is fallacious.

To the superficial examiner of the Book of Discipline, who reads its pages merely to note the subjects treated of, the thought might occur that there were some contingencies not provided for; and on the subject of resignation, he would find the book wholly silent. Whatever surprise this might occasion, it would probably disappear, as the reader became imbued with the spirit pervading the whole of the discipline; a spirit of love and earnest desire, that all should be living members of the Church, and faithful and exemplary in their maintenance of the doctrines and testimonies of the Society. Where this state is attained, there can manifestly be no occasion for resignation of membership, and consequently in this view of the aim of discipline, no call for providing for it.

If then a unity with our religious profes-

sion, and a life consistent therewith, present no room for a disposition or inclination to resign a right of membership, it follows conversely, that such a disposition or inclination must be the result of an alienation from (to adopt the language of the introduction referred to) "the religious principles and testimonies which we believe we are entrusted with, for the promotion of truth and righteousness in the earth;" or, a desire for "conduct subversive of its order." Seen in this light, the expression of a worthy Friend, many years ago, was not an unnatural one, that "where a resignation was presented, it was an evidence that something was wrong, calling for the care of Friends."

As the fundamental ground of an organized Society, is the promotion of the best welfare of its members and of mankind; and the principal motive for maintaining its organization, a belief that those interests are promoted thereby; there may be cases where it is not its duty to accept a resignation of membership.

There may be cases where such resignations are the result of hasty, ill-founded conclusions; of misapprehensions; of excessive discouragement; or of erroneous views, which might be corrected by wise and loving labor; and in regard to these, it is important to keep in mind the spirit which animates the discipline of our Society, and which seeks to bring back the wanderer to the fold.

On the other hand, there exists an abstract right in any member to disconnect himself from membership; for though the Society gives the children of members a privilege of membership, it will neither have others to join or members to remain as a matter of compulsion.

Liberty of conscience, is a principle for which Friends have always contended before the world, and they would not consistently apply it to themselves, if they wished to compel any to remain in membership against their will. Although the conscience may become grievously misguided and misled, there is a palpable want of honesty in any persons claiming to be consistent members of a society while declaring that they conscientiously disagree with its doctrines or its testimonies, or its regulations.

In the case of violators of our discipline, who cannot be reclaimed by the labors, and are consequently disowned by the meeting, it is the theory of our polity, that the act of separation has been that of the individual, not of the meeting; but that the latter simply declares it. It is therefore plain, that where an individual declares in writing, that he resigns his membership with a Monthly Meeting; and the Meeting is satisfied, that he has chosen for himself a course of life inconsistent with the principles or regulations of the Society; it cannot, in such case, properly decide the matter, but, *in effect*, must enter upon its minutes, as a matter of record, the fact of his resignation, and that he has thus separated himself from the Society of Friends, and is no longer a member thereof.—unless the Meeting accepts the inevitable alternative of laboring with him as an offender.

A Monthly Meeting must be guided by the spirit of true judgment, and by that alone in choosing between such alternatives when presented. Where any have gone astray the church owes them a duty of labor in the spirit of restoring love, but where there is no open-

ing for the labor, the service is released. As with the affairs of men, so with meetings, there must be a discernment of opportunities for the discharge of incumbent duties, and where these are disregarded the neglect may result in present weakness and future distress.

Brute Ferocity.—There are some things hard to believe—even with all we know of the baser possibilities of human nature. Some years ago a human animal, by habit called man, endeared himself to the baser sort of people, by killing rats like a terrier, with his teeth, and matching himself against quadruped dogs, with no other weapons than those which nature has provided. The scene of his exploits was Port Jervis, New York; and he afterward roamed away to St. Clairsville, in Pennsylvania. There, according to a letter in a New York paper, he has fought one dog too many, and is dead from his injuries. The story is too good to be reprinted here, but both the dog brute, and the man brute died.

This, it is true, is the very remote out-cropping of what is called sport, but without descending to so very low a depth, is there not some danger that in cultivating the mere muscle, and in contempt of what elevates man above the brutes, well meaning persons are not unconsciously drifting away from true manhood? It is a happy condition to be robust in strength, capable of enduring fatigue—in a word, to be "manly." But there are two sides to manhood. In one, the lower order of animals may be superior—the mere animal part of the human being. In the other, the moral and intellectual—the true manhood—man is without a peer; and it is certainly a woful descent, from the image in which he was created, when he prefers his animal to his intellectual attributes. Everything in the world gains or loses by its associations; and when any pursuit of amusement leads a young man away from respectable companions, he should at once consider whether what he gains in amusement is compensation for what he loses in character. And there is still a more important consideration—and that is whether he is not depreciating his own worth and manhood, and losing his self value and self respect, as well as the estimation of his friends. There is an old proverb about pitch, which young men will do well to remember.—*Public Ledger.*

For "The Friend."

When that good man, John Tauler, was drawing near to the close of his earthly pilgrimage, he sent for the poor layman, who, in previous years had been the Lord's instrument to turn his attention, to a Christian minister, from the letter that killeth, to the Spirit that giveth life. The man was obedient, and came to the master, who received him kindly and lovingly; and the man was glad that he had found him yet alive, and said, "Dear master, how fares it with thee?" Then said Tauler, "Dear son, I believe the time is near when God is minded to take me from this world; therefore, dear son, it is a great comfort to me that thou shouldst be here at my departure." On this, Tauler gave him some papers, in which he had written down the discourse which they had had together twenty years before, and begged Nicholas to make a little book of it, which the latter promised him to do. But Tauler earnestly enjoined him to conceal both their names; "for," he says, "thou must surely

know that the life and words and works which God hath wrought through me, a poor unworthy sinner, are not mine, but wrought in the power of the Almighty God, to who they eternally belong."

This appears to me to be in strong contrast with the willingness, if not positive desire prevalent these later days, to see one's own name for some good, in the public print. And I have queried, are not the publishers thereof responsible, for thus setting a snare in the way of some weak brother or sister who may thereby be tempted to think too highly of themselves than they ought to think, and lose ground through the pride-provoker and most needlessly practice of publishing the authors' names with the remarks that make, in "reports" and periodicals. It is I trust we want—the "apples of gold in pictures of silver." Can not we have this without setting "men to search their own glory without stimulating them to speech that savors not of God? I am aware that it is very gratifying to know who said this and that but is there not a danger of this curiosity being satisfied at too great a cost?

THE FRIEND.

NINTH MONTH 2, 1876.

In looking at the present condition of this so-called Christian world, it is interesting to observe the advances made in the arts and sciences pertaining to a cultivated community, and the general gradual approach to a correct policy for encouraging every one in an industrious effort to attain success in the career he may have adopted for his own maintenance and of those dependent upon him. There is encouragement in observing the prevailing endeavor to diffuse the light of knowledge throughout different classes, instead of contenting it among a chosen few, and so to plan and execute government as that in most of its relations it may encourage comparatively light on the natural liberty of its subjects and consequently its requisitions be but little felt.

With this great improvement in the state-society since the foundations of civil government were laid amid scenes of rapine and blood, it is astonishing to witness the inconsistency and obstinacy with which the professed disciples of Christ adhere to the policy of war, and advocate the propriety of taxing the people, and employing the revenue thus obtained, in preparing the most efficient means for taking human life, and in training a large portion of the more able-bodied citizens in the art of slaughtering their fellow beings. The time and ingenuity of some men who would think it derogatory to be charged with not believing the words of the Prince of Peace are almost wholly occupied in devising instruments the most destructive, that will ensure the greatest amount of carnage in the shortest time; while nations, acknowledging their dependence on, and praying for the blessing of Him who commands to forgive and love enemies, to do good to those who hate and despitefully treat you, act upon the principle that unless prepared to enter at a moment's warning on a course of retaliation, of murder and pitiless destruction, they must expect to be assailed and despoiled.

so carefully and continuously is the foul, ritual system cherished, springing, as is declared by divine authority it does, from man's corrupt passions, that even in our great international exhibition, professedly intended to cultivate the arts of peace, and remove national or sectional jealousies and dislikes, it has been thought appropriate to receive a "poster cannon" from Germany, to excite admiration and rivalry, and to parade thousands of troops, drawn from all parts of the globe, to give evidence of military prowess, and add eclat to the show.

Why is it thus? Why is it that with a general knowledge of the precepts and principles that characterize the Christian dispensation under which we live, and a professed obligation to adopt and live in conformity with them, that opinions and conduct in direct opposition to those gospel commands and teachings, which preclude all anger and strife, and carried out would prevent or put an end to war and bloodshed, are so popular in the community, and so readily followed into practice? We admit that the New Testament was written by holy men of old as they were moved by the Holy Ghost, and that the language employed was intended to convey to ordinary understanding divine truths and knowledge of the will of God, for the government of life and conduct, we may well ask how is it that those emphatic teachings of Christ and his apostles, which inculcate good will to man, love even of enemies, forgiveness of others in order to obtain forgiveness of our own sins, and praying for those who hate and persecute us; which, when practised by individuals, are confessed to be the fruits of the Spirit, when called for by circumstances affecting a nation, are ignored, unheeded or frittered away?

When the accumulated experience of ages has demonstrated that war is an incalculable evil, giving rise to crimes and suffering unequalled by any other scourge of the human race, and never producing beneficial results that could not have been better attained had the potent policy and resources of peace and good will been allowed to work their legitimate end, why is it that men, or communities, persist in resorting to the sanguinary horrors of the battle field to decide between right and wrong, and in lauding above all others, those who build their claims for celebrity in their successful participation in the murderous game of war?

The apostles and their immediate successors in the ministry of the gospel, preached the peaceable doctrines of Christianity, and consequently the primitive church stood in direct opposition to all military measures and engagements; very many of the early believers willingly laying down their lives rather than enter the army or bear arms. Their uniform testimony was, "I am a Christian, and therefore I cannot fight." But when the spirit of the world, which is enmity towards God, usurped the government that belongs to Christ; and those who professed to be his ambassadors and to teach his religion, became more solicitous to promote their own temporal interests by obtaining place and power, than to extend the kingdom of the Prince of Peace, they glossed over the plain precepts of the gospel to gratify the lusts that warred in their own members, and pandered to the evil propensities of men in authority, by perverting not only the plain commands of Him whom they

professed to serve, but the very spirit of his gospel of peace and good-will to men. Then it was that the testimony of the whole primitive church against war was given up, and the priests became advocates of resort to the sanguinary arbitrament of the sword for settling national disputes.

From that day to the present time, those occupying the position of ministers in the visible church, have almost universally, in this respect, followed in the footsteps of the hirelings who first introduced this deplorable heresy. This, we verily believe, affords the true solution of the astonishing anomaly of the great body of the nominal believers in Christ, tolerating and practicing the horrible atrocities of war, as being compatible with the dispensation of love, mercy and kindness, which our Saviour died to introduce. Those claiming to speak on his behalf have cultivated and spread the belief, in subservience to the assumption of necessity, that we are justified, under circumstances of aggression or provocation, in conforming to the impulse of our natural feelings of retaliation and revenge. Instead of teaching and urging the obligation resting upon all who name the name of Christ, to depart from iniquity, by obeying him in all things, and submitting to the self-denying power and principles of the gospel, they have drawn a veil over some of His plainest requisitions, and sought to sanctify the cruel and unchristian system of violence and bloodshed, which the apostle James declares to be the product of the lusts that war in our members. Had they uniformly and universally, whether basing their claim to be ministers of Christ on the assumption of "apostolic succession," or deriving their credentials from ordination by other men, preached the doctrine of the New Testament, that cuts up war by the roots, as it was held by the primitive church during the first two centuries, the profession of arms, the waste of human life and the revolting barbarisms inseparable from wars and fightings, we may fairly believe would never have polluted the Christian church, giving force, by their utter inconsistency with the religion professed, to the taunts of unbelievers, and obstructing the spread of the gospel among heathen idolaters.

Had all the ministers in the different churches at the time of Luther, instead of sanctioning resort to the sword, steadily urged the necessity of purging the Christian church from any participation in this prolific source of wickedness and misery, and had their successors in office conscientiously continued the good work, who can doubt that the present generation would be living near, if not in the time foretold by the prophet, when nation would not lift up sword against nation, neither would they learn war any more.

Here then rests, in large measure, the responsibility for the toleration and presence of the enormous evils of war among the professors of the Christian religion, and the question may well come home to some among us, the declared friends and advocates of peace, where is the consistency of seeking to justify or unite with those who, claiming to be Christ's ministers, use the authority attached thereto to support and palliate the military system? While maintaining christian charity towards all, let us bear a consistent testimony against mutilating the gospel of peace and salvation.

SUMMARY OF EVENTS.

FOREIGN.—Great heat has prevailed in England during the past two months, as well as in the United States, but the official reports show that the average weekly mortality throughout the kingdom has not exceeded 20 per 1000, the lowest being 15 in Nottingham. In London the weekly death rate was only twenty-one per 1000 of the population.

A large amount of gold has been withdrawn from the Bank of England, chiefly for export to Portugal.

Soundings for the Channel tunnel to connect England and France, have progressed so far that it is expected they will be finished in a week or two. The engineers report that the results of the soundings are very satisfactory.

According to the British Board of Trade returns for the Seventh month there was, during that period, a falling off of seven and a half per cent. in British imports, and of twenty and a half per cent. in exports. In seven months the imports have received £217,747,000, while the exports have been only £115,294,000.

The wheat crop of England will, it is stated, be less than an average, and probably not larger than that of 1875.

London, 8th mo. 28th.—Consols 95 5/16. U. S. five per cent. 107 1/2.

Liverpool.—Middling indies cotton, 6d. Orleans, 6 1/2d.

A Lishon dispatch says business is beginning to recover, and there is hope that financial matters will soon return to their normal condition. Bank notes circulate without discount, and are selling at a premium.

The elections in France of presidents of the Councils General, have resulted in the choice of 41 monarchists, 39 republicans and five constitutionalists. The republicans have gained seven seats.

The Spanish government has appointed a commission to enquire into the physical condition and capabilities of the Philippine Islands. A botanist is accompanying the expedition, who is to report on the condition and extent of the forests and the nature of the flora of the interior.

The rumors of a conspiracy at Pamplona, Spain, have been confirmed. Two serazens in the Spanish army near the city of Pamplona, were arrested, and were shot forthwith. Disturbances occurred at San Sebastian, but the disorders were promptly repressed.

The struggle in Servia has continued without decisive result. In a sanguinary and protracted contest at Alexinatz, south of Belgrade, the Turks, who were the assailants, were repulsed, and a lull, it is said, has suffered heavy losses. This success encouraged the war party in Servia and negotiations for peace were suspended. A Vienna dispatch of the 25th says, however, that on the previous night Prince Milan invited all the foreign consuls to a conference. It is understood that the conference related to negotiating an armistice, that the prince expressed a desire for peace, and requested mediation looking thereto. The consuls urged peace, and Prince Milan declared his readiness to comply with their advice. There may be a difficulty in settling the terms, as the Turks will probably demand an indemnity for the expenses of the war.

The Constantinople dispatch of later date says, that preliminary negotiations for peace have been opened between the foreign ambassadors in consequence of the steps taken by Prince Milan. A Berlin dispatch announces that the Powers have agreed to request the Porte to accede to a suspension of hostilities. Turkey will grant only a short armistice for the purpose of accelerating terms of peace.

At the latest dates the contest at Alexinatz was still undecided. The London News correspondent with the Servian army at Alexinatz says: The Servians lost 10,000 men in the first five days fighting around the town.

The past summer has been unusually warm in upper India. At Allahabad for ten consecutive days in the Fifth month, the mercury never fell below 110 degrees in the shade, and in the Sixth month it frequently rose to 115 degrees. At Calcutta the temperature was seldom above 95 degrees.

CUSTOMS.—The exports of merchandise from the United States for the past fiscal year, as furnished by the Bureau of Statistics, amounted to \$540,334,671, and the imports \$460,741,190, an excess of exports over imports of \$79,643,481. The exports of specie and bullion amounted to \$56,500,302, and the imports of the same to \$8,939,881.

The U. S. Secretary of the Treasury has made a contract with a combination of American and foreign capitalists for the sale of \$300,000,000 of four and a half per cent. bonds to be issued under the funding acts of 1870 and 1871, and due 1891. The purchasers take at pre-

sent \$40,000,000, with the privilege of taking \$200,000,000 more on the same terms. The Secretary will shortly call in 5-20 bonds to an amount equal to the proposed issue. By the new arrangement the interest account will be reduced four and a half millions annually.

The Black Hill miners are finding gold in considerable quantities, striking hostilities with the Indians. Eight hundred ounces of gold from that region arrived recently at Cheyenne from the Hills; also a piece of quartz, weighing about 25 pounds, which contained with free gold all over the surface.

Six Commissioners have been sent to the Sioux with Wasington, who are instructed to make a tour on the Indian territory. The Indian Commissioner has ordered that all sales of arms and ammunition at the agencies to either whites or Indians, must be stopped instantly.

The interests in Philadelphia last week numbered 307, viz: 163 adults and 204 minors.

The attendance at the International Exhibition last week was large. It was visited by 337,527 persons, 287,699 of whom paid for admission. On the 26th ult. visitors were admitted for 25 cents each, and on that day no fewer than 107,630 persons passed through the gates, 97,772 of whom, adults and children, paid for admission.

Egyptian rice has been cultivated in Texas, where it is found to grow well on prairie upland, and yields abundantly. The heads are larger, the grain heavier, darker and more easily obtained than the varieties heretofore cultivated.

Receipts, &c.—The following were the quotations on the 28th ult. New York—American gold, 110½; U. S. sixes, 1881, 119½; do, 1867, 117½; five per cent, 1841, 116½. Superfine flour, \$3.50 a \$4.10; State extra, \$4.50 a \$4.65; finer brands, \$5 a \$9. White winter wheat, \$1.26; amber do., -1.21; No. 2 Milwaukee spring, \$1.06; No. 3 Chicago spring, 90 a 99 cts. White corn, 45 cts; red, 53 a 60 cts. State red, 30 cts. Mixed corn, 56 cts; yellow, 55 a 60 cts. Philadelphia.—Middling uplands extra, 12½ a 12½ cts.; New Orleans, 12½ cts. Flour, \$1 a -8.25. Old white wheat, \$1.25; prime amber, \$1.19 a \$1.23; red, \$1.10 a \$1.15. Western rye, 60 cts. Yellow corn, 57 a 58 cts. White do., 44 a 45 cts. Oats, 30 a 31 cts. Beans, 10 a 10½ cts. Western 7, 8 a 8½ cts. Sides of 4000 head cattle, \$4 a 6 cts, per lb, gross for extra, 4½ a 5½ cts, for fair to good, and 3 a 4 for common. Sheep, 5 a 5½ cts, per lb, gross. Receipts 12,000 head. Hogs, 9 a 9.25 per 100 lb, net for corn fed. Chicago.—No. 2 spring wheat, 91½ cts; No. 3 do., 85 cts; red, 90 cts. No. 2 oats, 31 cts. Cincinnati.—Family flour, \$2.25. Wheat, 90 a 91 cts. Corn, 47 cts. Oats, 33 a 43 cts. Brandy, 85 a 88 cts. Lard, 9¢.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the three Monthly Meetings of Friends in this city, will reopen on Second-day, Ninth mo, 4th, 1876. The Boys' School, on Cherry St., above Eighth St., is under the care of Z-beebe Haines, as Principal. The Girls' School, on N. 4th, below Race St., is under the care of Margaret Lightfoot. There are also two Primary Schools for the instruction of those children who are too young to attend the higher schools; one of which is held in the Meeting-house at the corner of Sixth and Noble streets, taught by Deborah Brooks, the other in the Boys' School building on Cherry street, under the care of Susanna Hines.

The attention of Friends residing in this city and its neighborhood is particularly invited to these schools. The terms are moderate, and Friends belonging to Philadelphia Yearly Meeting, sending children to these schools, (also members who may find the charges burdensome, can be fully relieved.) In the primary schools opportunities are afforded of obtaining a liberal education in useful branches of Study, and in the Latin and Greek languages. Facilities for illustration are afforded by a valuable collection of philosophical and chemical apparatus, minerals, and Anaxax's models of parts of the human system is also taught in the Girls' School. In the primary schools the children are well grounded in studies of a more elementary character.

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

Further information may be obtained upon application to the Treasurer, JOHN W. SMEDLEY, No. 415 Market street.

RECEIPTS.

Received of Margareta E. Reed, Pa., \$2, vol. 50; from Phoebe H. Mitchell for George Upton, N. Y., \$2.10, vol. 50; from Ann H. Bacon, N. J., \$2.10, vol. 50, from Clarkson Moore, Pa., \$2.10, vol. 50; from Amos Lee, Pa., per Jesse Hall, \$2.10, vol. 50; from Rebecca S., \$2.10, vol. 50; from Mrs. Mary Ann, for George T. Satterthwaite, \$2.10, vol. 50; from Mary Allen, City, \$2, vol. 50; from Hannah Hoffman, City, \$2.10, vol. 50; from John Brantingham, O., \$2.10, vol. 50, and for Isaac Cole, \$2.10, vol. 50; from Ira J. Parker, Pa., for John Warner, \$2.10, vol. 50; from Charles T. Westcott, \$2.10, vol. 50; from Benjamin M. Kinsley, N. Y., for William Harvey, G. W. Brickett, Andrew Hinshaw, Jonathan B. Parker, Milton Stout and Cyrus Stout, \$2.10, each, to No. 82, vol. 49; from Mary P. Gibbons, City, \$2, vol. 50; from Margaret Lightfoot, City, \$2, vol. 50; from Seneca Lincoln, Miss., \$2.10, vol. 50; from Maria Pusey, Pa., \$2.10, vol. 50; from Richard, Dryden and Irish Barton, N. J., \$2.10 each, vol. 50; from Parker Hall, Agent, O., \$2.10, vol. 50, and for William Hall, William Hall, Jr., John W. Smith, Lewis Taber, Josiah Hill, Robert Smith, Jonathan Binns and David Binns, \$2.10 each, vol. 50, and for Joseph R. Russell, \$2.10, to No. 20, vol. 50; from Joseph H. Burt, \$2.10, vol. 50; from George W. Hibbs, Pa., \$2.20, vol. 50; from William Windle, Pa., \$2.10, vol. 50; from William R. Bollock, M. D., Del., \$3.20, to No. 52, vol. 50; from Martha R. Comfort, N. J., \$2.10, vol. 50; from Anna T. Hancock, City, \$2, vol. 50; from George Matlack, N. J., \$2.10, vol. 50; from John H. Light, Agent, N. Y., \$2.10, vol. 50, and for William Brockton, Hibbard, Fuller, David Haight, Humphrey S. Haight, and Levi H. Atwater, \$2.10 each, vol. 50; from Caleb Hoopes, Pa., \$2.10, vol. 50; from Lewis Passmore, Pa., \$2.10; from Charles Lippincott, N. J., \$2.10, vol. 50; from Samuel Williams, N. J., \$2.10, vol. 50; from Francis Lightfoot, each, \$2.10, vol. 50; from George T. Satterthwaite, \$2.10, vol. 50; from Margaret Miller, N. J., \$2.10, vol. 50; from Martha H. Lincoln, Pa., \$2.10, vol. 50; from Owen Y. Webster, Jr., \$2.10, vol. 50; from Thomas M. Harvey, Pa., \$2.10, vol. 50; from Edward Sharpless, N. J., \$2.10, vol. 50; from Z-beebe Haines, N. J., \$2.10, vol. 50; from John H. Light, Agent, N. Y., \$2.10, vol. 50; from Isaac Hall, Pa., \$2.10, vol. 50; from John H. Ballinger, N. J., \$2.10, vol. 50; from Thomas S. Pike, N. J., \$2.10, vol. 50; from John R. Tatum, D. A., \$2.10, vol. 50; from Royal Woodward, N. Y., \$2.10, vol. 50; from Daniel Satterthwaite, N. J., \$2.10, vol. 50, and for John H. Light, Agent, N. Y., \$2.10, vol. 50; from Mich. Reuben Satterthwaite, City, Daniel Satterthwaite, N. Y., \$2.10 each, vol. 50; from Ruth Foster, R. I., \$2.10, vol. 50; from Samuel Shaw, Agent, O., \$2.10, vol. 50, and for Francis Britney, Mich., \$2.10, to No. 22, vol. 51, and John Hines, Bark Ashton, Rachel Cole, Levi Bollon, Hannah Blackburn, Nathan M. Blackburn, Benjamin Harrison, Joseph Taylor, Millan Cadwallader, David Wickeshaun, and I. Thomas Blackburn, O., \$2.10 each, vol. 50; from Abner Eldridge, Agent, Io., \$2.10 vol. 50, and for Alexander L. McGrew, M. A. Fritchman, and Nancy L. Thompson, \$2.10 each, vol. 50, and Sarah Tipton, \$2.20, to No. 52, vol. 50; from John H. Light, Agent, N. Y., \$2.10, vol. 50; from Thomas B. Warner, Joseph W. Warner, and Matilda Warner, \$2.10 each, vol. 50; from Esther H. Prickett, N. J., \$2.10, vol. 50; from John Woolman, City, \$2, vol. 50; from Martha T. Cox, City, \$2, vol. 50; from Gilbert M. Grew, O., \$2.10, vol. 50, and for John Hoyle and Anna L. Negus, \$2.10 each, vol. 50; from Parker Hall, Agent, N. Y., \$2.10, vol. 50; from John H. Ballinger, Brackin, Jonathan Fawcett, Esther Fogg, and Israel Steer, \$2.10 each, vol. 50; from Henry Clark, O., \$2.10, vol. 50; from Daniel Williams, Agent, O., \$1, to No. 52, vol. 50, and for Asa Branson, Joseph Bailey, Isaac Mitchell, Jacob Holloway, Joseph Walker, John C. Wood, and Josiah Hill, \$2.10 each, vol. 50; from Thomas Holloway and Mary Chandler, \$2.10 each, vol. 50; from Stouglend Stokes, Pa., \$2.10, vol. 50; from George L. Smedley, \$2.10, vol. 50; from Phillip P. Dunn, N. J., \$2.10, vol. 50, and for Thomas A. Bell, Pa., \$2.10, vol. 50; from Richard Hill, Agent, England, 10, 51, vol. 50, and for Josiah Hill, \$2.10, vol. 50; from Thomas Williamson, Peter Eggleston, William Walker, Joseph Thompson, William Wigham, John Little, John H. Walker, Martin Lindbeter, George M. Gundry, Nancy Ripson, Richard B. Brockbank, and Hannah Pearson, 10, 51, each, vol. 50; from Susan Williams, £1, 10s, vol. 50; from George W. Hines, \$2.10, vol. 50; from Thomas Jackson, 10s, 6d, each, to No. 31, vol. 51; from Benjamin P. Elliott, City, \$2, vol. 51; from Daniel Maule, £10, \$2.10, vol. 50, and for Joseph Matlack, Pa., \$2.10, vol. 50; from Charles Bell, N. J., per Joseph Walton, \$2.10, vol. 50; from Charles Darnell, N. J.,

\$2.10, vol. 50; from Sarah B. DeCon, N. J., \$2.10, vol. 50; from Sarah Hoopes, Pa., \$2.10, vol. 50; from Thomas Woolman, City, \$2, vol. 50, and for Enos S. Eldridge, Pa., \$2.10, vol. 50; from Joseph Satterthwaite, Jr., Agent, Pa., for Sarah Yarnall, Sarah C. Passmore, Samuel B. Kirk, Isaiah Kirk, Pinneus Porter, Rach E. Woodard, Nancy Gibbons, and Elizabeth M. Wood, \$2.10 each, vol. 50; from William Smedley, City, \$2, vol. 50; from Richard J. Allen, City, \$2, vol. 50; from Richard W. Bacon, City, \$2, vol. 50; from Frederic Muerkt, O., \$2.10, vol. 50, and for Stacy Cook, \$2.10, vol. 50; from William Carpenter, Agent, N. J., £1, Josiah Winter, Richard M. Axtell, Ann D. Smedley, Samuel P. Carpenter, Lydia F. Zorn, Leitia Rees, and Aehsh Reeve, \$2.10 each, vol. 50, and for William C. Reeve, \$2.10, to No. 14, vol. 51; from William Evans, N. J., \$2.10, vol. 50, and for Mary Evans, \$2.10, vol. 50; from Joseph S. Moore, City, \$2.10, vol. 50, and for Walter Moore, Pa., \$2.10, vol. 50; from Mary T. Satterthwaite, City, \$2, vol. 50, and for Mary H. Cadwallader, \$2, vol. 50; from Hannah P. Ruhlup, N. J., \$2.10, vol. 50; from Rebecca Hibberd, Pa., \$2.10, vol. 50; from Jacob P. Jones, City, \$2, vol. 50; from Thomas Perry, R. I., for George Foster, George G. Foster, J. Burely Foster, and Elizabeth Perry, \$2.10 each, vol. 50; from George S. Hutton, City, \$2, vol. 50, and for George Pandrich, Pa., \$2.10, vol. 50; from Hann Flanagan, City, \$2, vol. 50; from Enoch S. Zelle, N. J., \$2.10, vol. 50; from Caleb Darnell, N. J., P. Samuel Williams, \$2.10, vol. 50; from Joseph Cogswell, O., \$2.10, vol. 50; from George T. Satterthwaite, vol. 50; from Henry R. Post, L. I., \$2.10, vol. 50, and for Lydia Post, \$2.10, vol. 50; for Charles W. Rober and James C. Roberts, Pa., 10 cents each, postage cts. vol. 50; from George D. Smith, O., \$2.10, vol. 50.

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

MALVERN BOARDING AND DAY SCHOOL.
Will reopen on 2nd day, the 11th of 9th month 1876. Address, JANE M. ELDRIDGE, PAOLI, PA.

EVENING SCHOOLS FOR ADULT COLLEGE PERSONS.

Teachers are wanted for these Schools, to be opened at the first of Tenth month. Apply to George J. Satterthwaite, 415 Spruce St., or Richard J. Allen, 833 North Seventh St., Ephraim Smith, 1110 Pine St.

MARRIED, at Friends' Meeting-house, in West Chester, Pa., 8th mo, 10th, 1876, ISYDA SHARPLESS, of Haverhill, Delaware Co., Pa., to LEVIA T., daughter of the late Passall Cope.

MARRIED, at Friends' Meeting-house, Wilmington, Del. on Fifth-day, 8th mo, 24th, 1876, WILLIAM C. MALON of this city, to MARY A., daughter of Mary and the late Sam'l S. Downing, of Wilmington, Delaware.

DIED, at her residence, near West Chester, Iowa, the 1st of 21 mo, 1876, SUSAN, wife of Ulysses McGreag, aged 26 years, a member of Flushing Monthly Meeting, Ohio. This dear Friend was enabled to bear the sufferings of a protracted illness with exemplary patience and Christian resignation. She found that her life was being consumed in the care of the wretched of the world in which she so cheerfully took a great deal of light. She was enabled to say, "God has forgiven my sins," "I am ready to go."

—, at his residence near Chesterfield, Ohio, on the 7th of 7th month, 1876, ROBERT TOWN, a member of Chesterfield Monthly Meeting of Friends, aged 64 years. This dear Friend was firmly attached to the principles and testimonies of the Society of Friends, and after mourned over the wide departure from the sincerity and simplicity which marked its first rise. His living yielded to the visitations of the Spirit of Truth in early life, he was enabled to encourage his children's steady attendance at the meetings of Friends, and to witness the light and life, which he had experienced to the principle of truth while treading the slippery paths of youth, and a source of comfort to his declining years. As his health gradually failed, he looked forward to the time of his departure with comfort, feeling nothing in the world more desirable than to be reunited to his family, and friends a comfortable home, that through the loving care and mercy his purified spirit has been permitted to enter that city, whose builder and maker is the Lord, there to join the just of all generations in singing the glad anthems of eternal praise.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. L.

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NO. 4.

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Subscriptions and Payments received by

JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend,"

Quakers and Quakerism.

(Continued from page 18.)

The position the Quakers now found themselves in amid the contending sects, irresistibly minds one of Heine's story of the two children who were disputing as to the nature of a moon, one saying her mother had told her was made of sugar and that the angels ate it up with the sugar-nippers every night into the little stars, the other declaring her grandmother had told her it was a melon that was consumed every month the infernal regions with pepper and salt no sugar was to be had. From ridiculing each other's rival views they soon proceeded to blows, and were scratching and tearing one another in true polemical fashion, when they were separated by a boy coming out of the neighboring school. He, being better instructed, proceeded calmly to explain the true nature of the heavenly body. But with what result? That the two angry little controversialists at once compounded their own differences, and united their forces in engendering the dispassionate young philosopher within a inch of his life. In much the same way the openly religious disputants of that day combined in ill-treating these peaceful preachers of spiritual truth, "the accursed race of heretics called Quakers," as they are denominated by the New England Puritans. It mattered not what party was in power, Quakers were whipped, fined, imprisoned, as many as two thousand being scattered in loathsome dungeons throughout the kingdom. Forbidden their conscience to resist, they were lured as sheep to the slaughter; and we must go back to the times of the early Christians and find anything so touching as the heroic tranquillity, the unflinching firmness, the unobscured meekness, with which they bore their cruel wrongs and sufferings.

But at the same time we must admit that perhaps their negations, even more than their affirmations, were responsible for the violence of the persecution that raged against them. With a not unnatural rebound from the externalism and word disputes of the time, George Fox and his followers were led to reject all rites and ceremonies and time-honored customs. Because some people built upon the bridge, the bridge itself must be destroyed. The sacraments, judicial oaths, marriage ceremonies, an ordained ministry, tithes, mourn-

ing clothes, military service even for national defence, down to the "lying habit" of addressing individuals in the plural number and of taking off the hat in sign of deference—the early Quakers made a clean sweep of them all. We question whether any of their doctrines or practices produced so much irritation as the last mentioned. Homer placed the vulnerable point of his hero in the heel; for the mass of mankind it would seem to lie at the other extremity, in the hat. "O the rage and scorn," exclaims Fox in his "Journal," "the heat and fury that arose! O the blows, punchings, beatings, and imprisonments that we underwent for not putting off our hats to men; for that soon tried all men's patience and sobriety that it was. The bad language and evil usage we received on this account is hard to be expressed, besides the danger we were sometimes in of losing our lives for this matter, and that by the great professors of Christianity."

But despite the continued persecution, which raged for a space of forty years, when James I. issued his Declaration of Indulgence, by which fourteen hundred Friends were liberated from prison, the Quakers continued to increase in numbers. Increased weight was also given them by the accession of men in high position, such as Penn and Barclay of Urie, the author of the celebrated "Apology," a book of divinity which the late Bishop Thirlwall is said to have highly recommended to students of theology. But everywhere, whether at court or in prison, we find them upholding the great principles of religious liberty and the rights of conscience, wearying out persecution in their own persons, and pleading, both by pamphlet and speech, for toleration, not only towards their own members, but for all other oppressed sects, in the spirit of Milton's noble words, which they only seemed to grasp, "Let truth and falsehood grapple; who ever knew truth put to the sword in free and open encounter?"

So little practical recognition, however, could then be won for these enlightened views, that large numbers of the persecuted Friends emigrated to New Jersey; and on the grant of extensive lands by the crown to William Penn, the new territory, Pennsylvania, was colonized entirely by them. Perhaps one of the fairest and most unsullied chapters in human history is that in which Penn and his people, acting on their large and catholic theology, met unarmed those American Indians whom all other European settlers had contemplated as fierce and bloodthirsty savages, and addressing them as children of a common father, concluded with them that treaty which, in Voltaire's words, was "the only league between those nations and the Christians that was never sworn to and never broken."

The appointment of the ministry is peculiar to the Friends. George Fox rejected the "one-man ministry," and with it the common sense principle that "the laborer is worthy of his

hire." Any one, irrespective of sex, who feels moved thereto may stand up and preach in the meeting for worship. But let not the reader think this must needs lead to a Babel of words, and a natural selection of the longest tongues, generally supposed to be of the feminine gender, which could scarcely be defined as "a survival of the fittest." Quaker discipline averts this danger. Should the word prove unto edification, the preacher, male or female, is enrolled as a minister, and then has the counsels of experienced elders in the exercise of his or her gift. But should it not be so, the elders signify the same after a time on the part of the congregation, and the speaker is reminded that the wise man saith there is a time for silence as well as a time for speech. Perhaps some of those who consider it a religious duty unflinchingly to submit their souls to a weekly macaulizing of pulpit platitudes may not be altogether without a feeling of envy at any Church militant possessing a privilege which seems rather to savor of the Church triumphant.

On the great crucial question of marriage, George Fox's views were clear and deep. He was free from the confusion of thought which makes so many minds identify marriage with the ecclesiastical rite that celebrates it; and from the superficial view which regards it as a mere civil contract, and not rather as the deepest symbol of the divine in man. "We marry none," he says, "but are witnesses of it, marriage being God's joining, not man's." * * * In accordance with this elevated view of the religious sanctity of marriage, the utmost care was taken that this sacred union should not be entered into lightly; but in the presence of numerous witnesses who attested the marriage certificate. But with that unfortunate narrowness of the human mind which so often distorts the great truths it grasps, the early Friends forgot that this view of marriage is compatible with any religious rite, and marriage by a priest became an almost more frequent source of discomfiture in the after history of the Society than even grave moral offences.

On the death of Fox, 1690, and the passing away of its first founders by the close of the seventeenth century, Quakerism underwent a great change. It lost its aggressive character, its brave assault upon the world, which made it in the mind of its first founders not so much a new sect as primitive Christianity itself restored to mankind, and retreated more and more within its own borders. With the withdrawal of persecution, and with the singular commercial success which has always attended the Quakers in common with the Jews, came a decline of zeal and a decreasing ministry, both resulting in the Society being more and more content to bear a negative testi-

* [The author here fails to see the true ground of the disciplinary regulations of the Society of Friends on this subject; i. e. the necessity laid upon them to bear a clear testimony to the truth in all their practices.]

mony, by disavowment of its erring members, against the evils it had at first actively combated; a testimony which, while it had no effect on the world without, disastrously thinned the numbers of the Society. The very greatness of the truth it held from the first became a source of weakness and error. Believing that

God is never so far off
As even to be near,

believing in the inner light, the indwelling Spirit, they deprecated anything which was supposed to distract the mind from its inner teaching. They failed to grasp the truth that the work of the light within is to shine on the darkness without, and reveal God in all things, sanctifying and illuminating all human life, clothing it itself in the slow, sweet pomp of sunset and sunrise, of starry skies, and ordered lights, and returning seasons, uttering itself in infinite aspirations of music, shaping for itself a body out of the lovely forms of art. "I was moved," says George Fox, "to cry against all kinds of music, for it burthened the pure life." Music, the drama, art, fiction, in which a genius only second to Shakespeare has late manifested itself, are all the subjects of repeated reprobation and admonition in the minutes of the Yearly Meetings of the Friends.

(To be continued.)

The Nevada Quartz Mill—The Process of Extracting the Precious Metals from the Ores.

In a small annex to Machinery Hall, standing west of the pump annex, and between Machinery Hall and the Elm avenue fence, is exhibited the complete process of extracting the precious metals from the quartz of the mines of the famous Comstock Lode in Nevada. The process is extremely interesting, and attracts large numbers of visitors, especially when the huge stamp mill is in operation, the noise, resembling thunder, being heard at a considerable distance.

The State of Nevada, by an act of her Legislature, appropriated the sum of twenty thousand dollars gold coin, or about twenty-two thousand dollars currency for the purpose of exhibiting her mineralogical specimens, and showing the process of reduction of the ores. The mineralogical specimens are arranged in the Government Building. A sufficient supply of quartz to keep the works

[* The work of the Light within is primarily to reveal the darkness *there existing*, and to lead out of this spiritual darkness those who obey its manifestations and become united to it in spirit. The mind thus divinely illuminated, will be prepared to discern in all its works—

"The unambitious footsteps of a God,
Who gives its lustre to an insect's wing,
And wheels His throne upon the rolling worlds,
And smites it with the slow, sweet pomp of sunset
and sunrise, of starry skies, and ordered lights,
and returning seasons;" the hand of that beneficent
and almighty Creator, who giveth us richly all things to
enjoy. But we believe the experience of the most devoted
Christians of all ages contradicts the assertion—
—"the work of this Divine Light is shown in water, and
itself in infinite aspirations of music," and in "shaping
for itself a body out of the lovely forms of art," as we
understand this somewhat obscurely worded sentence
to maintain. We do not ignore nor condemn the pleasure
to be derived from sweet and harmonious sounds—
—"the song of birds, the murmur of the wind, and
the fall of water, nor from the contemplation of the
beautiful objects of nature and of art; but these are the
relaxations of the mind from higher duties and engage-
ments, and not to be made the main employment of
life, or to consume years of patient study and practice
to enable us to indulge in them.]

in operation for a portion of each day during the continuance of Exhibition was procured from the consolidated Virginia, California, Ophir and Belcher mines, all in Storey county, Nevada. This ore was packed in sacks containing about a bushel each, and loaded on cars of the Pennsylvania Railroad at the mines and unloaded at the building in the Park, making the entire journey of about three thousand miles without change of cars.

The ore is in exactly the same condition as that used in the mills in Nevada. It is a light gray mixture of quartz, stone and white dust, and to the uninitiated has no appearance of value whatever. The attendants are reticent about stating the value of the ore now on hand in the building, or the quantity of silver they expect to obtain from it during the Exhibition, but it will amount to quite a considerable sum. The ore is a free milling ore, and worked by the Washoe amalgamating process. East of the Comstock Lode a different character of ores is found, viz., refractory ores, which require a preliminary roasting with salt, in order to chlorinate the ore; and also those which must be reduced by the smelting process.

The machinery on exhibition consists of a double-decked hoisting cage and mining cars, such as are used at the mines; a stamp mill, with automatic feeder, an amalgamating pan, a separator and a retort, the uses of all of which will hereafter appear. The machinery is all driven by a small Baxter steam engine.

The quartz mill proper is a large and heavy piece of machinery, occupying a space about twelve feet square, in the centre of the building. The framework is of heavy timbers, and is about 12 feet in height. Arranged in a row, side by side, in the centre of the machine, are five "stamps." These are made of bars of round iron, about three inches in diameter, and fourteen feet long; the lower ends are shod with cast steel, and are considerably larger than the body of the bar.

About one-fourth of the way from the top of the machine a shafting extends across at right angles to the row of stamps. On this shafting are five long cams, which work against projectors upon the stamps, raising them about a foot and then allowing them to drop suddenly by their own weight. Below them is a "mortar" of cast iron, faced in its inner surface with steel, and into this mortar the stamps fall one after the other as the cams above lift them and let them drop. The mortar is a solid casting, weighing 4400 pounds, and the stamps weigh 775 pounds each.

The amalgamating pan is a large circular wrought iron vessel, about six feet in diameter and four feet deep, having a strong, flat bottom, upon which a miller revolves at the rate of 90 revolutions a minute.

The separator is a similar iron vessel, with a pair of arms or dashers, which revolve in it, and with an opening in its bottom through which to allow the amalgam of mercury, silver and gold to escape.

The mode of operating is as follows: The ore is emptied into the Tulloch automatic feeder, which is attached to the stamp mill. This feeder is simply an iron funnel, with a chute at the bottom to pass the ore into the mill. This chute is kept shaking up and down sufficiently to cause the ore to pass slowly over it and drop into the mill at the proper rate of speed. The ore drops into the mill under the stamps, and is ground into a

very fine powder. A stream of water passes into the mortar at the same time as the ore, and the powdered ore is mixed with that water, and the splashing caused by the stamp dashes it through a very fine screen, from which the mixture runs in what looks like stream of excessively muddy water into the settling tanks, where the powdered ore sinks to the bottom, and the water is partially pumped off.

The crushed material then passes into the amalgamating pan, where it is heated by steam, and certain chemicals added, and while still hot it is ground for three hours by the swiftly revolving miller. After having been thus thoroughly ground, a quantity of pur mercury is added. The proportion of mercury varies according to the richness of the ore, but sufficient is always added to keep the mass in a fluid state until the final process. After the mercury is added the material is stirred around in the amalgamating pan for an hour more, after which, still looking like muddy water, it is allowed to run into the separator.

Here the dasher or "revolving shoes" are kept revolving rapidly, keeping the material violently agitated, while in the meantime the particles of amalgam looking like mercury gradually fall to the bottom by their own weight, and pass off through an inverted siphon pipe into an iron bowl. The pipe being always filled with the heavy substance of course prevents the muddy mixture of water and sand from escaping.

We have now an amalgam consisting of gold, silver and mercury in a fluid state, an resembling pure quicksilver. This is strained through a thick closely woven canvas bag, the free mercury filtering through into a vessel beneath, and leaving in the bag a mass about the consistency of stiff putty. This mass still contains about one-fifth its weight in mercury, but is in condition to be handled. It is then put in dishes in an iron retort and placed in the furnace where the mercury is all driven out by evaporation and collected by condensation to be used over again. This produces the masses of "retort bullion" which in the case of the ores now being worked has from half to two-thirds of its value in gold. It is now in condition to be sent to the mint where the gold is separated from the silver by a chemical process by which the two metals are obtained, each absolutely pure. The silver which is made at the Centennial mill is struck into medals at the mint and sold at the mill to visitors.

The pulp escaping from the separator is called tailings. At the mines these tailings are often concentrated upon blankets or other wise, or simply allowed to settle in reservoir for re-working. The "slimes" or "slums" comprise that part of the ore which is crushed under the stamps to an impalpably fine powder and escapes in the battery water without ever getting into the pans.

The State of Nevada contains fifty-three thousand inhabitants, and has produced in the past year over fifty millions of dollars in bullion, about one-third of the value of which is in gold, and two-thirds silver. The ore is all taken from the Comstock Lode. The mill on exhibition is a section of such a use as at the mines. The mills at the California and Eureka mines have sixty stamps each, and are the largest mills in the State. In the amalgamating machinery at Antofagasta, Chil

ore is crushed between iron rollers instead of being stamped, and the process differs in her important respects from that in use in Nevada.—*Public Ledger.*

For "The Friend."

A query has arisen in my mind, Are the officers of the Society of Friends, as held by Fox, Barclay, Penn and their co-laborers, promulgated now in the same life, spirit and power, as in their day?

There are those who will claim they are; and some who say, there never was a time at our Society was in a more prosperous condition, unless it was in the first few years of its existence. If the query be asked, In what does this prosperous condition consist? It is told that the true spirit of Quakerism is being revived, and therefore many are added to the church who are to be saved, &c. Now if the Quakerism above alluded to, is of the same spirit, and its fruits the same, it will not hurt to compare it with that which existed in the rise of our Society.

At the present day, we often hear the expressions, that we can't come to Christ right now if we will; that faith is the acceptance of God's mercy and grace in Christ Jesus; that the grace of faith, or power of believing; the gift of God; the act of faith, or actual believing; the exercising of that power; and that faith in those who are not exercising it, is similar to a partly paralyzed or lamed arm, which, by exercising our wills, we can move. So in faith, we must put our wills into it in order to believe, and by thus believing in the sacrifice and atonement of our Lord and Saviour Jesus Christ, the guilt of our sins is taken away: "Jesus paid it all," and thus we are converted; that a state of holiness, entire sanctification or Christian perfection, is to be attained to, which is necessarily postponed, it is a privilege and a duty, and to be attained now. It is claimed there are differences between the perfection of Adam before the fall and Christian perfection, arising mainly from the diseased and imperfect physical organization of our race.

Of the fruits of the Quakerism of to-day, there is certainly sufficient manifestation to form some idea of the tree. How few of its professors now appear as Friends, either in dress or address; but instead thereof, use the compliments of the fashionable world; and come, in order to maintain a testimony against plainness of dress, have adopted clothing of very fashionable cut! Others encourage their children to learn music, and introduce musical instruments into First-day schools, claiming thereby to create a greater interest therein; adopt what is called the one-lesson system, which is prepared long before, and by those of other denominations, thereby deserting the true principle of teaching, as laid down by the apostle Paul, yet at the same time claiming these schools to be the nursery of the church. There are those who have become so bold as to deny the doctrine of "universal and saving light," as held by all true Friends.

Having thus briefly considered some of the doctrines advanced, and the fruits shown by some of the Society of to-day, let us now turn to those of early days. We find George Fox, when about nineteen years of age, commanded of the Lord to leave his relations and to break off all familiarity or fellowship with young or old. In the year 1644, a great temptation came upon him, almost to despair; in which

condition, he says, he continued for some years, and vain would put it from him, often going to priests for comfort, but found none with them, for he found all of them miserable comforters. From the priests he turned his attention to the dissenting people. Here he found some tenderness, but he found there was none among them all that could speak to his condition; and when his hope in all men was gone, "Then, O then, I heard a voice which said, there is one, even Christ Jesus, that can speak to thy condition." His zeal in the pure knowledge of God and of Christ, grew without the help of man or books. His testimony is, "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."

Space will not admit of speaking of the trying exercises of many of those who were raised up in the first fifty years of the Society's existence, (but would not we all profit by a perusal of the history of their lives?) I would especially call attention to the 24th section of the Propositions on Universal and Saving Light, in Barclay's Apology, commencing on page 168 and extending to page 175 of the Philadelphia edition.

But there is yet left in our Israel, "one of a city and two of a family," who have not drunk of the wine of mystery Babylon, who have not the mark in their right hands or in their foreheads. Oh, may these be kept in the power of everlasting truth; and may they be willing to go into suffering with the true seed, that is now being oppressed and trodden under foot by false brethren, under a pretence of having more light than those of former days; but this has always been the shift of anti-Christ in order to deceive those who are not built on Christ the Rock.

There are two kinds of faith viz., that which is of God and that which is of the man's part. Much is said of the necessity of the will being brought into exercise in spiritual things, by those who are making a great profession of godliness, yet fall short of true Christian perfection. Thence follows the doctrine that owing to our diseased and imperfect physical organization, we cannot attain to that perfection that our forefathers in the truth claimed was the Christian's privilege to attain to; and yet did not Christ come to restore all things? But such and similar doctrines arise mainly from denying the inward appearance of the Light of Christ, and the want of knowing the cleansing and purifying power of the blood of Christ in the inward parts; for I do believe there never was a Quaker, who was one inwardly, but what was one outwardly. D.

Kansas.

To every man there are many dark hours, when he feels inclined to abandon his best enterprises, when his heart's dearest hopes appear delusive; hours when he feels unequal to the burden, when all his aspirations seem worthless. Let no one think he alone has dark hours. They are the common lot of humanity. They are the touch-stones to try whether we are current coin or not.

Meteorites.

The Centennial Exhibition contains at least four remarkable meteorites, one from Chihuahua, Mexico, now to be seen in the Mexican section of the Main Building; one from Orvik, Greenland, on exhibition at one of the entrances on the northern side of the Main Building, and two in the Government Building—one from Tucson, Arizona, and one (known as "The Blake") from Tennessee.

The *Orvik (Greenland) Meteorite*.—This, the heaviest of the specimens on exhibition, weighs 6 20-100 tons, and is one of a group of iron meteorites discovered upon the shores of Greenland by Professor Nordens-Kiold, the celebrated mineralogist and Arctic explorer, who is also one of the judges in Group Jury No. 1 at the Exhibition. The discovery was made in 1870, at Orvik, on Disko Island, upon the open coast, and at a place almost inaccessible in even a moderately rough sea. Here were found meteorites of various dimensions, which are supposed to have fallen during the tertiary period, an ancient date in the world's history, and have been imbedded in the strata of the miocene period. They have since excited much attention and interest in the scientific world.

The cliffs of the place rise to a height of two thousand feet above the sea level, the upper portion being formed in basalt. The meteorites were found upon the shore at the base of this cliff, within an area of about fifty square yards. There were twelve large specimens and many smaller ones. In 1871, the Swedish Government fitted out an expedition composed of two naval vessels, under the command of Captain Baron Von Otter, to go to Baffin's Bay, in Greenland, and procure these numerous masses of meteoric iron.

The undertaking, though a difficult one, owing to the rough shore and the absence of a harbor at the place where the specimens were found, was finally successful. The largest mass, about nineteen English tons in weight, is now in the hall of the Royal Academy, at Stockholm. The second block has been presented to the museum at Copenhagen, and one of the smaller ones is in the British Museum.

The *Iron-Ainsa Meteorite*.—This celebrated ring-shaped meteorite from Arizona, sometimes called the signet meteorite, now occupies a place in the Smithsonian Department of the Government Building. It was found in the early part of the last century in the Sierra de la Medera Mountains, near Tucson, Arizona Territory. There is a tradition among the old residents of Tucson, that there was a shower of meteorites in the mountains there some two hundred years ago.

In 1735, Captain Juan Bautista Ainsa, who then visited the region, undertook to transport this large meteorite to Spain. After getting it as far as Tucson he abandoned the undertaking, and the meteorite remained in that town, and was used as a kind of public anvil by the people. At length it fell into disuse and became partially buried in the ground in one of the side streets. It was found there by Dr. Irving, of the United States Army, in 1857, and by the aid of Mr. Ainsa, a grandson of the Captain Ainsa here spoken of, it was transported to Hermosillo, in Sonora, and thence shipped to San Francisco, on its way to the Smithsonian Institute at Washington, D. C., where it has since been an object of great interest to all visitors, and especially to experts familiar with meteorites, who have

readily remembered it by reason of its annular shape, and the large hole, some two feet in diameter, through its centre.

It is the only annular meteorite of which there is any record, and is the property of the National Museum at Washington. Its total weight is 1400 pounds. One of the distinguished scientists at the Exhibition inclines to the opinion, that the large cavity in this specimen was originally occupied by sulphurous or earthy minerals, such as are often found in meteorites in a more or less globular condition, and which, by decomposition in the soil, leave the iron free and with a pitted surface.

The Blake Meteorite.—The Blake meteorite, in the Government Building, is a new and interesting specimen, weighing about three hundred pounds, brought by General Wilder from Tennessee. It was discovered in 1873, in Cocke county, about ten miles from Greenville, by a farmer, who, after breaking two plows upon it, dug it out. It is about three feet long, and is remarkable for its elongated form, being shaped somewhat like a flattened sgar. It is a compact mass of iron, containing both nickel and cobalt, and no doubt has a very interesting internal structure, as yet undetermined. When found it was standing at an angle of about forty five degrees, the top end about eight inches below the surface. It is one of a number of interesting specimens belonging to the private collection of meteoric stones, minerals, &c., of Professor W. P. Blake, in charge of the Mineral Department of the Smithsonian Institute.

The Chihuahuca Meteorite.—This specimen, stationed in the Mexican department of the Main Building, is a compact mass of iron with a pitted surface, weighing 4000 pounds, and one of several meteorites found at Chihuahuca. The exterior very much resembles that of the Arizona specimen.

It may be that the inter-planetary spaces are filled with dust and meteoric grains, ranging in size from mere powder or dust to the largest planets; and Dr. Bannhauer suggests that the auroral displays are caused by the polarization of meteoric dust by the magnetism of the earth. Norden Skjold, it will be remembered, found an impalpable dust of iron upon the broad expanse of the Arctic snows. An examination of this dust resulted in the discovery of the presence of not only iron, but its meteoric origin is considered certain.

The collection and study of meteoric stones is of great importance as revealing to us something of the constitution of other worlds than our own, each fragment giving some new fact or idea concerning the origin of planets. It is usual to grind and polish the surfaces of specimens of this iron, and these almost invariably show a very peculiar crystalline structure. This is brought out by etching, some portions of the iron being less acted upon by strong acids than others. Surfaces so etched may be used to print from, and many of the illustrations of the structure of meteorites are printed directly from the meteoric iron plate.

One of the most interesting facts yet discovered with regard to meteorites is the enormous amount of hydrogen gas which they contain. Its presence in meteorites was demonstrated by Graham, and Prof. Wright, of Yale College, has published several important memoirs upon the occlusion of hydrogen in meteoric iron. Nearly all the facts point

to the absence of oxygen gas in the region where these meteorites originated; nickel and cobalt are their almost invariable associates, while silver, phosphorus and chlorine are also found in some of the irons.

Of the collections of meteorites that of the British Museum ranks first in importance, that of Vienna second, of Paris third, and of Professor Charles W. Shepard, of Amherst, Mass., fourth.

In the last named collection no less than 254 localities of meteorites are represented, the total weight of the collection being about 1200 pounds, the heaviest iron weighing 438 pounds, and the lightest half an ounce. The largest meteoric stone in the Professor's collection weighs 571 pounds, and is from Wacoula, Kansas. The collection in the Academy of Natural Sciences of this city and that in Yale College are also of considerable importance. Prof. C. C. Smith, of Louisville, Kentucky, who has given much attention to the examination of meteorites, and has published many memoirs upon them, also has a large and interesting collection. — *From Philadelphia Inquirer.*

HOW I LIVE.

Living friendly, feeling friendly,
Acting fairly to all men,
Seeking to do thus to others
They may do to me again,
Hating no man, scorning no man,
Wrangling none by word or deed:
But forbearing, soothing, serving,
Thus I live—and this my creed.

Selected.

Harsh contending, fierce opposing,
Is of little Christian use,
One soft word of kindly peace
Is worth a torrent of abuse;
Calling things bad, calling men bad,
Adds but darkness to their night,
If thou wouldst improve thy brother
Let thy goodness be his light.

I have felt and known how bitter
Human coldness makes the world,
Ev'ry bosom round me frozen,
Not an eye with pity peep'd;
Still my heart with kindness teeming
Glads when other hearts are glad,
And my eyes a tear-drop findeth
At the sight of others sad.

Ah! be kind!—life hath no secret
For our happiness like this;
Kindly hearts are seldom sad ones
Blessing ever bringeth bliss,
Lend a helping hand to others,
Smile though all the world should frown,
Man is man, we all are brothers,
Black or white or red or brown.

Man is man through all gradations,
Little reck's it where he stands,
How divided into nations,
Scattered over many lands;
Man is man by form and feature,
Man by vice and virtue too,
Man in all one common nature
Speaks and binds us brothers true.

The immediate teaching of the Holy Spirit is the foundation of all gospel worship and ministry; and those who depend entirely thereon, shall not be disappointed, through the failure or absence of instrumental means. Wherefore, we beseech you, wait in silence, with reverence and singleness of heart, in all your meetings, that you may witness the incomes and refreshing influences of the Holy Spirit, by which you will be "strengthened in the inward man," and be made to grow and flourish as "trees planted by the rivers of

water," which bring forth their fruit in due season.—*Epistle London Yearly Meeting, 1740*

Confinement of Rebecca Travers.

Rebecca Travers was a gentlewoman who was thought of account in that day of religious excitement and high profession. She had received a good, religiously guarded education, and was a zealous professor among the Baptists. The many reports that had reached her of the Quakers in the north, had preceded her strongly against them. She looked upon them as worthless, unskillful fanatics, who were very commonly in their appearance, their manners and carriage; with whom those who stood fair in church or State could wish to have little or nothing to do.

James Naylor having come to London in 1655, preached with so much eloquence that many of the higher rank flocked to hear him and some of the Baptist pastors challenged him to dispute with them. A time and place was agreed on and there was no little interest excited among very many. Rebecca Travers having been invited by one of her friends to accompany her to hear this dispute, consented to do, fully prepared—as she afterwards said—to witness the defeat of the rustic Quaker by the learned ministers of her own Society. But greatly was she surprised and confounded when the "countryman," rising on a platform opposite to the ministers, after they had spoken poured out such a stream of Scriptural argument as overturned all the objections that had been brought forward against the principles of Friends, and showed that those principles were based on the immutable foundation of truth. Two of the Baptist ministers said they were sick, and went away, while the other failed to show how the texts he quoted sanctioned the opinions he advanced.

Though mortified at the result of the dispute, Rebecca was curious to hear J. Naylor preach, and the next First day went to the Bull-and-Mouth meeting, where he spoke so convincingly, that she remarked, "She could not but declare, that if she had lived in the apostles' days, she could not have heard truth more plainly, nor in greater power and demonstration of the Spirit, than she had that day." From that time she became a constant attendant at the meetings of Friends; but still she found it a hard matter fully to act up to the doctrines she knew to be true. There were many things to be given up hard to part with, and her former habits of religious profession prompted to seek for that knowledge in divine things, which could be obtained by the natural understanding alone. Some time after, having been invited to dine in company with J. Naylor, a person present who was a high professor, put many curious questions to him. James answered him with wisdom, but with great caution; but not so as to gratify the strong desire she felt to hear him discourse of these sacred mysteries. Presently J. Naylor, reaching across the table, took her by the hand and addressing her, said, "Feed not on knowledge; it is as truly forbidden to thee, as ever it was to Eve; it is good to look upon; but not to feed on; for who feeds on knowledge, dies to the innocent life." This was spoken with power, and carried conviction to her soul. She gave up her own willing, and searching into hidden mysteries, became emptied of her self-knowledge, and taking up the daily cross, she found that, as a babe in Christ, all that was necessary for her

o know of those things hidden from the wise and prudent, was revealed to her by the Spirit of her Father in heaven. She became an acceptable minister in the Society; suffered much for witnessing to the truth, and died beloved, in a good old age.—*Friends in the Seventeenth Century.*

The Age of Myths still Here.

In the course of the last eighteen months strange excitement has prevailed among the masses in certain parts of Germany. At the suggestion of "The German Anthropological Society," the Prussian authorities, it seems, ordered a peculiar sort of census-taking of the children in the schools, with reference to the complexion and the color of the hair and of the eyes. It was hoped that the results thus obtained might furnish data upon which to found conclusions respecting the descent and race relations of the populations. At the first it was an entirely innocent proceeding and it might easily become the source of an interesting and possibly important scientific developments. But in several parts of Prussia and Posen the Catholic people, already excited somewhat by the agitation of the ecclesiastical disputes, took to the alarm, and not only among the rural population, but even in the towns, the most extraordinary reports were circulated and believed in explanation of the interest which the authorities had suddenly begun to take in the children's eyes and hair. In some places the story was that all Catholic children having black hair and blue eyes were to be sent away to Russia. Then Turkey was asserted to be the country to which they were to be sent. "The King of Prussia laying a game of cards with the Sultan had taken and lost 10,000 of his youthful subjects," this was the legend which, fully believed by the people, sufficed to account for the fact. It was further said, that the Sultan had sent into the country certain negroes and Arabs who should seize the children on their way to and from school and carry them off—a task certain to be all the easier because the teachers were well known to be interested in the nefarious business—each of them to receive five thalers for every child he might deliver into the hands of the kidnappers. Some plausibility was given to the story by the fact that a company of negroes and Arab jugglers were just then performing in the city of Posen. The strange legend before long spread beyond the borders of the provinces of Prussia and Posen, even reaching Russia. Its form, however, changed with latitude. In Lauenburg, and perhaps elsewhere, Prince Bismarck was believed to be the unsuccessful ancestor who had lost the children. In the Polish town of Sabno the legend ran, that the Russian Government had sold, for a large sum of money, 6,000 pretty young girls, genuine "blondes," to an Arab Prince. This story, generally credited, caused among the rustic masses such terror, that to escape the imaginary peril, they forthwith got married, without consulting taste or affection. But the alarm of those young girls of Sabno was nothing in comparison with the terrors of the parents in Old Prussia and Posen. Strange and even painful scenes were exhibited. Mothers in agitated crowds went to the school houses and demanded explanation, or to see after the safety of their children. Many refused to send their children to school. In one village, women and men armed with clubs

appeared before the school house to protect their offspring, who had already sought refuge in the neighboring cornfields.

These alarms seem to have continued to prevail during many months. Neither the frights nor the fictions to which they gave rise can be justly pronounced more unreasonable than those panics which from time to time occur in every country in connection with the rage of epidemic diseases. The peculiarities of this German excitement must obviously be referred to antecedent conditions—especially the dissatisfaction and distrust with which the Catholic people had learned to regard the Government and its representatives. Lack of circulating intelligence, such as newspapers afford, is another important element of folly. But, after all, the facts are curious and interesting, especially as they show how, even in the present age, myths and legends spring up as of old, and are soon and easily dissipated by the spirit of the time.—*Pittsburg Telegraph.*

For "The Friend."

A Conference of Friends of Western Yearly Meeting, was held at Plainfield, Eighth month 22d, 1876. The object being to promote and maintain the doctrines of the Gospel of our Lord and Saviour Jesus Christ, as believed, practised and promulgated by the original founders of the Society of Friends. The following report, prepared by a committee appointed by a previous conference, was read, united with, and adopted.

"We would earnestly recommend, that Friends, on all occasions, be steadfast, honestly endeavoring, by the help of the Holy Spirit, to promote the cause of Truth; laboring for the firm establishment of all believers on the sure Foundation.—Other foundation can no man lay than that is laid, which is Jesus Christ." And believing the Society of Friends, in its rise, built on this foundation, we have no desire to lay another, or to erect a new structure on the old. But seeing it is a day of much stir in the world on the subject of religion, we are especially concerned for the safety of our branch of the Church; that the God of all grace may establish, strengthen, settle and we believe it is incumbent on all who desire to maintain the original doctrines, testimonies and peculiarities of our Society, as given forth by ancient Friends and handed down to us, to stand unflinchingly by them; disclaiming in Christian meekness and forbearance, any unsoundness in doctrine and practice; being persuaded as we are, that we still have a mission in the world, in upholding the various peculiarities as well as the fundamental doctrines, which our worthy predecessors were brought, in the light of Truth, to see were necessary for the followers of Christ to maintain, which doctrines, we believe, are the true doctrines of the Scriptures; and that the usages which they adopted are the legitimate outgrowth thereof.

"We would also recommend, that Friends be careful and diligent to promote the right maintenance and exercise of our discipline, without compromise or delay." "Finally, we would entreat all to stand fast in the Lord, and in the power of his might, not being carried about by every wind of doctrine; or the cry, lo, here is Christ, or lo, he is there; being unprofitably engaged that we be preserved from unprofitable debates; always so dependent on Divine Wisdom for help and

guidance, that we may not turn either to the right hand or to the left, being 'steadfast, immovable, always abounding in the work of the Lord.'"

The want of information in regard to the doctrines and principles of Friends, being felt to be a prolific source of the misapprehension of the minds of many of our members, the Conference was united in taking measures to procure tracts and small books, containing extracts from the standard writings of early Friends, for distribution, in order for their being more extensively read by our members. The subject was referred to a committee, to have the same under care, and endeavor to obtain such works.

Church Debts.

The primary idea of a church with our fathers a hundred years ago, was a fit place in which to praise and worship God. A plain wooden meeting-house was good enough. Hard, un cushioned seats, if they did give an occasional backache, were to the penitent sinner in striking contrast with the kind Christian words in the sermon. The want of a heating apparatus was supplied by the spiritual glow in the heart of the honest worshipper.—The door was closed against all show, pomp and unnecessary grandeur, and nothing but pure and undefiled religion prevailed within. When a meeting-house was to be built, the farmers brought their lumber, the carpenters and laborers gave their time—all did their share. The structure, when finished, belonged to them individually as well as collectively. When thus completed it was dedicated to the service of God.

Now a days men build churches at a cost of a hundred thousand dollars, when they only have a fifth of that amount pledged. They express a desire to build a church, and disregard entirely the laws of political economy in the course of its erection. They must advertise an organ as large, a choir as high-toned, a minister with a salary as expensive as the church around the corner has. A foolish spirit of rivalry and vainglory inspires them to run into debt.

Debt burdened churches are the rule, not the exception. They are oftentimes considered churches of highest standing. St. Thomas Church, in New York, is said to be hopelessly, and the Church of the Ascension very heavily, in debt. The Church of the Disciples owes \$159,000. The Church of the Holy Trinity is quite as poorly off. The financial condition of the majority of churches in New York is unhealthy. Grace and Trinity, with their accumulated wealth, are conspicuous exceptions. The Episcopal church lays down the wise and honest rule that no church shall be consecrated until entirely free from debt; and it is a fact worth noting, that not in seven years has an Episcopal church in New York been consecrated. In Chicago the Park avenue Church, after the most untiring efforts, has succeeded in redeeming the debt of \$120,000 to \$60,000. Nearly all the churches of that city are in as bad or worse pecuniary condition. Even so wealthy a society as the Church of the Pilgrims, in Brooklyn, has an accumulated debt to carry on its shoulders. These are only isolated cases of a uniform rule in most of the cities and larger towns of the country.

A church in debt! The phrase is certainly a paradox. That men whose moral and reli-

gious character is unblemished should run a church into debt, when they see no way of paying it, is an offence as great as if they spent money not their own. If Christian ethics are not practised, as well as taught, the gospel is perverted. Economy and honesty must be taught and exemplified in our churches if we would see it in business. As long as churches run into debt, so long will individuals. If churches are lax in paying debts, parishioners will be slow to meet their notes. An honest church makes an honest citizen.—*The Independent.*

For "The Friend."

Bunhill Fields Burial Ground.

The proposition, which seems likely to be carried into effect, to make use of this historic piece of ground for building purposes, has awakened much interest and discussion among Friends in England. This is shown by the articles *pro* and *con* which appear in the Friendly journals of Great Britain. The following extracts from a communication in *The British Friend* for the Eighth month, will show the views taken by the writer on this subject.

"The ultimate disposal of the remaining portion of Bunhill Fields Burial Ground (the London School Board having, by its compulsory powers under Act of Parliament, forced the cession by sale of about one-third of the original space) is a question that naturally excites the deep interest of Friends both in England and America. It is the place of sepulchre of George Fox and many hundreds of his contemporaries—the fathers and martyrs of the early Quaker Church. Along with these, it is calculated, there rest the remains of nearly 12,000 other and later members of the Society of Friends, connected by ancestry or relationship with a large portion of its existing members, and thus forming an assembly of the dead nearly equal in numbers to all the members of the Society now living in Great Britain. What wonder, then, that the prospect of such a plot of ground being diverted to other purposes excites earnest discussion, and that the announcement, that the Six Weeks' Meeting (the Standing Committee of the Quarterly Meeting of London and Middlesex for the care and administration of its property) proposed to sell the remaining portion of a 'parcel of ground' so hallowed by its associations, should have raised a storm of mingled astonishment, indignation and dismay. That such should be the case is surely most natural and excusable, and the discussion of the subject in these columns follows of course.

"At the last Quarterly Meeting of London and Middlesex (held at Westminster on the 4th of Seventh month) the subject was brought before it by a minute from the Six Weeks' Meeting, requesting the leave of the Quarterly Meeting to treat for the sale of some ground, for the purpose of erecting thereon model lodgings for the families of working men; the chief portion of the remainder being devoted to a mission hall for the benefit of the neighborhood. A long and interesting discussion followed, in which, probably, two-thirds of those present expressed an opinion favorable or adverse to the proposal, and for a considerable time it seemed very doubtful whether the prevailing sentiment of the meeting was to grant or to refuse its sanction to the scheme proposed. Ultimately, it seemed clear that,

with the exception of some important and influential dissenters, the general opinion of the meeting was in favor of leaving the Six Weeks' Meeting to act as suggested in its report; but at the same time was appended to the minute of consent a cautionary instruction that the course suggested should be carried out, on the one hand, with all due regard to natural and Christian feelings of reverence for the dead, and on the other hand, that the benefits contemplated for the living poor of the neighborhood should be, by the terms of sale, secured to them and their successors in perpetuity.

"Bunhill Fields Burial Ground has for many and many a year ceased to be a quiet resting-place. The great city has gradually and remorselessly spread its dingiest pall of sordid squalor around and beyond it. Close by, stifling courts and narrow crooked alleys crowd round; wretched dwellings overlook it; the city arab, with his dreadful precocity of impudence and knavery, swarms around it, and instead of plucking the daisies (if any would grow) flings brick-bats and filth, and foul language. The place, in spite of all care, becomes the constant receptacle for the refuse of a poor crowded neighborhood. The filthy liquids of filthy dwellings are thrown from the windows that overlook the walls. The discarded remnants of three out-worn garments are flung into it; and foul smells and foul sights, and foul sounds gather in abundance around it. Doubtless, as has been said, by substituting an open iron-railing for a brick wall, by constant oversight, and a large annual expenditure, the space might, until some railway or other company, irresistibly armed with full parliamentary powers, seizes it, still be kept open, and made and kept tolerably decent, if not attractive. There are some shrubs, which even London smoke does not quite kill, and such might be made to grow; and by a constant succession of fresh immigrants, in pots, from the country, a tolerably bright and cheerful collection of flowers might be made to appear. But it will be a dingy hole after all, ever more and more hemmed in by lofty warehouses, which are gradually crowding out the squalid dwellings of the poor around. And can nothing really better than all this be done for the neighborhood—nothing more conducive to its real and permanent benefit, and also more accordant with the noble Christian spirit of practical philanthropy that so eminently distinguished George Fox and his fellow laborers, and by which their memory may be more really honored, and distinguished?

"The London School Board is, as has been said already, in possession of one-third of the ground, a possession which Friends could not by any possibility prevent, and their work is a good work in the main, and especially for such a neighborhood.

"Is it other than a good work to bring into contrast with the unwholesome dwellings of the vicinity, the civilizing influence of the well-ventilated workmen's lodging-house, with all its cheap but efficient appliances for decency, cleanliness, and comfort; and the christianizing influence of the mission hall and the First-day School? And if, while providing these, there be also added, as proposed, a careful and reverent collection of the undistinguished and undistinguishable remains of the dead into a distinct portion of the remaining ground, and the erection over them of a sim-

ple stone of memorial, graven with the name of those whose remains have been during the last ten centuries recorded as interred within those walls—will there not be a combination of reverence for the dead, and of benefit to the living, not unworthy of the character of the Society of Friends? And even, if some among us might still have preferred the adoption of some other plan, and think that London Friends in this matter err in judgment, they may surely exercise towards those who thus differ from them a portion of that charity which thinketh no evil, and, at least, acquit them of the charge of being actuated by sordid and mercenary considerations in the decision of such a matter as this. T. G. D."

An editorial article in the same number of *The British Friend* says:—"There can be few Friends, we imagine, who have not read or heard of this burying-ground. Some communications in the present number give some account of what it was and what is now determined to be done with it by Friends of the 'Six Weeks' Meeting' in London.

"George Fox's grave is in the reserved portion, and in the open space in front of the intended Memorial Hall. 'The most recent grave that will have to be disturbed is twenty-seven years old, and this,' says our correspondent, 'is the worst feature of the plan, though less objectionable than the others has been in this respect, which had been twice altered in the course of the month. I would hope,' says he, 'that the letters which are appropriate will appear, inasmuch as there are two other old and disused grave yards Whitechapel and Long Lane, that will shortly come in for attention.'

"At the 'Six Weeks' Meeting' on the 25th of Seventh month, there were memorials infinitely and numerously signed from Bristol, Darlington, Newcastle, Birmingham, Hitchin and one or two other places, besides many letters public and private. Even some Friends in Edinburgh and Glasgow united in craving delay till the judgment of the Yearly Meeting, was obtained. The matter was discussed a some length on the 25th, but though opinion were exchanged freely, no good reason, our informant says, could be got why the committee was in such a hurry.

"As to the exact size of Bunhill Fields Burying Ground originally, our correspondent says nothing, but it may be new to many country readers to learn that a portion of about one-third was sold to the School Board in this portion it is said no Friends had been interred. The further piece now sold equal that which the School Board acquired, the whole remains in which are to be disinterred and removed to the place reserved for the Memorial Hall, &c. No doubt there will be an endeavor not to outrage the public feeling in this unhallowed and revolting sort of work but for the credit of our Society it would have been far better to have sacrificed pecuniary profit, and manifested a reverential enduring regard for the resting-place of our ancestors remains."

The Maelstrom as it is.—Nearly midway in London Strait a huge naked rock, which might fairly be called an island, lifts itself above the waters, breasting and conflicting current caused by the wind and tides. Between this rock and the cape on Moskonge is the famous Maelstrom, which fertile imaginations have clothed with many terrors.

Its geographical position is such as to expose it to fierce tidal currents, and when these are assisted by high westerly winds they are, doubt, terrific. The bottom of the strait strewn with immense boulders, which are arranged as to give the current a spiral motion, directed towards the isolated rock on the northern side, which is much increased in times of high tides and storms, when it whirls quite around the island rock. Then it is that it becomes really difficult for boats and vessels, without steam power, to keep off the rocks against which the wayward currents would dash them.

While there are at times vast and powerful eddies, which give objects floating upon them fearful spiral motion, there is nothing like vortex produced by a subterranean discharge of the water, although the tumbling and boiling character of the spiral current may suggest temporarily objects drifting on the surface.

No doubt, in the course of time the action of the water has tended to level down the bed of rocks, some of which, we may presume, stood themselves above the surface. This may have made the Maelstrom much more terrific than it now is, and better justified the ancient fable.

As it is, in ordinary times and in favorable weather, the fishermen do not hesitate to seek or fares throughout these waters, which to strangers are suggestive of the most terrible angers.—*A Saunter in Norway.*

What a pity that the want of obedience on the part of those powerfully called, should prevent their being chosen; yet is this mournfully and conspicuously the case; and I often fear it will still be so, because I see the hindering things still prevail, and many are overcome of evil, instead of overcoming evil with good.

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 face of our rest, that we are but pilgrims and strangers here below, and ought to be diligent seeking another and a better country of uninterrupted bliss, where joy unspeakable and full 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! animating consideration. Is not this worth a world of trials and a fight of afflictions to obtain?—*Sarah Lynes Grubb.*

THE FRIEND.

NINTH MONTH 9, 1876.

We find in *The British Friend* for the Eighth month, some statistics of the Society of Friends in America, which represents the number of members belonging to the Yearly Meeting of Philadelphia as about 3500. We do not know what data the compiler of these statistics founded his estimate, but he has certainly erred misled in this instance. About three years ago, a Friend who was interested in statistics, made a careful census of the whole number of members and of the school children belonging to each Monthly Meeting in Philadelphia Yearly Meeting, in order to throw light upon some question he was then investigating. The sum was 6183; since that time

this may have been reduced, but not to any considerable extent.

The flow of population from one section of country to another, and the causes which influence it, are subjects of much interest to a thoughtful mind. In the United States, the Western States have rapidly increased in population at the expense of the Eastern; and the Yearly Meetings of Friends located there have been augmented in proportion. Thus some parts of Ohio were largely settled by emigrants from North Carolina, and at times meetings would remove almost entirely.

In illustration of this tendency, a writer in the Public Ledger of this city has compiled a table from the census returns of 1870, by which it appears that independently of those from foreign countries, there were then living in the State of Pennsylvania 232,215 natives of other States of the Union; but that those States contained 663,619 native-born Pennsylvanians. From New England and New York she had received more than she had sent; while the proportion was decidedly reversed in the West. For example, Ohio had received a surplus of more than 130,000, Michigan 28,000, Indiana 55,000, Illinois, 90,000, Iowa 72,000, and Kansas 19,000 Pennsylvanians.

We would not however convey the impression, that the decline in numbers in the members of Philadelphia Yearly Meeting (with which we are more particularly acquainted than any of the others) is to be attributed solely or even chiefly to emigration from its limits. It has doubtless lost much in this way; but the severest blow it ever received was the separation in 1827, which greatly reduced its numbers; in some places leaving but a few scattered remnants of large meetings. Perhaps next in effect to this sad calamity, has been the effort to maintain the ancient standard of its discipline, leading to numerous disowments of those who were unwilling to conform to its restrictions—especially by marriage with those who were not members of the Society. The number of these disowments is an evidence of the need of a more widely diffused and earnest zeal in the support of our doctrines and testimonies; for want of which many become little more than nominal professors; and so are easily drawn away, by the varied allurances that are presented to them, into liberties inconsistent with their profession.

We believe thoughtful Friends in all parts of the Society, have seen and mourned over this tendency, and the query must often have arisen in their mind, "What remedy can be applied to this evil?" Some may think it judicious to maintain or increase the number of our members, by so relaxing the provisions of the discipline as to accommodate it to the lowered tone of religious feeling that prevails; and to open the door for admission into our fold so widely, as to admit as members any who are willing occasionally to attend our meetings, whether truly convinced of our principles or not. Yet the question may well be put to such as advocate this course, whether a religious society can properly fulfil its mission if it fails to hold up to the world a clear testimony to the doctrines it professes, and to the blessed effects of those doctrines as manifested in the lives and conduct of its members? Much as we desire to see our principles spread in the world, because they tend to promote the good of mankind; yet we do not

believe that the real strength and efficiency of the church will be promoted by measures which tend to fill up its ranks with merely nominal members.

Without question, the primary source of availing help and strength is in the Lord alone. If the church prosper, it must be from the fulfillment of the ancient prophecy, "I, the Lord, do keep it; I will water it every moment; lest any hurt it, I will keep it night and day." It is a consolation to be assured that the spread of His kingdom in the hearts of men is still dear to Him; and therefore that the extension of His gracious visitations will not be withheld from the children of men. Yet how sad would it be, if those who, from their training and position may in some sense be called the "children of the kingdom," should be cast out for refusing to obey the invitations of the Lord's Holy Spirit; and His table should be filled more exclusively from the highways and hedges of the world?

We greatly desire to see a restoration of primitive zeal and devotedness; and this must come through individual faithfulness, watchfulness and humility. The honest laborer in the Lord's vineyard is sure of receiving his wages. Let none, then, be unduly discouraged by the signs of the times, but with steady perseverance go on with their allotted task; remembering the encouraging promise, "In due season ye shall reap, if ye faint not."

SUMMARY OF EVENTS.

FOREIGN.—The affairs of Turkey are still in an unsettled condition. Murad IV. who was called to the throne a short time ago, soon manifested his unfitness for such a high trust, being found weak in mind and body. The ministers and high functionaries thereupon took the responsibility of removing him, and have declared his younger brother Abul Hamid II., to be Sultan in his stead. The deposition of Murad caused no excitement or disturbance in Constantinople. It is certain that the Turkish Ministers are the ruling power, there being no restraint upon their actions but that which may be imposed by public sentiment.

The proposed mediation between Turkey and Servia has been so far without result, hostilities being kept up as heretofore. The Powers notified Prince Milan of their acceptance of the task of bringing about peace negotiations, but the war party is so strong in Servia that it is probable the attempt will be frustrated unless some serious disaster produces another revision of feeling. The Servian army has been largely recruited by volunteers from Russia. A subscription for a loan of their acceptance of the task of bringing about peace negotiations, but the war party is so strong in Servia that it is probable the attempt will be frustrated unless some serious disaster produces another revision of feeling. The Servian army has been largely recruited by volunteers from Russia. A subscription for a loan of their acceptance of the task of bringing about peace negotiations, but the war party is so strong in Servia that it is probable the attempt will be frustrated unless some serious disaster produces another revision of feeling.

The London Times correspondent at Belgrade telegraphs that on the first inst. a terrible battle occurred at Alexinatz, in which the Servians suffered a serious defeat.

The Porte being disquieted by the influx of Russian volunteers into Servia, is considering the advisability of closing the Danube.

In Great Britain the weather has been unsettled and unseasonably cold. There has also been an unusual amount of rain often accompanied by violent winds. Similar reports have been received from France, Germany and Switzerland.

Great depression in trade and manufactures continues and many failures are announced, some of large establishments, and many more with liabilities ranging from \$20,000 to \$100,000.

At Dundee one of the largest works has closed, throwing nearly two hundred people out of employment.

London, 9th mo. 4th.—Consols 95 11/16. U. S. five per cents, 107.

Liverpool.—Uplands cotton, 6d. Orleans, 6 1/2d. for middlings.

The Danish government has made an appropriation for further explorations in Greenland. A competent

party has been sent to explore the district of Julian-shaab and the interior eastward from that point.

At last accounts the insurrection in San Domingo had not been quelled. The port of Azua had pronounced for Riez and the declared war blockade by the Government. Puerto Plata and Santiago continued to be besieged by the insurgents, and communication with the interior was interrupted.

The French Court of Appeals has quashed the sentence of fine and imprisonment passed by the correctional tribunal on the author of the newspaper *Les Droits de l'Homme* for libelling the Chamber of Deputies.

It is stated that there are now 1200 congregations of professed Christians in the island of Madagascar, numbering about 260,000 worshippers.

The Spanish government perseveres in its efforts to cast the insurrection in Cuba. It recently obtained a loan for this special purpose, and will soon embark at Santander and Cadiz a large military expedition to the island.

The anniversary of the battle of Sedan was celebrated at the inst. throughout Germany. One of the newspapers had leading articles in relation to the event, almost all of which are remarkable for their tone of conciliation toward France.

The result of the various surveys authorized by the United States of a route for a ship canal between the Atlantic and Pacific oceans, is the conclusion that one through Lake Nicaragua is the most feasible. Its construction will depend on the concurrence and aid of Nicaragua and the great maritime powers of Europe. The length of the canal would be 61½ miles, to which must be added the slack water navigation of the San Juan river and 56 miles across the lake, making the whole distance from ocean to ocean 180½ miles. At least five years will be required for the work, and an expenditure of nearly one hundred millions of dollars.

UNITED STATES.—During the Eighth month the public debt was reduced \$3,119,370. The amount of coin in the Treasury at the end of the month was \$62,511,956, and the currency balance \$11,666,805.

The outstanding fractional currency is still nominally \$31,555,311, notwithstanding the issue of silver coins. It is held in the hands of the many millers, but small notes have been destroyed and will never be presented for redemption.

The interests in Philadelphia last week numbered 345, and in New York 610.

The mean temperature for the Eighth month, by the Pennsylvania Hospital record, was 75.59 deg., the highest during the month was 95 deg., and the lowest 55 deg. The amount of rain for the month 1.21 inches. The mean temperature of the three summer months of 1875 is stated to have been 75.52 deg. The highest during the mean of the three summer months of 1872; the lowest was 60 deg., in 1816. The amount of rain in the three summer months of 1875 was 15.98 inches, and in the corresponding months this year only 9.63 inches.

The Philadelphia city passenger railroads reported 2154 miles of road at the beginning of the year, and 1,056 cars and 6,097 horses. The receipts from passengers carried were, in 1875, \$5,631,216, and the expenses \$3,668,839, leaving \$1,962,376 income from roads costing \$8,318,471. During the year 1875 ten persons were killed, and \$14,142 for appropriate compensation.

A number of disastrous fires were reported last week in various parts of the country. One occurred in San Francisco by which two hundred families were rendered homeless and property burned to the value of \$1,000,000.

The number of persons who paid for admission to the International Exhibition at Philadelphia in the six days ending 9th month 2d, was 259,333. The total receipts at the gates up to that date were \$1,303,247.

The total coinage of the U. S. mints for the Eighth month was \$7,719,429, against \$7,000,000 for the same month in 1875.

The foreign commerce of the port of New York for the past week was as follows: General merchandise exports, including dry goods, \$4,467,011; produce exports, \$5,530,585, specie exports, \$317,401. The total imports of merchandise—this year were \$199,097,396, against \$214,147,029 for the corresponding period of 1875 and \$281,814,056 in 1874. The total exports of produce were \$174,251,232, against \$166,812,612 in 1875, and \$197,829,492 in 1874.

The Markets.—At the following were the quotations for the 4th inst. New York—American grain, 169½; Superior Flour, \$3.50 a \$4.75; State do., \$1.40, \$1.40; finer brands, \$5 a \$8.20. No. 3 Chicago spring wheat, 97 a 99 cts.; new red winter, \$1.16. No. 2 Chicago, 91 cts.; white, 45 a 47 cts. Rye, 75 a 80 cts. Yellow corn, 58 a 59 cts.; mixed corn, 55 a 56 cts.

Philadelphia.—Uplands and New Orleans cotton, 12 a 12½ cts. Flour, Ohio extra, \$4.00; finer brands, 4.50 a 8.25. Bed wheat, \$1.15 a \$1.18; amber do., \$1.18 a \$1.20; old white, \$1.25. Western rye, 60 cts. Yellow corn, 55 a 56 cts. Road and pure oats, 41 a 48 cts. No. 1 York cheese, 9 a 10 cts. Clover seed, 14 cts. Timothy, \$1.75 per bushel. Beef cattle were in better demand this week, but prices were without material change. 2,500 head arrived and sold at 53 a 63 cts for extra Pennsylvania and western steers; 4½ a 6½ cts for good Pennsylvania and western steers; gross for common as to quality. Sheep were in fair demand, 12,000 head sold at 4½ a 5½ cts, per gross as to quality. Hogs were rather lower, 3,000 head sold at \$8.75 a \$9.25 per 100 pounds net. *Chicago.*—No. 2 spring wheat, 97½ cts. No. 3 do., 84 cts. No. 2 corn, 54 cts. Oats, 31 cts. Rye, 53½ cts. Barley, 77 cts. Lard, 10 cts.

RECEIPTS.

Received from William T. Fawcett, Ind., \$2.10, vol. 50, and for Isaac Ferris and Philip Johnson, \$2.10 each, vol. 50; from Benjamin D. Stratton, Agent, O., \$2.10, vol. 50, and for Edward Y. Cope, Uriaah Price, Christiana Kirk, Hannah Gilbert, Joshua Coppock, Joseph Stratton, and John F. Stratton, \$2.10 each, vol. 50, and for Charles W. Satterthwaite, \$2.10, to No. 19, loc. 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Joseph Walton, \$2.10, vol. 50; from George G. Williams, Gto., \$2.10, vol. 50; from Jno. M. Saunders N. J., \$2.10, vol. 50; from David Darnell, N. J., \$2.10, vol. 50; from Richard Elias Ely, Pa., \$2.10, vol. 50; from Rebecca Knight, N. J., \$2.10, vol. 50; from Mary E. W. South, M. D., N. J., \$2.10, vol. 50; from M. C. Child, Del., \$2.10, vol. 50; from Benjamin Hayes, Pa., \$2.10, vol. 50; from Joseph E. Troth, N. J., \$2.10, vol. 50; from Mary A. Smith, Mass., \$2.10, to No. 28, vol. 50; from Ashton Richardson, Del., \$2.10, vol. 50; from Edward Michener, Pa., \$2.10, vol. 50; from Mary Branson, City, \$2.05, vol. 50; from Jacob Parvin, Pa., \$2.10, to No. 8, vol. 51; from Samuel Chadbourne, N. Y., \$2.10, vol. 50; from Richard P. Gibbons, Del., \$2.10, vol. 50; from Samuel R. Wilkins and Joshua B. Wilkins, N. J., \$2.10, vol. 50; from William P. Sauer, Pa., \$2.10, vol. 50; from James Lewis, Pa., \$2.10, vol. 50; from Stephen H. Foster, Ill., \$2.10, vol. 50; from Lloyd Mills, Gto., \$2.10, vol. 50.

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

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the three Monthly Meetings of Friends in this city, will reopen on Second-day, Ninth mo. 4th, 1876. The Boys' School on Cherry St., above Eighth St., is under the care of Edward 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 for the instruction of those children who are too young to attend the higher schools; one of which held in the Meeting-house at the corner of Sixth and Noble streets, taught by Mrs. Dorothea C. Child, of the Boys' School building on Cherry street, under the care of Susanna Howe.

The attention of Friends residing in this city and its neighborhood is particularly invited to these schools. They are held in the Meeting-house, and Friends belonging to Philadelphia Yearly Meeting, sending children to these schools, (also members) who may find the charge burdensome, can be fully relieved. In the principle schools opportunities are afforded of obtaining a liberal education in useful branches of Study, and in the Latin and Greek languages. Facilities for illustration are afforded by a valuable collection of philosophical and chemical apparatus, minerals, and Anzoni's models—parts of the human system, &c. French is also taught in the Girls' School. In the primary schools the children are well grounded in studies of a more elementary character.

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

Further information may be obtained upon application to the Treasurer of the Committee.

JAMES SMEDLEY, No. 415 Market street.

MALVERN BOARDING AND DAY SCHOOL.

Will reopen on 2nd day, the 11th of 9th month 1876. Address,

JANE M. ELDRIDGE, Paoli, Pa.

EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Teachers are wanted for these Schools, to be opened about the first of Tenth month. Apply to

Elton B. Gifford, 719 Market St.

George A. Scattergood, 415 Grace St.

Richard J. Allen, 835 North Seventh St.

Ephraim Smith, 1100 Pine St.

FRIENDS' ASYLUM FOR THE INSANE.

Now Frankford, (Twenty-third Ward.) Philadelphia. Physician and Superintendent—JOSIAH H. WOODRUM, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, on the 10th of 8th month, 1876, at his residence, near Mt. Pleasant, Ohio, JOHN WILSON, in the 18th year of his age. He had near his close, "All in peace."

—, on the evening of the 28th inst., at her residence in this city, JULIANA BANNER, in the 82d year of her age, a member of Western District Monthly Meeting.

WILLIAM H. PALE, PRINTER,

No. 422 Walnut Street.

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at No. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend,"

Quakers and Quakerism.

(Continued from page 26.)

The immense revival of discipline which took place in 1770 assumed the same negative and restrictive character, and Friends increasingly isolated themselves from the world they were at first gone forth so bravely to subdue. A powerful action which still remained to Quakerism was carried out by isolated individuals, and no longer by the Society at large.

In Ireland, at the close of the eighteenth century, and thirty years later in America, successive secessions took place on doctrinal grounds, the undue stress laid on the inner life, to the practical exclusion of the atoning work of Christ, leading to Unitarian tendencies and a denial of the inspiration of the Scriptures. Modern Friends while holding strongly as ever the old mighty truth, "I live in the Holy Ghost," give a far more prominent place to the atonement in their teaching.*

It is to both the merits and defects of Quakerism that we must attribute its steady decline in numbers. On the one hand its high standard of practice, its strict discipline, the ready protest it has maintained against war, dupe luxury, &c., led to many defections and secessions. On the other, its rigid unmitigated character, its vexatious restrictions, marriage limitations, its public worship adapted for the *ethnos*, but which takes account of the weak and the ignorant, the sense of the sacraments, and the want of established ministry for religious teaching, have all contributed to the decline of the Society in numerical strength.† At the end of

* Those familiar with the writings of the early members of the Society of Friends, know that they obtain frequent and full declarations of their faith in a atoning sacrifice of the Redeemer.]

† These causes, so far as they are correctly assigned, existed almost from the first rise of the Society; and therefore, by themselves, do not furnish an adequate explanation of the diminution in the number of members which the writer speaks—yet they doubtless had considerable effect, in connection with a decline of zeal and increase of worldly prosperity, and that self-indulgence which naturally follows. The Quakerism of the 17th century was not more rigid in its character than that of the 17th; but its professors as a body (though many noble exceptions) were more worldly-minded and less earnest in the work of religion; and hence the Society was in measure shorn of its strength; and many wandered from its fold, who were unwilling to submit to the restraints imposed on their inclinations.]

the seventeenth century, if we are to trust to the anonymous and hostile author of "The Snake in the Grass," a pamphlet directed against the Friends, the Society numbered in England alone one hundred thousand. In DaFrymple's "Memoirs" they are stated at half that number; but as he quotes from returns furnished to William III. by parties wishing to magnify the strength of the national church and to underrate the number of dissenters, this is probably an understatement. It would be tedious to enter into the statistics which enable us to strike the balance between the two; but estimating the population of the United Kingdom at eight millions and a half, we may approximately conclude that one person in one hundred and thirty professed with the Friends in the latter part of the seventeenth century. At the present day, whilst the population has nearly quadrupled, the Society of Friends numbers in the United Kingdom only twenty-six thousand,* or about one person in twelve hundred.

Nor do we think that the withdrawal of vexatious restrictions and archaic narrowness, which marks the Quakerism of the present day, and its greater assimilation to modern life, will prove sufficient to prevent a yet further decline, though we do not contemplate the extinction of Quakerism till the Christian Church has absorbed into herself the distinctive truths to which it has borne such noble witness.

By its very rejection of all outward forms, and its realization in individuals of the deepest and most spiritual type of Christianity, it stands as an eternal witness to the spirituality of Christ's religion, and the catholic operations of God's Spirit, a truth emphasized by the very isolation in which it is held, an eternal protest against the sacramentarianism—

Which would confine the Inestimable,

And tie him to his own prescript,

Who made his laws to bind us, not himself.

But if as a system on which to found a divine society Quakerism is defective, we doubt whether as a school for the energetic yet disciplined development of the individual character it is not unrivalled; and to this we attribute its being on so many points in advance of the Christian Church. In its absolute recognition of the sacredness of individual responsibility, every man and woman being the possible mouthpiece of the Divinity, in the facilities it offers for the *superior's* *teftimes* coming to the front, the whole being bound to assist the exercise of the individual's gift, in the silence and subjection it enjoins to the divine voice, above all in its intense recognition of a great spiritual force—call it by what name you will—which a man can lay hold of by faith and make his own, Quakerism stands alone and unrivalled. The inner light the Quaker believes in is an inex-

haustible source of force, like the sun without. He does not expect to work uncalled for miracles by it; there is nothing arbitrary in its action any more than in the forces of nature; it only works in the line of the divine will, but in the line of that will it is practically omnipotent. As an engineer takes hold of some natural force, and by obeying its laws makes it his own, and drives his engine right through the granite bases of an Alp, so by obeying the divine Spirit we gain a supernatural power before which all obstacles must disappear. In Emerson's noble words—

So nigh to grandeur is our dust,

So nigh is God to man,

When duty whispers low, "Thou must,"

The soul replies, "I can."

As St. Theresa said when she set to work to found a much-needed house of mercy with only three halfpence in her pocket, "Theresa—an I three halfpence can do nothing; but God and three halfpence can do all things." In this practical recognition of a great ever-present spiritual force, the power of the Holy Spirit, has not Quakerism still got much to teach the Church at large, and, once learnt, might not a new era dawn on Christianity?

We have now to trace out what Quakerism through its belief in an indwelling Spirit,* which is both light and force, has accomplished, as well as in the witness it has borne to unacknowledged truths, as in the practical reforms it has effected.

We are all familiar with the unswerving witness that Quakerism has borne against war in the name of the Fatherhood of God and the brotherhood of man. In this alone it has shown itself some centuries in advance of the rest of the Christian Church. Changing used to say that if we would only dress our soldiers in butchers' blouses, the eyes of mankind would at once be opened to the true nature of "glorious war." But even without the help of the butcher's blouse, the Quaker's mild glance has been able to pierce through the scarlet and white and gold trappings of military glory, and see the foul blood-miscured idol beneath.

We do not mean to inflict upon our readers any trite declamations against war, or indulge in the usual calculations of how many pipes of human blood have been wasted, or how many thousand lives are destroyed per page in an ordinary history. But it may be worth while briefly to inquire how far there is a law of evolution in human affairs which seems to point to the gradual extinction of war, and how far, therefore, the world is destined to come round to the Quakers, and not the Quakers to the world.

* "The Light of Christ within, as God's gift for man's salvation, is their fundamental principle, which is as the corner-stone of their fabric; and to speak eminently and properly, their characteristic or main distinguishing point or principle."—PENN. A recent authority, S. Tuke, represents the views of the early Quakers on the Spirit as "the foundation of what is called Quakerism."—"Life of Whitehead."

* This is probably an over estimate.

Going back to the rise of modern Europe, to the period which we emphatically name the Dark Ages, we find society, in the disruption of the ancient civilizations and the infancy of the new, gradually reforming itself on the only available basis of physical force, being built up of military units, the sum of which constituted the feudal system. "Because," says M. Guizot, "the system of judicial guarantees was vicious and powerless, because no one had faith therein, in one word, in default of anything better, men did themselves justice; they protected themselves." Private warfare and judicial combat became established institutions regulated according to fixed principles, and with more minutely determined forms than the pacific process." In the practical absence of legal and judicial institutions men at that period were obliged to have recourse to Lynch law.

(To be continued.)

Coal and Coal Mines.

BY EDWIN BATTLE.

Everybody knows that coal is black and heavy; that it is dug out of a mine, and that it is a very useful article to have in the house during the winter months; but as to its origin, what it really is, how long it takes to grow or form, where it comes from, or how long the supply will last, are questions left by the many, for the few to consider.

Redfern speaks scientifically when he says "coal is a compressed and chemically altered vegetable matter, associated with more or less earthy substance." Fownes says "coal is looked upon as a product of decomposed organic matter, especially vegetable matter, beneath the surface of the earth, where water and air are almost excluded." In other words, coal is the remains of old forests, which have been subjected to an enormous pressure for thousands of years, or perhaps for ages. Coal has been proved by the microscope to be of vegetable origin; very thin layers of coal have been examined by Dr. Aitkin, of Glasgow, and several others, and in every portion so examined, they found traces of vegetable cells, or structures, showing its plant origin. Even in the most altered coal this could be ascertained, and leaves of trees and portions of branches were plainly visible under a similar examination. Three principal varieties of coal are met with, Anthracite or Glance coal; Lignite or Brown coal; and Black or Bituminous coal, or rather a soft coal producing more smoke and gas than coal in ordinary use.

How long does it take to form coal? is a question not so easily answered. You may remember that Pollock speaks of "Questions put in much simplicity, but ill to solve," and this is one of those. Nature works slowly; vast portions of land may be covered by the sea, or be reclaimed from the sea, mighty monarchies may be overthrown, whole generations of men may disappear from the scene; but all this time, silently down in the bowels of the earth, a change is taking place, and the Great Ruler of the Universe, in His own time and way, is preparing to meet the wants and necessities of man in ages far remote. Remove the earth's crust, dig a little deep, and we shall find that fuel of another kind from that used by a former race of beings, has been provided, and that the unconsumed timber of another age is still in existence, in another form 'tis true, discoloured it may be, but in its

present state more condensed, producing more heat, occupying less space, and more adapted to meet the requirements of the men now living than when it stood erect in some primeval forest. Nothing is wasted in Nature's great laboratory, for the fuel not wanted by one generation is wonderfully preserved in God's great storehouse for the use of generations yet to come.

The use of coal does not appear to have been known to the ancients, and although we read of coals in the Bible on several occasions as having been used, we are to understand charcoal as meant and not coals. We are not told that coals were ever known to the Jews. Of late years mineral coal has been found in Mount Lebanon, eight hours from Beirut. Coal appears to have been discovered at Newcastle, England, in the early part of the thirteenth century, and not many years after was complained of as a nuisance, and Parliament petitioned King Edward the Third to prohibit its use. A proclamation was soon issued to that effect, but, as wood was very dear, the use of coal became general, in spite of the proclamation and the Parliament, and if there has been one thing more than another which has contributed to make England what she is, it must surely have been the discovery of those wonderful coal mines which, some few years since, appeared to have been almost inexhaustible.

Twenty years ago, 30,000 tons of coal were consumed in Manchester and its suburbs, per day, to furnish steam power; 3,000 tons per day were used in the manufacture of salt; transatlantic steamers then took 70,000 tons per year; gas works 10,000 tons per year; and it is recorded by M. de Carnal, one of the greatest owners of coal mines in Prussia, that the quantity of "coal mined in 1857, in different countries, amounted to 125,000,000 of tons, a mass which, piled up six feet high, would cover a geographical square mile, and that it amounted in value to £37,000,000 sterling, a sum far beyond that realized by the digging of the precious metals." Where coal is now found, and how much was found in 1873, may be seen by consulting the following table of statistics, compiled by a New York firm engaged in the coal trade:

	Tons.
Great Britain,	123,400,000
United States,	50,000,000
Prussia,	24,000,000
France,	15,000,000
Belgium,	14,000,000
Austria,	7,000,000
Australia,	1,000,000
Nova Scotia,	1,000,000
Spain,	600,000
India,	550,000
Russia,	250,000
Other countries,	2,000,000
Total,	238,800,000

These figures represent pretty nearly the coal production of the world for 1873, and if we bear in mind that Great Britain consumed, in 1871, no less than 105,000,000 tons, chiefly on account of her industrial establishments, we are somewhat prepared to answer the next question.

How long will the supply last? This we confess is a problem not solved to the entire satisfaction of all concerned. In 1859 it was affirmed that "England could furnish coal

enough for all Europe for 4,000 years; from a pamphlet lately issued, and from which the above statistics were taken, we learn that the question of coal supply in England has for a long time engaged the earnest attention of the government, and the Commissioners appointed by the Crown have, a five years of investigation, at great expense reported that the amount of coal in Great Britain to the depth of 4,000 feet is enough to last from 200 to 300 years, and the present rate of increase in the consumption of coal be continued, the supply will much sooner be exhausted." At a depth of 4,000 feet it would seem to be an unheard-of thing to pursue mining operations. "At Rosbrid the deepest shaft in England, 2,376 feet, temperature is 92 degrees. At 2,690 feet, temperature reaches blood heat (98), in which continuous exertion is impossible. The people of England begin to see that in order to make their supply keep pace with the ever increasing demand, they must economize use. It has even been proposed in Parliament to prohibit its exportation, which amounts to about 14,000,000 tons per annum. The *London Engineer*, a reliable paper, said 1865: "If ever we are dependent on America for coal it would require about 1,200 cubic feet of the size of the Great Eastern, to maintain our present supplies." This seems to indicate from what quarter of the world England expects coal to come from. J. Lothian Bell appeared before a Parliamentary Committee, requested, and proved by carefully prepared statistics that the iron manufactures consumed one third (or 40,000,000 tons of coal) of the entire product of Great Britain, a nothing but a more ample supply of coal relieve the country. "European competitor said he, "will not seriously affect the English market, as the resources of the countries nearest at hand are not great enough to be taken in consideration; but America has enough coal for all the world." Want of space forbids our saying anything about the white coal found in Australia, or the immense bogs of peat found in Ireland, Wales and some parts of England, large quantities of which are used for fuel as a substitute for coal. It would be singular if it should come to pass that America should supply England and literally "carry coals to Newcastle."—*New York Observer*.

[The following letter and extract is from subscriber in Ireland.]

TO THE EDITOR OF "THE FRIEND:"

I offer for insertion in "The Friend," if approved, of the enclosed, which I have copied with the remarks thereon, from a part of a diary in my hands and which has never been published,—the manuscript has come into my hands from some of my ancestors.

We continue to read the "Philadelphian Friend" with much interest, and value greatly.

Extract from the diary of S. ptimus Moxam (Clonmel, who departed this life at the house of our friend Robert Dudley, in Clonmel, the 10th day of the 31st month, 1775, after a short illness, aged 26 years).

"2nd month 19th, 1775.—Our afternoon meeting I desire to remember with humble gratitude and thankfulness, for the merciful regard and sheddings forth of that Divine bread, and consoling, tendering, endearing love, that unites the whole body in joint love

ship and oneness. Oh! that we may more press after it, is the desire of my heart at this time. Oh! the solemnity that we favored with. I thought I was thankful that there was a number present who were blest, through divine mercy, to worship the Father in spirit and in truth, for such I persuaded He is now seeking as well as merely. Glory to His ever-living, ever-thy, powerful and great Name, there is a power still preserved in this place who can, His power and might, worship Him in holiness. Oh! that I may never forget these blessed seasons of Divine favor and regard. I remember I thought much of heaven and the silence that was there for the space of half an hour. Yes, there was silence in heaven for the space of half an hour; and I cannot but admit that this matter should come so peculiarly before me, and with so much earnestness and joy as I cannot express. I remember also, my solemn and final change was mysteriously brought before the view of my mind with such uncommon resignation, peace and sweetness, which greatly tended to bring my mind in contrition of heart before the great object of all our worship. Oh! may we wait upon Him, it is He who doth our works in us and for us, through His blessed Son Christ Jesus our Lord, to whom glory, thanksgiving and praise for evermore! for He is all worthy with the Lamb to consummate. Amen! Amen!"

It is very remarkable that in a few days after the date of this memorandum, the last of the diary, this dear young man was seized with the illness which terminated his life. It appears that in this season of peculiar favor, which he so feelingly describes, that he not only had a view of his final change, but that his purified spirit, about to be freed from the shackles of mortality, was permitted a foretaste of the fulness of joy which so nearly awaited him.

"Mark the perfect man and behold the upright, for the end of that man is peace."

New Jersey's Products and Resources.—In the Address made by Abraham Browning before the Centennial Commission on the 24th inst., he gave some statistical information respecting New Jersey which is interesting. He says:

"The wealth of New Jersey is shown by the fact that in 1765 the entire land, improvements and personal property were assessed at \$15,000,000, or \$150 to each individual, while in 1870 the value was assessed at \$941,000,000, or \$833 to each individual.

"The soil of New Jersey has always been appreciated, but according to the census of 1870, Jersey had 2,500,000 acres under cultivation, the early one-half. The value of her products was \$43,000,000, averaging \$14.30 per acre, more than twice the average. Massachusetts, the next highest on the list, with 2,700,000 acres, produced \$32,000,000, with an average of \$11.80 per acre."

By reference to Appleton's American Cyclopaedia, it appears that more than half of all the cranberries produced in the United States are grown in New Jersey. In 1873 it was reported that 7,000 acres of cultivated and 40,000 of wild land were devoted to the culture of cranberries; and that the crop amounted to about 125,000 bushels, worth from \$2.50 to \$2.75 per bushel.

For "The Friend."

At the eventful period in which the Society of Friends was raised up, two defective modes of belief were prevalent among the professors of Christianity. The one, that Christ had purchased eternal redemption for all those who had been foreordained thereto from the foundation of the world, and who therefore could not be lost. The other that all who by the study of the Scriptures, or through the teaching of others, obtained a belief in Christ as the Saviour of man, in his atonement for sin, and his mediatorial offices as revealed in the sacred page, if they freely confessed that belief, would be accepted by the Father for his Son's sake. The work of the Holy Spirit in the heart, leading to unfeigned repentance and amendment of life, through his transforming power and washings of regeneration, appeared to be little understood or regarded. The assistance of the Spirit was freely acknowledged as being necessary, but his influence was supposed to be imparted through the Scriptures, the church, or the "means of grace" appointed by the latter.

One of the most striking features in the proclamation of the fundamental truths of the religion of Christ, brought conspicuously into notice by George Fox and his faithful coadjutors, was that a measure or manifestation of the Holy Spirit is given to every man; its immediate operation on the mind of every rational being, enlightening him to discern between right and wrong, teaching and enabling him to act in accordance with the will of his Creator concerning him. They taught in simple but emphatic language that obedience to this measure of Divine Grace, or Light of Christ, mercifully bestowed on all, was directly and inseparably connected with the present and eternal welfare of every responsible being. That it was it, and it alone that could enable any one, whatever his intellectual power or his acquired knowledge, to work out his soul's salvation with fear and trembling.

Acting and speaking under the inspiration of this unspeakable gift themselves, their gracious Master enabled them to reach it as a witness in others, even where it often had been pressed down as a cart under sheaves—convicting of sin, pleading for repentance and amendment of life, and to allow it to rise into dominion over the corrupt propensities and frailties of the natural man. Not only did they teach that "the law of the Spirit of Life in Christ Jesus" was the efficient means of setting the soul "free from the law of sin and death," but that obedience to its requirements was the only way to arrive at that knowledge of God and of Jesus Christ, his Son, which is life eternal.

Hence it was the burden of their service as ministers of Christ, to induce their hearers, not to trust to a mere belief in the sacred truths recorded in the Holy Scriptures—valuable as belief in them is—but to seek to know in themselves the revelation of the Spirit that leads into all truth; which alone could give a right understanding of the Scriptures, take of the things of Christ and show them availing unto their souls, bestow on them a part in that forgiveness of sin, purchased by the atoning blood of the Lamb, and bring them "to know the things freely given to us of God." George Fox says their ministry was directed "to bring every one to their teacher in themselves," and to impress on their hearers the

necessity of knowing Christ revealed spiritually in them; so that as the work of sanctification was carried on "with open face beholding, as in a glass, the glory of the Lord," they might be "changed into the same image from glory to glory, by the Spirit of the Lord."

Under the Divine unction and blessing, this was the preaching that was instrumental in bringing thousands out of darkness into the marvellous light of the gospel; and those who continued in the faith rooted and grounded, were made more than conquerors, through Him who loved them and gave himself for them. There was no desire manifested to portray the way and work of the religion of Christ, in other colors than He had himself presented it. It was clearly set forth by those deeply experienced believers in a crucified Saviour, that if any man would be his disciple, he must deny himself, take up his daily cross, and follow Him in the regeneration. He had declared that He is the door into the sheepfold, and that if any man climb up any other way, the same is a thief and a robber. The early Friends knew from experience that his word was truth, and they adhered to it in their ministry, in their lives and in their conversation.

The doctrines of the gospel are immutable, adapted to all times and circumstances. In every generation from the time when Friends were first gathered into an organized body to the present day, the members who have submitted to walk by the same rule, and mind the same thing as those who were the instruments in founding it, have maintained the same doctrines and testimonies. It is a blessing from on high that the omnipotent Head of the church has preserved in it at the present troublous juncture, those who in the exercise of the ministerial gift bestowed by Him, continue to preach the same doctrine; and others, who likewise possessing their souls in meekness, patience and steadfastness, are willing to pass through tribulation and reproach, if only they may be kept faithful in support of the faith once delivered to the saints, and are enabled to press toward the mark for the prize of the high calling of God in Christ Jesus.

Our Saviour warned his disciples that many would assume to come in his name, crying, "Lo! here is Christ," or "Lo! he is there," and who would deceive many.

In our day there are those who, if they may be judged by their public discourses, seem to have obtained little or no deeper knowledge of Him whom "God exalted to be a Prince and a Saviour to give repentance to Israel and forgiveness of sins," than as He is spoken of in the New Testament as manifested in the flesh, working miracles, and offering up himself as a propitiatory sacrifice for the sins of the world. They are in the outer court, depending upon a self-wrought belief in what Christ has done for us without us; as were the high professors, when George Fox was sent forth commissioned "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." The main dependence of these for obtaining the knowledge of Christ and his offices, is the study of the Bible. Inappreciable is the value of the Holy Scriptures, as George Fox well knew; but as the people were then substituting a knowledge of their contents for attention and obedience to the in speaking word of Divine Grace, he says, "I was to

direct people to the Spirit that gave forth the Scriptures, that they might be led into all truth, and so up to Christ and God, as those had been who gave them forth."

A departure from this fundamental doctrine of the gospel has led to an attempt to lower the standard of Truth, to remove the ancient landmarks, and to delude the people with a religion that admits an alliance with the world, in not a few things that cannot obtain entrance through the strait gate, nor be carried along in the narrow way. We are readily pleased with that which accords with our natural inclinations; which, cherishing the sentiment that salvation having been purchased for man by a crucified Redeemer, and that fallen man has not the power of himself to save himself, assumes there is therefore little or nothing for us to do, but to accept it as a free gift; without going deeper or troubling ourselves about other terms than such belief as we can of ourselves command; without worrying ourselves about self-denial in what we choose to call little things, or making ourselves unhappy by rejecting the friendship of the world, and being esteemed fools by those we love to associate with and to copy after.

Alas, for those who are caught with this specious device of the enemy of souls! If their spiritual eye has ever been opened, their vision soon becomes dimmed; the light in them becomes darkness; and oh! how great is that darkness. Satan easily supplies a strong faith, which is imagined to be the true faith, and as easily passes off on them his counterfeit graces for the genuine fruits of the Spirit. In this condition they may be willing to compass sea and land to make proselytes, and persistently refuse to have their eyes opened to the sad fact, that they are blind leaders of the blind.

For those who are deeply grieved on account of these things, it may be well to cultivate the confiding spirit evinced by John Barclay, in the following extract from one of his letters: "I am cheerfully confident that if * * * any of these [advocates, counsellors, &c.] should not keep their habitations firm and unswerving, but turn aside *in any respect* from the ancient testimony *as to any particular*—that He who raised up such a people as we were at the first, will never cease to raise up such, and put forth some into the foreground, into the very seats of the unfaithful, the worldly-wise, the modifying, the men-pleasers, who still contend for that which some of us have struggled against. I have seen it wonderfully in my short day; I have read it of those who have gone before; and therefore let none ever throw away their shield and weakly compromise the trust devolving on them."

Delaware Co., 9th mo, 1876.

Opium Smoking.—A Chinese essayist on opium smoking says:—"Three years ago I saw an Englishman go to the hospital at Kolangsen to get himself cured of opium smoking. I was told that this man was in a good position in life, and had excellent abilities—yet he fell like this. It seems to me that it would be difficult for this man, if pressed at some future day by weariness and exhaustion, to avoid again having recourse to the criminal indulgence, and just as hard to prevent his leading his companions to do the same. If, in this little Amoy, Englishmen have been seen smoking opium, how are we to be sure

that in other places there are no Englishmen that smoke opium? Further, how are we to be sure that at some future day such men will not lead others to smoke opium? China for aught might call herself a country of literary enlightenment; but since opium came to abound in China, she has come near to a tottering and helpless condition. At present England, although she is a famous nation, having among her people a certain number of opium smokers, secretly leading others astray, if she does not stop the traffic by prohibition, will find it difficult to prevent the mischief from spreading over the entire country."

A TEACHER'S CARE.

Selected.

Teacher, watch the little feet,
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed, and hall.
Never count the moments lost,
Never mind the time 't will cost,
Little feet will go astray—
Guide them, teacher, while you may.

Teacher, watch the little hand,
Flitting berries by the way,
Making houses in the sand,
Tossing up the fragrant hay.
Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.

Teacher, watch the little tongue,
Prattling, eloquent, and wild;
What is said, and what is sung,
By the happy, joyous child.
Catch the word while yet unspoken,
Stop the row before 'tis broken;
This same tongue may yet proclaim
Blessings in the Saviour's name.

Teacher, watch the little heart,
Beating soft and warm for you;
Wholesome lessons now impart,
Keep, O keep, that young heart true,
Extricating every seed,
Plucking up the noisome weed,
Harvest rich you then may see
• Ripening for eternity.

—Family Treasury.

Selected.

FROM THE FRENCH OF PIERRE CORNEILLE, CALLED
LE GRAND CORNEILLE.

"O Dieu de verité, pour qui seul je soupire,"
O God of truth, for whom alone I sigh,
Knit then my heart by strong sweet cords to thee;
I tire of hearing; looke my patience try.
Entré to thee I cry,
Thyself my all shall be.

Speak thou alone!—For me nor human lore
Nor human sight shall now expound thy word;
Let creatures hold their peace, and thee adore;
Let voice of man no more;
But only thine, be heard!

Lord, he thou near, and cheer my lonely way,
With thy sweet peace my aching bosom fill;
Scatter my cares and fears; my griefs assay
And be it mine each day
To love and please thee still.

My God! Then hasten me; but clouds obscure
E'en yet thy perfect radiance, Thine divine!
O for the stainless skies, the splendors pure,
The joys that aye endure,
Where thine own glories shine!

Henry Downton.

An International Law Conference is to be held at Bremen, in September, under the auspices of the Association for the Reform and Codification of the Law of Nations. The first meeting is to be held September 25th, and the subject for discussion will cover a wide range, extending from private International Law

through all the branches of public International Law, to such miscellaneous matters as Prohibitive or Free Trade Tariffs, and Principles of intercourse between Christian and non-Christian nations. The object of the Conference is, if possible, to pave the way for the assimilation of the laws of different countries on all subjects of an international character. Thus, in the transactions between individuals of different nations there are Bills of Exchange and other negotiable securities, and it is intended to discuss the assimilation of the laws and treaties regulating them in the different countries. Judgment of foreign courts and their modes of confinement are also to be considered. Patent law varies in different countries, and thus presents an interesting subject for discussion. International coinage and mint regulations were also considered. Ship owners and underwriters, as well as merchants who make foreign ventures, are considerably perplexed by different national regulations about wrecks and collisions, general average, where loss occurs, and maritime insurances. These, as well as the nature of the maritime tribunals to consider and regulate such questions, are to be fully discussed. In public questions of International Law, the foremost now pending in which the United States is interested is the extradition of criminals, and the consideration of the International Law upon this subject will attract great attention at the Conference. The arbitration system of settling international disputes and the limits to it, will also be considered, and in connection with this there is the law of maritime capture. The Codification of the Law of Nations, whereby much that is not yet reduced to a written code will be permanently ascertained and recorded was a principal subject of discussion at the Hague Conference last year, and will be considered again at Bremen.—*Philada. Ledger* 8th mo. 31st.

Charity.

For "The Friend."

There are both right and left-hand errors to be carefully guarded against. Too many in the religious world, and too many also under our own name, are wearing garment made of mixed materials, and are sowing their ground with divers kind of seeds. These want of keeping under the anointing, qualifying power of the Lord Jesus, are bringing forth fruits of a spurious growth, and lack the true savor.

Now, while on the one hand, we must carefully cherish the *right growth*, both in ourselves and, as the Lord gives us true discernment, in others also, even that which springs from the *right seed*, and be willing under the guiding hand of the Husbandman, to have the pruning knife used for our good when necessary, so, on the other hand we must watch that our charity does *not* reach *too far*, even to protect and cherish, or cover over that which comes from a wrong seed or root, either in ourselves or others.

The first great matter is, to try and get down *low enough in ourselves*, even where the seed of life lies buried, that, dwelling with the root thereof, we may partake of its nature, and be thoroughly joined thereto. Then methinks we shall grow up in Him indeed, and the "plant of renown" will flourish in us of a truth, and we shall witness the eye-salve of the kingdom to enlighten our hearts, and

like as quick of understanding "in His fear," and being thus qualified by Him truly to distinguish between thing and thing, our charity will be fervent among ourselves, and it will make us exceeding tender of the life in all, and shall be enabled to own the smallest disparagement of it in any, and feel great care to set upon us that we do nothing to hurt it; yet it will not prevent us from bearing a faithful testimony against that in any, which is oppressing and choking the growth of this heavenly plant.

It does not mean that many in our religious Society, desire to exercise the right kind of charity, but need to be watchful, lest we cherish that which is appointed for destruction. I am firm in the belief, that as we dwell low with the Lord, we shall be safe. May the growth in us, and among us, be such as the Lord will own, and may He, in such a measure as He sees best, enlighten our hearts, and enable us, as to the measuring rod of his own Holy Spirit, to measure, and thereby truly to comprehend with all saints, what is the breadth, length, and depth, and height," of that building which we or others, may be rearing.

For there is much that is spacious and beautiful, that lacks the true proportions, and differs from the heavenly pattern, known only to those who have seen it in God's holy mount.

Eulogium on the Life and Character of Horace Binney, by the Hon. William Strong, Justice of the Supreme Court of the United States.

This highly interesting memoir of one of our best eminent fellow-citizens will be eagerly read. Horace Binney was born in this city, the year 1739, and passed his long life, ordering upon ninety-six years—among us, in the most pre-eminent position not more than his commanding intellect, to his vast and exact legal knowledge and the judicial cast of his mind, than to his severe unblemished integrity, and to the purity and dignity of his private life.

"Forty years ago, in this hall," says Judge Strong, "on an occasion much like the present, Mr. Binney commenced his eulogy on Chief Justice Marshall, with the following remark: 'The Providence of God is shown most beneficently to the world, in raising up men of time to time, and in or owing with long days, men of pre-eminent goodness and wisdom.' The thought thus expressed is worthy of recall to-day. At intervals all along the line of human history, and especially in enlightened communities, men have appeared, who, by their native endowments, their thorough culture, their ceaseless energy, and their moral worth, have raised themselves to a plane above that of their fellows; men who have been in advance of all their cotemporaries, and to whom the rank of leaders has been universally conceded. Such leaders have arisen in every department of social life, in the learned professions, among the devotees to the fine arts, in the explorations of natural science, in mechanical pursuits, in those of commerce, and even in the department of agriculture. Occasionally, as we noted one has lifted his standard of attainment higher than that of any of his predecessors and has gone forward beyond the utmost reach. Such men are among the benefactors to the world of a beneficent God. It is through their agency society makes progress. They lead the onward way. Their lives lend attractive force to that which is truly valuable. They present models for im-

itation, and their achievements stimulate to a generous rivalry. Their standard 'full high advanced,' is ever visible, and it calls with a noiseless but persuasive voice to those who are behind, to move onward. No one can overestimate the value of such a life to young men in the legal profession, if it be kept ever in view. If they have not mistaken their calling, it must win their admiration, and stir the noblest impulses of their hearts. It is a perpetual reproof of contentment with any attainments less than the highest possible, a rebuke of character and conduct unbecoming the best aims, and it gives courage for the grandest efforts.

"Happily the lessons of such a life are beyond the reach of death. They are the rightful property of more than one generation. They ought never to fade into oblivion. To preserve them with gratitude for the past, and with hope for the future, is a duty which the living owe to themselves and to those who shall come after them. And this duty is best performed as a skillful painter preserves in memory the subject of his portrayal. A portrait is not a life, it is true, but it recalls a life. So, a delineation of character and achievement, if it be accurate, prolongs the influences the character is fitted to exert. It is therefore in obedience to your desire to perpetuate as far as may be, the instruction and example of a life more than commonly eminent and useful, that I am to speak to you of Horace Binney."

Having lost his father when seven years old, he was placed at a school in Bordentown, where he remained three years—and afterwards entered Harvard University. "It was at Bordentown and at Harvard," says Judge Strong, "that Mr. Binney laid the foundation which he subsequently built his character and his fame. Protected by Divine Providence, as he was wont to acknowledge, against the perils that even then beset the paths of young men in a college course; having an ardent desire for distinction in his class, a desire which forbade any deviation from moral rectitude, and strongly resisted every temptation to indolence or vicious indulgence; he secured for himself all the advantages of mental and moral culture, which the most advanced collegiate education in this country could then give. Through his entire college life, his intercourse with the officers of the institution was one of uninterrupted respect on his part, and of affectionate confidence on theirs. He was the least of his acquisitions. He acquired the art and the habit of study, with an unflinching love for it, and this acquisition was permanent. It continued to be his delight, and a great element of his power until the close of his life. Never for a moment did he lose the mistake into which so many fall, of considering the primary object of a liberal education to be securing a knowledge of facts, or of sciences, which might be useful in after-life. This knowledge he knew would decay. He sought and he obtained the 'art of all arts' first—that of setting the mind intently upon a subject of thought, and holding it there until the subject is thoroughly understood.

"This power or art of study which he acquired during his college life, he ever regarded as his most important gain, and many years afterward he spoke of it as such. Much of what he acquired, he said he had lost. His knowledge of the Latin and Greek classics, as

well as of the higher mathematics, had fallen away from disuse, though he had preserved enough to assist his children in their education, 'but,' he added, 'the unflinching art which I acquired at college was that of study, and if the acquisitions of knowledge I then made if they are faded, or fallen from the surface, * certainly the art or faculty of study has never left me.' Habits and tastes like these were his constant shields, as well as his instruments of power; and long after his graduation he was able to say, 'I look back to my college life with great satisfaction. I was a fair student of everything I was required to learn, and it does not occur to me that I ever missed a recitation. I have no recollection, that during those four years, I ever did a thing to make my friends blush, and their praises when I left college, gave me courage to begin my first steps in the world.'"

After graduating at Cambridge, he studied law in his native city, and was admitted to the bar in 1809. Success comes slowly to the lawyer, and it was several years before his great abilities were appreciated. His conduct of some insurance cases in 1807, brought him into notice, and from that time business flowed in upon him. "He seemed to pass," says Judge Strong, "at one bound from his long apprenticeship waiting into acknowledged leadership. He divided the business of the courts with the eminent men, who, when he came to the bar held all that was worth holding. * * He had great advantages, none of which were neglected. * * He had a fine commanding person, an uncommonly handsome face, a dignified and graceful manner of address, and a most melodious voice perfectly under his control, and modulated with unusual skill. He was constitutionally an earnest man, yet while in earnest, he had a calm self-possession, the fruit of consciousness that he fully understood his subject, and of confidence that he could make others understand it, and he entered upon the trial of his causes with a sure conviction, confirmed by his previous study that he was advocating the right. No unjust or dishonest case would he willingly undertake, and he was able to say after his career at the bar had closed, that he had never knowingly committed an injustice toward a client, or the opposite party, or prosecuted a cause that he thought a dishonest one, and that he had washed his hands of more than one, that he had discovered to be such after he had undertaken it, as well as declined many which he perceived to be such when first presented to him. Add to this the power of a mind equal to the comprehension of any legal subject, a mode of presentation the best possible; a rhetoric that was faultless; an aptness of illustration that illuminated the most abstruse matters; a personal character without a visible flaw, and it is easy to see that he must have been, as he was, a most persuasive and convincing advocate.

"He won the confidence of courts and juries by his entire freedom from trick, or any of the low arts of cunning. He disdain to practice any stratagem or artifice for the purpose of obtaining an advantage over an adversary. His nature was true, and his life was truth unfolded. He was always candid, giving full consideration to whatever made against him. He appealed to no prejudices, but rather boldly met and endeavored to dissipate them. He was ever courteous in his demeanor towards the court, and towards his opponents. Thus

every element of power in mind, in culture, in habit, in physical endowment, in taste, in demeanor and in character, was his. All united in giving to his forensic efforts an efficiency and a success inferior to those of no other. * * * Of his judgment I find it difficult to speak in fitting terms. It seemed to be intuitive, yet its conclusions were cautious deductions of sound reason from a most comprehensive and accurate view of the facts, alike in detail and as a whole, and from a wise selection of the principles properly applicable to the state of the facts as he found them. He brought to every subject submitted to him, the calmest consideration, unbiassed by prejudice or preconceived opinions, and he gave true weight to whatever bore upon it. Hence the decisions of this judgment were never narrow, and almost never wrong. He was a most wise and safe counsellor at the bar, and in every circle where his counsel was sought."

(To be concluded.)

For "The Friend."

The following passage from Charles H. Spurgeon's lectures, furnishes an interesting illustration of that Divine guidance, without which there can be no true ministry of the Gospel. However "carefully studied" the "topic of discourse" may be, however doctrinally sound, and whatever amount of earnestness may be infused into it; yet, if the holy anointing is absent, if the call of the Lord is not then and there extended to the preacher, his labors are not gospel ministry.

It is encouraging to meet with acknowledgments of this truth (even if they are but partial ones) among the spiritually-minded professors of other branches of the Christian Church; and one can but desire that our own members, whether preachers or not, may increasingly value their liberation from the bondage of formal sermons and other services so-called; and become prepared to partake in spiritual communion with God and with one another, whether their meetings are held in silence or otherwise.

"I had opened the Bible to find the text, which I had carefully studied as the topic of discourse, when on the opposite page another passage of Scripture sprang upon me like a lion from a thicket, with vastly more power than I had felt when considering the text which I had chosen. The people were singing, and I was sighing. I was in a strait betwixt two, and my mind hung as in the balance. I was naturally desirous to run in the track which I had carefully planned, but the other text would take no refusal, and seemed to tug at my skirts, crying 'No, no, you must preach from me. God would have you follow me.' I deliberated within myself as to my duty, for I would not be either fanatical or unbelieving, and at last I thought within myself, 'Well, I should like to preach the sermon which I have prepared, and it is a great risk to run, to strike out a new line of thought, but still as the text constrains me, it may be of the Lord, and therefore I will venture upon it, come what may.' I almost always announce my divisions very soon after the exordium, but on this occasion, contrary to my usual custom, I did not do so, for a reason which some of you may probably guess. I passed through the first head with considerable liberty, speaking perfectly extemporaneously both as to thought and word. The

second point was dwelt upon with a consciousness of unusual quiet efficient power, but I had no idea what the third would or could be, for the text yielded no more matter just then, nor can I tell even now, what I could have done had not an event occurred upon which I had never calculated. I had brought myself into great difficulty, by obeying what I thought to be a divine impulse, and I felt comparatively easy about it, believing that God would help me, and knowing that I could at least close the service should there be nothing more to be said. I had no need to deliberate, for in one moment we were in total darkness—the gas had gone out, and as the aisles were choked with people, and the place everywhere crowded, it was a great peril, but a great blessing. What was I to do then? The people were a little frightened, but I quieted them instantly by telling them not to be at all alarmed, though the gas was out, for it would be soon relighted; and as for myself, having no manuscript, I could speak just as well in the dark as in the light if they would be so good as to sit and listen. Had my discourse been ever so elaborate, it would have been absurd to have continued it, and so as my plight was, I was less embarrassed. I turned at once mentally to the well-known text, which speaks of the child of light walking in darkness, and the child of darkness walking in the light, and found appropriate remarks and illustrations pouring in upon me, and when the lamps were again lit, I saw an audience before me as rapt and subdued as ever a man saw in his life. The odd thing of all was, that some few church-meetings afterward, two persons came forward who professed to have been converted that evening; but the first owed her conversion to the former part of the discourse, which was on the new text that came to me, and the other traced his awakening to the latter part, which was occasioned by the sudden darkness. Thus you see, Providence befriended me. I cast myself upon God, and his arrangements quenched the light at the proper time for me. Some may ridicule, but I adore; others may even censure, but I rejoice. Anything is better than mechanical sermonizing in which the direction of the Spirit is practically ignored."

The President of the Royal Geographical Society, Sir Henry Rawlinson, has received from General Stone a letter dated Cairo, June 10th, enclosing a telegram received from General Gordon, announcing the definite discovery of the source of the Nile. It was in 1863 that Captain Speke telegraphed to Sir Rodrick Murchison, "The Nile problem is settled." So far, however, was this from being the literal truth that a dozen years have passed without confirmation. Speke traced the stream to the Albert Nyanza or Lake, which Sir Samuel Baker reached next year, and also explored a tributary of that lake, to which he gave the name of the Somerset river, and which has since been found to be a channel connecting the Victoria and Albert Nyanzas, discharging the waters of the former into the latter. But geographers were not satisfied. They insisted upon the probable source in a third lake close to the equator, and called the Tanganyika. To this Speke strenuously objected, insisting that the true source of the Nile is in the Victoria basin, and this assumption has just been verified by an Egyptian expedition commanded by Mr. Gessi, an engineer on the

staff of General Gordon. He has followed the White Nile to its emergence from the Albu Nyanza; has circumnavigated that inland sea, and carefully measured it, and has pronounced the Victoria Nyanza to be the head reservoir from which the Nile derives its water. Thus Speke is sustained to the fullest extent, and most henceforth be honored as the discoverer of a secret that for two thousand years has puzzled the brains of mankind.—*Late Paper.*

The Decay of Conscience.

I believe it is a fact generally admitted that there is much less conscience manifested by men and women in nearly all the walks of life than there was forty years ago. There is justly much complaint of this, and there seem to be but little prospect of reformation. Thieves and frauds, and villainies in high and low places, among all ranks of men, are most alarming, and one is almost compelled to ask "Can nobody be safely trusted?" Now, what is the cause of this degeneracy? Doubtless there are many causes that contribute more or less directly to it; but I am persuaded that the fault is more in the ministry and the public press than in any and all things else. It has been fashionable now for many years to ridicule and decry Puritanism. Ministers have ceased, in a great measure, to probe the consciences of men with the spiritual law of God. * * *

They seem to me to "make void the law through faith." They seem to hold up a different standard from that which was inculcated in Christ's Sermon on the Mount, which was Christ's exposition of the moral law. Christ expressly taught in that sermon that there was no salvation without conformity to the rule of life laid down in that sermon. True faith in Christ will always and inevitably beget a holy life. But I fear it has become fashionable to preach what amounts to an antinomian gospel. The rule of life promulgated in the Gospel is precisely that of the moral law. These four things are expressly affirmed of true faith—of the faith of the Gospel:—

- 1st. "It establishes the law."
- 2nd. "It works by love."
- 3rd. "It purifies the heart."
- 4th. "It overcomes the world."

These are but different forms of affirming that true faith does, as a matter of fact, produce a holy life. If it did not, it would "make void the law." The true Gospel is not preached where obedience to the moral law is the only rule of life is not insisted upon. Wherever there is a failure to do this in the instructions of any pulpit, it will inevitably be seen that the hearers of such a mutilated gospel will have very little conscience. We need more Boanerges or sons of thunder in the pulpit. We need men that will flash forth the law of God like vivid lightning, and arouse the consciences of men. We need more Puritanism in the pulpit. To be sure, some of the Puritans were extremists. But still under their teaching there was a very different state of the individual and public conscience from what exists in these days. Those old, stern grand vindicators of the government of God would have thundered and lightened till they had almost demolished their pulpits, if any such immoralities had shown themselves under their instructions as are common in these days. In a great measure the periodical press takes

stone from the pulpit. The universal literature of the present day shows conclusively that the moral sense of the people needs toning up, and some of our most fascinating preachers have become the favorites of infidels, sceptics of every grade, Universalists, and the most abandoned characters. And has the offence crossed, or is the cross kept out of view? Has the holy law of God, with its stringent precept and its awful penalty, become popular with unconverted men and women? Or is it ignored in the pulpit, and the preacher praised for that neglect of duty for which he should be despised? I believe the only possible way to arrest this downward tendency in private and public morals is the bidding up from the pulpits in this land, with sparing faithfulness, the whole Gospel of God, including as the only rule of life, the precept and holy law of God.—*Chas. G. Finney.*

Headaches from Eye Strains.—Dr. S. Weiritchell calls attention to the injurious effects upon the general health, often little suspected, of defects of the eyes. In the efforts to cure this affected, a strain is involuntarily induced upon these organs, which extends to the brain, and is often followed by serious results. He says:

"That there are many headaches which are indirectly disorders of the refractive-accommodative apparatus of the eyes.

That in these instances the brain symptom often the most prominent, and sometimes the sole prominent symptom of the eye troubles, so that while there may be no pain or sense of fatigue in the eye, the strain with which it is used may be interpreted solely by cephalic or frontal headaches.

That the long continuance of eye trouble may be the unsuspected source of insomnia, vertigo, nausea, and general failure of the health.

That in many cases the eye trouble becomes suddenly mischievous, owing to some failure of the general health, or to increased sensitiveness of the brain from moral or mental causes."

The form of head-pain caused by eye troubles soon disappears when the eyes are corrected. A number of cases have been observed in which violent headaches, and in some cases apparent disease of the brain, have been quickly and permanently removed by the use of glasses which corrected a defect in the sight.

From "The British Friend."

A Suggestion on the Ministry.

It would have been a relief if another hand had offered the suggestion, which for some years has seemed worthy the consideration of Friends in the ministry. Those, who nevertheless are truly of the upright in heart, may attend their communications from the mistaken view that, so long as subjects open while they are speaking, they should continue to speak. But, seeing that Scriptural subjects are so familiar to the speaker that they will be sure to present themselves—one leading to another, in long succession—the faculty of erecting the safe stopping-place is greatly to be desired. This true faculty is not altogether a merely natural closing of a subject (which also may of course be helpful to a conclusion), but mainly resides in a watchfulness of the restraints as well as of the constraints of the Spirit. There would then

be a quick discerning as to what portions, even of Scripture passages, coming abundantly before the mind of the speaker, were shone upon by the light of requisition to express them. And thus, as to the use of Scripture itself in ministry, it would not be reduced to the mere employment of memory.

"Quench not the Spirit;" but then neither so dilute it that its wine is not only mixed with, but lost in, water. That opening of the Spirit (to change the figure) which should have been as gold in its weight upon the heart of the hearer, may, when the gold is beaten out into thin leaf, become as the chaff which the wind driveth away. Let it always be remembered by ministers that (as our late dear friend, William Forster, said so many years ago) there may be "a large gift in few words, and a very small one in a great many." In fact, the rambling style which results from going on with what comes before the mind that is not quick of understanding to know what to take and what to leave (and which rambling style, collecting much Scripture, goes to increase the evil of long sermons), may pass for a considerable ministry. Sometimes, with such as do not bear in mind that, as to a ministry of this sort, the wonder is, not that it should be capable of going on, but that it should stop even when it does.

WILLIAM BALL.

Experiments with Dynamite.—The Edinburgh *Scottishman* says:—By invitation of the East Lothian Agricultural Society, Robert McArthur and J. C. Aitken, of the British Dynamite Company, made a number of experiments, with a view of showing how farming operations may be aided by the new explosive. The experiments took place in a field on the farm of Morham and but a short way from the scene of the steam plow trials. In the reclamation of land especially, tree stumps and boulder stones are a source of annoyance to farmers, and hitherto, when it has been desired to remove these altogether, the expense of taking them out by simple digging or blasting them with ordinary gunpowder has been found to be considerable, while the time consumed over the operations was very great. It was with the object of exhibiting the rapidity with which tree stumps and stones could be cleared from land that the experiments took place, and in the course of an hour forty or more were blown into the air and the ground left ready for trenching. A spadeful of earth was removed from the side of a stump and a hole driven into the stump with a crowbar. Into this hole a cartridge of dynamite was pressed by means of a wooden ramrod, then a detonating percussion cap with a Bickford's fuse attached was squeezed into a small cartridge or primer of dynamite, and inserted into the hole in the trunk in contact with the charge. The hole was filled up with loose earth, about a foot-length of the fuse being left bare. A match was next applied to the fuse, and sufficient time was taken for the powder to reach the percussion cap to allow the operatives to retire to a safe distance. When the explosion occurred the trunk was literally burst out of the ground, some of the fragments, weighing nearly twenty pounds, being thrown to a distance of over a hundred yards. The destruction of the stumps was complete. In breaking up boulder stones, the dynamite was simply placed on top of the stones, covered

with wet sand, and fired with a fuse in the ordinary way. The result was the reduction of the boulders to fragments the size of a walnut. It was effectually proved by the experiments that land can be speedily cleared of formidable obstructions to good cultivation by the use of dynamite, and the committee of the society who watched the operations expressed themselves as highly satisfied with the results.

THE FRIEND.

NINTH MONTH 16, 1876.

SUMMARY OF EVENTS.

FOREIGN.—Abdul Hamid, the new Sultan of Turkey, has been fully interested in the averting of war.

A dispatch to Reuter's Telegram Company from St. Petersburg states that the Porte, replying to the representations of the European ambassadors in favor of peace, said in the present military situation an armistice was opposed to its interests. The Porte, however, at the same time held out hopes of the speedy proposal of conditions of peace. Notwithstanding the defeat of the Servians before Alexinatz, that stronghold is still in possession of some of their forces. A Belgrade dispatch says the Servians would prefer a continuation of the war to humiliating conditions of peace. Many of the Servians having motivated themselves to avoid military services, orders have been issued that all men who do so shall be punished by death or imprisonment. The most ardent combatants in the Servian cause appear to be the Russian volunteers. General Tchernayeff, commander in chief, is an officer of the Russian army. The London Times has a special dispatch from Belgrade stating that outside of that capital there exists a strong feeling of discontent against the Servian government.

Much indignation has been aroused in England by the reports of atrocious outrages committed by the Turkish soldiers in the district of Vidin. E. Foster, a distinguished member of Parliament, has gone to Bulgaria for the purpose of ascertaining the reality of the alleged barbarities.

On the 6th inst. a sanguinary conflict occurred in Montenegro, in which the Turks were defeated. It is said they left 800 men dead on the field, and that a great number were drowned in two rivers which they attempted to cross in their flight.

There is reason to hope that outrages by the Turks have not been so general as has been reported. In one district of Servia, in which the homes of the people were for a time in the hands of the Turks, no barbarities were committed.

A large part of the town of St. Hyacinthe, Canada, thirty miles from Montreal, was destroyed by fire the 31st inst. The loss is estimated at \$2,000,000. About six hundred dwelling houses were burned, and 2200 people left homeless.

A special from Madrid says: "The government has ordered all native and foreign Protestant chapels, Bible societies and schools, to immediately remove all external signs, placards and inscriptions indicating their faith. The foreign societies have protested to their respective consulates."

A dispatch from Madeira says intelligence has been received there of the outbreak of hostilities on the west coast of Africa. A British expedition consisting of three ships under Commodore Bruce, ascended the river Niger and had a conflict with the natives. Several villages were burned and a number of Englishmen were wounded.

At a cabinet council in Madrid it was decided to notify the Spanish provincial authorities that while the constitution forbids manifestations offensive to the Catholic religion, proper respect for the inalienability of Protestant churches must be enforced.

The French Geographical Society is about to open a subscription for an exploration of the Ahaggar, a mountain region of Central Sahara, situated at equal distance between Algeria and the Sudan. The Ahaggar, which is within the torrid zone, has mountains covered with snow during two or three months of the year. It has never been visited by any European traveller.

The steamer at San Francisco, from Hong Kong, brings the following intelligence: The report of the massacre in Ning-Kou-Fou is confirmed. The Roman

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PHILADELPHIA.

For "The Friend."

Quakers and Quakerism.

(Continued from page 24.)

But the sword is only, as it were, the flame that is used to set up chemical action and bring into activity the true laws that govern human society. As towns increased in population, and more and more citizens became engaged in the peaceful prosecution of trade, the essence of lawless force no longer even approximately answered its purpose, and became intolerable evil. Judicial institutions took place, private war was abolished by de-ces, and that gradual disarming of the private citizen took place which we see accomplished in the present day, when the walking-stick or the umbrella has taken the place of the sword which once formed part of a gentleman's ordinary outfit, and even duelling is looked upon with discredit as a relic of barbarism. Meanwhile kingdoms once, like England and Scotland, at strife with one another, peacefully coalesced under hereditary monarchs, and war was banished from their limits, coming down to our own day, the old mechanical system of government, under which kingdoms were handed about from ruler to ruler, without the consent of the people, carried out on a colossal scale by Napoleon in the wars which drenched Europe in blood, became a yoke too grievous for humanity to bear, and under its iron reign a new feeling of national life was born which exacts an organic connection, a blood relationship between the government and the people, brings about the unification of peoples of the same race, and sets an ultimate bar to foreign conquest. Under this potent principle a united Italy and a united Germany have arisen, and the red lines of war have been driven back, leaving whole territories, once torn with discord, now free from its devastating floods. Nor is without momentous significance that the leadership of Europe has passed from France, the stronghold of the old barbaric military spirit, to the more peaceful Teutonic races.

But is the progress to stop here? or may we not expect that the same laws which have already eliminated war from civilized private life, as well as freed extensive territories from its scourge, will ultimately work the same evolution in national life? May we not trace the gradual development of new conditions of national life which will ultimately necessitate some other appeal than the appeal to force

by steps analogous to those that have already brought about the result in civil life?

Nations may be said roughly to pass through three stages of growth:—

Firstly, the youthful stage; thinly peopled, exporting natural produce, and importing luxuries.

Secondly, the self-subsistent stage; well peopled, consuming their own produce, and manufacturing their own goods.

Thirdly, the most dependent stage; densely peopled, exporting manufactures and luxuries, and importing natural produce.

Holland, Great Britain, Switzerland, and Belgium have already passed into the third and most dependent stage, and with the increase of population other nations must infallibly do so as well. "A few years ago," observes a writer in the *Quarterly Review*, "England was able to feed her own people from the produce of her own fields; she now buys grain to the annual value of more than 12,000,000*l.*, besides relying on foreign raw material for employment, foreign markets for the disposal of her manufactures, foreign land for the disposal of one or two hundred thousand of her surplus population."

Such being the new and unforeseen conditions of national life, may they not ultimately be found to be utterly incompatible with the old method of settling national disputes by force of arms, a war inflicting such intolerable injury on a neutral state as to necessitate the adoption of some other method of settling disputes than one which has ceased to secure even approximate justice?

What the ultimate solution of the problem may be; whether as the state or country is already absorbed into the nation, the nation in its turn is destined to be subordinated to some larger whole, such as the European Confederation sketched by Professor Seeley, the nations being disarmed, and the confederation alone possessing the right of levying troops; or whether, as the Declaration of Paris, now adopted by forty-six civilized powers, would seem to promise, it will be found possible to establish a system of international law, with some kind of international judicial machinery for its interpretation, and jointly enforced by the nations adopting it, it would indeed require a far-seeing eye to decide. All we have endeavored to prove is that Quakerism has only proved itself

the prophetic soul

of the great world, dreaming of things to come, in its resolute protest against war, and its prophecy of its final extinction.

With regard to that other great "open sore of the world," slavery, the part that Quakerism has taken is equally remarkable. Slavery has never as a rule been recognized among the Friends except in the mitigated form

* See "On International Law," by Frederic Seebohm, Longmans, 1871, where the whole question is ably discussed, the writer being himself a distinguished member of the Society of Friends.

which it assumed among the Jews. Penn, in his laws for his Pennsylvania colony, enacted that at the end of fourteen years every slave should be manumitted on payment of two-thirds of the product raised by the gift of land and tools from the Society.

But even of slavery in this modified form we find a condemnation entered in the minutes of the Society as early as 1737, nearly a century before Parliament abolished slavery in the English colonies. As early as 1772, the practice of holding slaves had, owing to the labors of Woolman and others, ceased among Friends, and in the great anti-slavery contest the names of many eminent Quakers are prominent. But how deep and thorough has been their devotion to this great question is perhaps best evinced by the untiring efforts the Society has made after the abolition of slavery in America, and the excitement of the struggle were over, for the relief and permanent training of four million freedmen thus suddenly emancipated. Nearly 200,000*l.*, or about half the total relief contributed for the assistance of the freedmen, was subscribed by the small Society of Friends.

In the cause of education, the lead the Quakers have taken has been the more remarkable in that they started at a decided disadvantage. The stress laid by the early Friends on the teaching of the Spirit led at first to a tendency to depreciate all external teaching, both sacred and profane. In respect to the qualifications of a gospel minister, Barclay says, in his famous "Apology," "that letter-learning had proved more frequently hurtful than helpful" and the minister was exhorted to take his seat in the meeting for worship with his mind as much as possible like a blank sheet. Indeed, in reading the diatribes of Fox and the early Friends against human learning, one is forcibly reminded of a dissenting preacher at Cambridge, who, inveighing in broad north-country accents against the classical studies of the university, ended his peroration with the startling but to himself conclusive question, "Do you think *Poor* knew Greek?" The shrewd mother-wit of George Fox was however quick to rectify in practice any doctrinal excesses, and we find him in 1667 establishing two schools in the neighborhood of London, where he desired that "girls and young maidens, as well as boys, might be instructed in all things civil and useful in creation," a definition of educa-

(* The views of the Society of Friends in its early days, on the subject of education, are those still held by all its consistent members. It has always favored education as a means of qualifying its members for the right performance of the various civil and social duties of life; but it has unwaveringly maintained, that Gospel ministry is a Divine gift which is conferred on the recipient as well as he learned; and that no amount of literary instruction can authorize or qualify any one to exercise it, when this gift has not been bestowed. There was therefore no conflict between the practice and doctrine of George Fox when he advised the establishment of schools, as mentioned a few lines further on.)

tion broad enough to satisfy a London school board. We believe he even issued some expurgated classical school-books, but the exact nature of a Quaker liad we have found ourselves reluctantly obliged to relegate to the domain of "the unthinkable." Five years later fifteen schools were in operation, chiefly used by the middle and wealthier classes, while the poorer children were partially instructed in the Society's meeting-houses.

The provisions for education remained however very defective till the great revival of discipline in the middle of the eighteenth century, when education became a subject of paramount concern. In 1779 the indefatigable labors of Dr. Fothergill and others resulted in the establishment of a large boarding-school at Ackworth, in Yorkshire, where three hundred children of the middle and poorer classes have now for eighty years received a good English boarding-school education at the expense of the Society.* When, therefore, it is urged that the Quakers have no poor, it must be remembered that a process of "levelling up" has been steadily going on for nearly a century. They alone have recognized the claim of the poorest to a liberal education, and have proved themselves capable of affording the necessary funds, since they alone of Christian communities seem to have practically realized the Christian altruistic theory of property, neither all-levelling communism on one side, nor selfish "rights of property" on the other, but a trust concentrated in one hand for the good of the many. Many a poor boy educated at Ackworth has risen to take his place among our great merchants; many have now independent positions in the colonies, a large proportion of the Ackworth boys emigrating, and none remaining in the too often almost serf-like subjection and poverty of our English laborers. The British and Foreign School Society, chiefly founded by Quakers, attests their activity in the cause outside their own body.

(To be continued.)

[A writer in the *Primitive Christian* relates the following instructive incident. "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."]

A gay young man attended an evening meeting where an eloquent young speaker preached. He portrayed with great clearness the sinfulness of man, his fallen, sinful, helpless, and undone condition without divine aid. He also set forth the Saviour as all sufficient. He impressed all with his kind gracious invitations; the assurance that he is not willing that any should perish, but that all should come to repentance; that he who comes to him he will in no wise cast out, and he that seeks shall find. The young man was convinced. He determined to become a Christian. He was glad to learn that the speaker and a number of his brethren were going the same road home that he was, as it would give him a chance to open his heart. But his astonishment knew no bounds when he saw their loose conduct, and heard their jokes, loud laughter and tall yankee tales. He could not see any Christianity in that and hence became a confirmed infidel. Years rolled on and both became old and gray.

*The infidel grew sick and on his death bed

sent for this preacher. When he came the infidel said:

"When I was a young man I heard you preach and then and there I determined to become a Christian."

"Thank God for that," said the minister. "Hold," cried the infidel, "wait until I am through and see whether you have any reason for being so thankful. As already said, I determined to become a Christian, but when I saw the bad conduct of you and your members that same evening, and heard your unholiness conversation, I concluded that Christianity was a wretched farce. I am on my death bed now and know better."

An Eulogium on the Life and Character of Horace Binney, by the Hon. William Strong, Justice of the Supreme Court of the United States.

(Concluded from page 38.)

"He was a man of great moral courage. When he had matured his convictions of the right, he was not to be driven from their avowal by any fear of consequences. He was a resolute and fearless supporter of law and order in the community. When the Kensington riots threatened to uproot the foundations of society in the northern part of the city; when the law was temporarily overthrown and its officers were powerless to resist the outbreak; when men's hearts failed them for fear, and many thought only of submission or compromise, he stood firm. He bent not before the storm. It was he more than any other who inspired confidence. It was he who restored courage to many who were faint-hearted; that gathered around him the virtue and intelligence of the city, and led in bringing back the supremacy of the law. And when in later years the foundations of our government seemed crumbling away; when civil war threatened the subversion of our cherished institutions; when attachment to party, with very many, prevailed over love of country, Mr. Binney, an old man of more than four score, stepped forward, and placed all his influence and the weight of his great name, in the scale of a tottering government, nor was there ever an occasion when high moral courage was demanded, when the city was in trouble and needed a leader and adviser that he was called upon and failed efficiently to respond. He was often resorted to in seasons of perplexity, and never was application made in vain. Even when not consulted, the friends of good order and of the right were encouraged by the fact of which they needed no other evidence than his life, that he would always be found on the side of the just, the orderly and the true."

"About the year 1830, after severer exertions than were usual, Mr. Binney's health began to be impaired, and he desired to withdraw gradually from the courts, and throw off, in considerable measure, the load of business with which he was oppressed. It was this in part which made him willing to accept a nomination for Congress. There were doubtless other reasons that influenced him. Principal among these was the hostility of President Jackson to the Bank of the United States. * * * Believing as he did in the great usefulness of the bank, and in its necessity for the public welfare, he did not feel at liberty to decline the call. He was elected, and he took his seat as a member of the 23d Congress in 1832. That Congress was filled with distinguished men, many of them long trained

in the public service. Mr. Binney took it a great reputation, such as few lawyers ever brought into Congressional life. He was expected from him, and all that was expected was realized. If he found any equal he found no superior. He never stooped the arena of partisan discussion, but in consideration of important subjects, especially that of the removal of the public deposits from the Bank of the United States, he proved himself to be a statesman of high rank, an most accomplished debator." A most competent judge, who was himself a member that Congress—ex-president John Quincy Adams—remarks upon Binney's great speech "June 9th, 1834. Mr. Binney took the floor again, for an hour and a half, and closed one of the most powerful speeches for sound argument, correct principles and honorable sentiment, that ever was delivered in Congress. "Though but two years a member," said Judge Strong, "he has left at Washington most enviable reputation. The old men will naturally recur to olden times, speak of him as one of the giants of the past, and wot to be associated as a statesman and an orator with the trinitate that so long adorned the American name."

"But public life was extremely distasteful to him; he turned his back upon it with gladness. Declining a re-election, he returned to Philadelphia, and retired from all professional practice in the courts. * * * One of the crowning glories of his life remains to be mentioned. He was an earnest Christian. He carried his religion into his daily life. He was a controlling power in his business, the formation of his judgments, and in his intercourse with others. It was the basis of his fidelity to his clients and of his unwillingness to do injustice to opponents. It led to the courtesy of his demeanor, and to his personal candor. It contributed also to his personal enjoyments. He found great satisfaction in the study of religious books, especially those relating to doctrinal theology. He loved to bring his reason to the support of his faith, and he delighted in the most cogent arguments in support of Christianity. His mind was at all times a reverent one. He discontinued systematically in his household, all conversation and every allusion that looked like irreverence on sacred subject. At one time near the close of his life, while speaking of his debility, he said, 'but I do not think I have gone back, and I am very thankful for it, because I think a single step backward would have finished my *sum*, and it must have been shown as it stood on the slate right or wrong, to the Great Master. I hope that what is wrong in the *sum*, may prove to be written on *slate*, that mercy may pass her soft and gentle hand over it. But there is something which no touch will remove, because it is not *there*—THE GOOD HAVE NOT DONE."

* * * *After all*, Mr. Binney's powers and character are best illustrated by his life. That was singularly consistent and complete. It is safe to say, that rarely if ever has a man lived, who had fewer apparent defects. From whatever point of human view he was observed, no flaw or imperfection was visible. In every aspect he was symmetrical, with no grossly undeveloped or distorted, with no even an excellence overgrown at the expense of any other—throughout both great and good.

* Those who are able to do so, pay the whole or part of the cost.]

Such was Mr. Binney. So, during three generations, he stood erect and conspicuous on his brethren of the bar, and in this community a light and an ornament—a strong ever and a ground of trust—a leader and a de.

The Chinese Christians and the Opium Trade.

The *Friend of China* contains an address to the "Anglo-Oriental Society for the Suppression of the Opium Trade" (of which society the *Friend of China* is the organ) from the Chinese Christian Churches of Hong Kong. I extract from two other addresses, also in Chinese Christians. It is well that a 'd of sympathy between the Christians of China and of England on this subject should exist, and that the powerful appeals of the mercer should be extensively known and deeply pondered by the latter.

The address begins by expressing the traders' joy that an association had been formed for the suppression of the opium trade. Thereupon follow some strong sentences on individual, family, and social evils to which smoking leads, the impoverishment of the country, and the objections to the suppression of the trade from the revenue point of view. Then they go on to say: "The trade in opium not only injures England's national reputation, but it is also injurious to the sacred doctrine. * * * From the moment the teachers

Christianity entered China they immediately began to recommend abstinence from opium smoking, while the traders in opium were from their own country. People laughed at them for thinking of converting people at such a distance, when they were unable to influence their own neighbors. This great inconsistency often compels us to close our mouths and hold our tongues, and on this account we say opium hinders the progress of the sacred doctrine."

This address bears more than 150 signatures. The next letter is from the Hakka churches of Hong Kong and the Canton province. The Canton Christians arrange objections to opium under four heads:—(1.) It wastes the vital energy. (2.) It squanders the wealth. (3.) It injures body and soul. (4.) It hinders the propagation of the truth. Under the last head they say:

"What do we mean by hindering the propagation of the truth? Whatsoever be the matter concerned, something more than words are required to establish one's position securely. Of late years the holy religion of Jesus has been proclaimed in China, and certainly many converts have been made; but there is an innumerable majority who revile the doctrine. We constantly hear the Chinese saying: 'The foreigners who preach the doctrine of Jesus affirm that they taught men to love others as themselves, and always to bear in mind the golden rule; but every year they import opium into China, and thereby injure millions of their fellow-creatures. Lately the quantity imported has increased, and the injury it produces has increased in proportion; as if they meant to carry off all the wealth of China, and to drain away the life-blood of the people before they stop. When men only think of what profits themselves, and are regardless of the injury done to others by such an extent as this, how can they be said to love others as themselves? How can we believe their doctrine and follow their religion?'"

"Now, the Chinese are of a very suspicious

and jealous disposition, and if they could not point out any cause of complaint in foreigners, they would still harbor this thought, 'They are not of the same race with ourselves; they are bad people.' How much more will they think thus when opium comes from Western countries, and they have a plain fact to allege? When the injury pierces to the quick, do you suppose they will silently and patiently endure it? True, those that preach the Gospel in China are many, and they come from different countries, while opium is imported into China from India alone; but the Chinese do not make distinctions; they eye it, and say, 'It comes from the West.' Thus, on account of Indian opium, England, America, France, and other countries, are all compromised. They all are included in the wrong-doing; they all have to bear the disgrace.—*From the London Watchman.*

The Conditions of Welfare.

Perhaps there is no greater benefit a deep thinker can accord to the world than that of simplifying what is complex, and drawing into small and easy compass that which is too much involved for the average mind to grasp. Herbert Spencer has done much in this direction in his late work on Sociology, especially in his interpretation of our social relations, and the consequent duties which flow from them. He reduces the conditions which are necessary to hold society together to two general principles, upon the right fulfilment of which the entire welfare and happiness of the community depend. One is that each individual shall so live as not to burden others; the other, that he shall so live as not to injure others. This may at first sight seem a meagre epitome of our social duties, containing only negative directions, and no positive and actual line of conduct. But viewed more closely, this seeming paucity will disappear, and these two principles will be full of meaning.

In order to avoid being a burden to the community, it is needful that the individual, on emerging from the natural protection of the parent, shall be self-supporting:—that is, he shall in some way render service equivalent in value to what he consumes. No rank or station, no amount of wealth on which to subsist, no fancied delicacy of taste, or of habits, can ever absolve one from this condition. Childhood, ill-health, extreme age, or mental incapacity are the only grounds on which an exception can be made;—and these furnish abundant material to give full scope to all our benevolent impulses. It is not an uncommon remark, "such a one has not need to labor," meaning that he does not actually require the money which his labor would bring. This is a poor and weak idea of the foundations of industry. They are not mere dollars and cents—they lie far deeper down in the very nature of that liberty which we all prize so highly, and for which we so loudly contend. For every mere consumer subtracts so much from the world's property, taxes every industrious person to that degree, and thus destroys equal rights and tramples upon freedom. It matters not that he is able to purchase his unearned luxuries; it is true, but he uses it as a token of labor, it is money, but not of his, and his own toil of hand or head is all that truly belongs to him. If he refuses to contribute this in any form, and persists in idleness, no matter what may be his pecuni-

ary resources, he defrauds the community, and violates the very first condition of social welfare. It is not, of course, always essential or best that his labor be of such a kind as to produce an immediate return in the shape of money. Generally this will be the case, but it has nothing to do with the principle involved. A scientist in his investigations, a philanthropist in his work of mercy, a mother in her labors for the welfare of the family, may never receive a dollar for all their exertions, but they are often far more truly self-supporting than many who receive large and tangible results for all their work.

The second condition of social welfare is equally comprehensive. We must live so as not to injure others. This, too, is far from being a negative work. No "let-alone" principle will serve us here. It is not enough that life and property be held sacred. There are other ways of injuring a man besides killing or robbing him. We may spoil his good name, ignore his rights, deprive him of opportunities. We may injure him by a whisper, a gesture, by coldness or silence, by suspicion, disdain or indifference. Our influence will injure him, if it be not good; our example, if it be not controlled by just principles. Which of us can say that he is free from blame in this respect? Who can say that it is a simple and easy thing "not to injure" our neighbors?

Civilization is all the time developing in us increased power to fulfil these conditions, and all government and laws are but expressions of the public sentiment in regard to them. But the best effect of law is only realized when men learn to do without it, and be a law unto themselves. Then they rise above all need of outward restraints, and set their standards far beyond that which any coercion could suggest. Thus while the law can protect our social welfare only from the grosser and more palpable violations of these conditions, each individual should so regulate his conduct as to fulfil the highest ideal which he is capable of forming of his social relations. If each of us do this, day by day, simply and unobtrusively, yet earnestly and lovingly, we shall at least approximate to the perfect social state, in which, without coercion or restraint, but from the pure love of justice and freedom, men will so live as neither to burden nor to injure their fellow-men.—*Public Ledger.*

For "The Friend."

From an Epistle of dear George Fox, written with his own hand, an I left sealed up with this superscription, "Not to be opened before the time."

* * * "As for this spirit of rebellion and opposition that hath risen formerly and lately, it is out of the kingdom of God and heavenly Jerusalem, and is for judgment and condemnation, with all its books, words and works. Therefore Friends are to live and walk in the power and spirit of God that is over it, and in the Seed that will bruise and break it to pieces. In which seed you have joy and peace with God, and power and authority to judge it; and your unity is in the power and spirit of God that doth judge it: all God's witnesses in his tabernacle go out against it, and always have and always will."

No wisdom or words of man, but the power of the Holy Spirit which originated the Society and by which it has been maintained, must continue to preserve it to the glory and praise of God.

For "The Friend."

"Etiquette at the Table."

It was among other rules written down by an eminent American, to be observed by him, "To speak not of doleful things in times of cheerfulness or at the table; speak not of melancholy things such as deaths and wounds, &c., and if others mention them, change if you can the discourse." Of the same purport was the involuntary remark of a little boy recently at table (an acquaintance of the writer) when others were speaking of the sickness of another, he said in substance, "Do quit talking of sick people, I just feel as if I had a piece of them on my plate." These are little matters, but their observance or non observance may add to or diminish much from daily comfort. These reflections have arisen from reading the following article on dining comfortably.

DINING COMFORTABLY.

Most people are aware, even without any scientific knowledge, that the mind has a most direct influence on the stomach, that the stomach reacts upon the mind, and that the two linked mysteriously together, act and react one upon the other with unflinching certainty. Digestion thus obviously to a great extent will depend on the state of mind in which we sit down to a meal. It is not sufficient always merely to set the bread-winner down to a good dinner. If he has been hard at work, battling during the day with the perplexities and difficulties inseparable from daily life, in whatever calling, his meal, if it is to do him all the good it should, must be a cheerful one, and it is as much a part of a loving wife's duty to meet him with smiles and pleasant words as it is to give him his soup hot and his meat cooked to a turn. Nay, although disappointment in the quality of the viands—a tough steak, a tepid sole—will check much more than is thought the process of digestion, even when spirits are good and appetite keen, it will not be so prejudicial to the healthful assimilation of food as will be dolorous tales of domestic cares or the announcement of bad news. Whatever trials and sorrows have to be faced, dinner time and the time immediately succeeding it is not the time to grapple with them or dwell upon the means by which they are to be surmounted. Again, highly animated discussions, lapsing often into virulent argument, are distinctly prejudicial at meal time; for temper, if ruffled, will retard digestion as fatally as damped spirits will. In a word, there is no byway to health more directly useful and generally worth sticking to than that by which we can have our meals in peace and comfort, if not in absolute gayety.—*Trusley's Magazine.*

Selected for "The Friend."

A truly converted Christian man abides in a sincere and humble confession of his nothingness; all his desire is that none should set him above others, but rather to be subject in all meekness. He thinks lightly of himself and his own wisdom; and is willing to take advice, and interprets everything for the best. But those who are not truly converted think much of themselves—they deem their works and services of great value, and it is not at all to their taste to be subject to others. If any reprove them, they are contentious, and defend and justify themselves to the utmost that they can. The right sort of men are patient under whatever injustice God suffers to befall

them, and are wont meekly to seek reconciliation with those who have done them wrong. But the false burn with anger, and are full of murmuring against all who do not conform to their wishes. They want to have praise for all they do; and if they are not honored and thought highly of, they become like one possessed, and are often seduced into actual deceit in their struggle to save their reputation.

Dupes to Ourselves.—We are all greater dupes to our weakness than to the skill of others; and the successes gained over us by the designing, are usually nothing more than the prey taken from those very snarers who have laid ourselves. One man falls by his ambition, another by his perfidy, a third by his avarice, and a fourth by his lust; what are these but so many nets, watched indeed by the Fowler, but woven by the victim?—*Lacon.*

STILLNESS.

Thy lesson art thou learning,
O tried and weary soul?
His ways art thou discerning,
Who works to make thee whole?
In the haven of submission
Art thou satisfied and still?
Art thou clinging to the Father
'Neath the shadow of His will?
Now, while His arms envelop thee,
Think well, He loveth best!
Be still, and He shall mould thee
For His heritage of rest.

The vessel must be shapen
For the joys of Paradise;
The soul must have her training
For the service of the skies;
And if the great Refiner
In furnaces of pain
Would do His work more truly,
Count all His dealings gain:
For He Himself hath told thee
Of tribulation here:
Be still, and let Him mould thee
For the changeless glory there.

From vintages of sorrow
Are deepet joys distill'd,
And the cup outstretch'd for healing
Is oft at Marah fill'd:
God leads to joy through weeping,
To quietness through strife,
Through yielding into conquest,
Through death to endless life:
Be still; He hath enroll'd thee
For the Kingdom and the crown;
Be silent; let Him mould thee
Who calleth thee His own.

Such stillness is communion.
Such stillness is a shrine,
The "fellowship of suffering"
An ordinance divine:
And the secrets of "abiding,"
Most fully are declar'd:
To those who with the Master
Gethsemane have shar'd.
Then trust Him to uphold thee
'Mid the shadows and the gloom;
Be still, and He shall mould thee
For His presence and for Home.

For resurrection stillness
There is resurrection pow'r;
And the prayer and praise of trusting
Key-glories each to other:
And common days are holy,
And years an Easter-tide,
For those who with the Risen One
In risen life abide!
Then let His true love fold thee,
Keep silence each to other:
Be still, and He shall mould thee,—
Oh, rest, thou in the Lord!

SOWING AND REAPING.

Sow with a generous hand,
Faise not for fall or pain;
Weary not through the heat of summer,
Weary not through the cold spring rain;
But wait till the autumn comes
For the sheaves of golden grain.

Scatter the seed, and fear not,
A table will be spread;
What matter if you are too weary
To eat your hard earned bread!
Sow, while the earth is broken,
For the hungry must be fed.

Sow,—while the seeds are lying
In the warm earth's bosom deep,
And your warm tears fall upon it,—
They will stir in their quiet sleep;
And the green blades rise the quicker
Perchance for the tears you weep.

Then sow,—for the hours are fleeting,
And the seed must fall, to-day;
And ere not what thou shalt reap it,
Or if you have passed away
Before the waving corn-fields
Shall gladden the sunny day.

Sow; and look onward, upward,
Where the starry light appears,—
Where, in spite of the coward's doubting,
Or your own heart's doubts and fears,
You shall reap in joy the harvest
You have sown, to-day, in tears.

—*Adelaide Procter*

Besetting Sin.—Do you habitually realize that you are somebody? Is your talk such as to call attention to your personal merit? Are you very sensitive about the consideration in which you are held? Well may you suspect pride.

Are you hard in your bargains and contentious about small matters? Are you worried and annoyed by the ever-recurring demand for alms? Do you give reluctantly the scanty first fruits, amusing yourself the while with dreams of how liberal you would be if you were richer or out of debt? Be sure consciousness is hid somewhere.

Do you rebel against regularity in religious habits and make every day fresh excuses for the neglect of devotion? Are you fretful under the routine service of life, and discontented that you have not an easy time? These are the symptoms of sloth.

Have you so little control over your appetite that you cannot restrain it when prudence requires, or when spiritual discipline demands it? Albeit no drunkard, are your faculties occasionally excited or habitually stupefied by drink? Gluttony is there.

Are you fretful, irritable, impatient of slight and contradictions, with a good memory for injuries? If not openly quarrelsome, yet guilty of the folly and ill-breeding of showing dislike for others by manner and gesture? Anger has the better of you.

Howbeit free from actual unchastity, do you indulge in unclean thoughts, do you languish at the coarseness of food? Do you indulge in the coarsest? I may not enlarge; only lust, baleful lust, creeps all over the land, leaving its slime upon books and papers and show and amusements.

And once again: Does it pain you to hear others well spoken of? Do you drop little words of detraction? Are you ashamed to go to a church where other people's clothes are finer than your own? Are you discontented as you see the better houses and more luxurious appliances of others? There is envy in the heart.—*Bishop Lay.*

Selected.

Public Worship.

Ed. contd.

CAN THIS BE THE RIGHT MODE?—The hour cometh and now is, when the worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him, in spirit; and they that worship him must worship in spirit and in truth."—John, iv, 23, 24.

As a question like this may not unaturally occur to those who attend a Friends' meeting for the first time, they may be glad of a few lines of explanation.

We are truly met in His name we believe our Lord Jesus Christ though unseen is present; as He himself said, in the mid-t of us (1. xviii, 20), and we therefore wait in silence to be taught by Him. This silence affords an opportunity for secret prayer, meditation, and self-examination; and, while thus occupied, the Holy Spirit often shows us what we really need, prompts us to pray for what we want, and prepares our hearts to worship through Jesus Christ, through whose precious blood we have boldness to come into His presence. (Heb. iv, 14-16; x, 19-25.)

Worship is an individual act which we must perform for ourselves, and which no one can do for us. "When will the service in?" a Friend was once asked by a stranger, "I never then or I begin to serve," was the reply. And when a number of worshippers are united in the reverent service of God they are baptized by His Spirit into one body (1. Cor. xii, 13), enjoy sweet fellowship with one another, as well as with the Father and the Holy Spirit (1 John, i, 3), and partake together of the life of God.

While thus met, opportunity is afforded for offering up of vocal prayer, or for the reading of the gospel, by any of those present, as they feel it required by the Lord at that time. Thus meetings are sometimes held throughout in silence, and sometimes the whole time may be occupied by ministry of prayer, with brief intervals of silent worship. We believe that the call of Christ and the anointing of His Spirit make the minister of no college, education, or the imposition of any hands.

From the 1st Epistle of the Corinthians we learn that a variety of ministrations in the names of the apostles was exercised by the different members of the congregation for the good of all (1 Cor. xiv, 1; 1 Cor. xii, 1). It is quite clear that it was not left to us, as it usually is now, to one man to conduct the service, but that it was open to any rightly gifted to take part in it. Nor would it be his practice, as "the spirits of prophets are subject to the prophets" (1 Cor. xiv, 32, 33), and God is indeed found to be the author of order and peace. "Ye may prophesy one by one," said the apostle Paul, and in the New Testament to prophesy generally means to preach under the influence of the Holy Spirit (1 Cor. xiv, 3), "that all may learn, and all may be comforted" "if anything be revealed to another that sitteth by, let the first hold his peace." (1 Cor. xiv, 31.) The gift was bestowed on the unlearned as well as the learned, and on women as well as men (Acts, xxi, 9); "On my servants, and on my hand-maidens, will I pour out my Spirit, and they shall prophesy." (1 Cor. xii, 8; Acts, ii, 18.)

To bow in lowly reverence and secret prayer before God, listening to his voice; to know Christ Jesus our Saviour as the real head and

director of our meetings; to preach or to offer prayer or praise according to the promptings of the Holy Spirit; such is the worship for which we plead and which we believe best promotes the spiritual growth of the worshipper, and the glory of God.—*The British Friend.*

Selected.

Mineral Resources of the Pacific States, as shown at the Centennial Exhibition.

Emigration to the Pacific coast of the United States was brought about primarily by the discovery of rich gold deposits. In this respect its history resembles that of many other countries and sections, two more recent instances being the discovery of diamonds in the south of Africa and the present disturbance in the Indian country caused by the thirst for gold which is supposed to exist in the Black Hills. The earliest date of any important influx of emigrants was 1849, whence all title to nobility in San Francisco must be traced through a "forty-niner"—blue blood of any other strain counts for naught.

Gold first attracted the attention of the public, and the free gold found in washings, gulches and river beds made mining comparatively profitable for the first few years; as the "wash-bowl" in the wet "diggings" and the "pan" in the dry were well adapted to separate the flakes of pure gold from the dirt. That kind of mining (to use the slang phrase to which the method gave rise) does not now "pan out" well, and the more expensive and scientific methods of extracting the metal from quartz rock have long since superseded it.

Silver.—The discovery, in late years, of silver ores of exceeding richness in California and Nevada turned the attention of capitalists in that direction, and at the present time the value of the metal produced nearly equals, if it does not exceed, that of the gold product. Silver ores in great variety of forms and richness are shown, representing very fully the well known mines and those of less note. From the Comanche mine, Mono county, California, a mass of ore, composed of silver and copper, weighing about 200 pounds, is shown. This ore assays about \$300 per ton of silver; it is not worked for copper. An argentiferous galena, which is worked for silver, is shown from Shasta county. An antimonial silver ore from the Rye Patch mine, Nevada, is said to assay \$400 to the ton. From the Belcher mine, on the Comstock lode, the "great bonanza," are specimens of ore which yield upwards of \$1000 a ton. The richest specimen was one of ruby silver from the Reese river district, which assays over \$2000 per ton. A specimen of argentiferous sulphate of lead from the DeFance mine, Inyo county, California, yields 80 ounces of silver per ton.

Mercury.—The next mineral deposit in value is that of cinabar and free mercury. It is found in many sections of the country. One of the best mines is the Wall Street Mine, in Lake county, California. A large specimen of rock from this mine is shown, which is literally dripping with free mercury. The red cinabar, sulphate of mercury, its usual form, comprises about one-third of the rock, and probably one-fourth the mercury in the stone is in a free state. The rock yields about 45 per cent. of mercury, an exceedingly rich yield. A very large variety of cinabar ore is shown, all representing productive and valuable mines, and including every kind of quicksilver ore known to the mineralogist.

Copper is found in abundance, but it is not extensively mined. A collection of ores of various degrees of richness has been made, including native copper, oxide of copper, sulphate of copper and the carbonate of copper. A nugget of pure copper, weighing eighty pounds, is in the collection.

Sulphur, pure, or nearly so, is found in many places. A specimen is shown from Pyramid lake, where it crops out of a hill in a layer several feet in thickness. In Humboldt county, Nevada, which is called "Inferno," on account of the sulphur, is a deposit some twelve miles long, two or three in width, and from four to twelve feet thick of pure sulphur. It is of a volcanic formation, and has oozed out of a mountain at the foot of hills of which it is found, or possibly is the deposit of hot springs. The collection and shipment of it is an important industry, many car loads being shipped every week. Specimens of this sulphur are in the collection.

Coal.—Bituminous coals of the tertiary formation are found in large and thick layers in Shasta county, California, and in Mount Diablo, near San Francisco. The specimens on exhibition do not appear to be as valuable as those from the well-known deposits of the Pittsburgh and Cumberland region, but are evidently of great value. They are said to be of coke well, and the former are used by some of the Cottonwood mining companies for smelting their ores. It is said that some of the richest coal deposits in the United States are found in the cretaceous deposits in the Rocky Mountains. One seam has 75 feet in thickness of solid coal, and there are thinner seams above and below it. The mines at Mount Diablo are chiefly worked to supply the San Francisco market, where the product is sold at about \$8 per ton. No anthracite coal has yet been discovered in this region.

Iron.—This mineral is said to be abundant in the mountainous sections of the country, though little has been done in the way of developing the iron industry. Ores are exhibited from Oswego county, Oregon, one of which is a rich bog iron, and other valuable hematites. It is easily worked, and is free from sulphurets. Three pigs of hard, medium and soft iron, smelted from these ores, are shown. Ores from the Sierra Mercedo, Durango, Mexico are shown, with the information that there exists in that locality a seven-tain of this ore five miles square and seven hundred feet thick, which will assay 67 per cent. of metal and yield in actual blast 55 per cent. The mine is at present of a nominal value on account of the lack of transportation.

Borax.—A deposit of this mineral, found near the slate range district of California, near the border of Kern county, is so large that the price of borax has fallen twenty per cent. since the product has been put on the market. There is no other known deposit equalling it in extent.

Tin ores, yielding 60 per cent. of pure tin, are exhibited from San Jacinto.

Other Minerals.—Phosphate of lime is found in Southern California in a deposit which contains the fossiliferous remains of large marine animals. It covers an area of several acres. Asbestos is shown, and a beautiful quartz crystal, in which is a flake of tourmaline resembling a fly. Salt is found deposited in large quantities in the sink of the Carson river, in Nevada. It is being shipped over the road in sufficient quantities to nearly supply the

California market. When crushed, it makes a fine quality of table salt. Pumice stone is found in large quantities north of the lava beds. Several specimens of alabaster from Southern California are shown. They are green, gray, silver, blue, red, yellow and other colors. A specimen of realgar, a red sulphuret of arsenic, is shown from a deposit on Vancouver's Island. This is a very extensive deposit, four feet thick, sufficient to supply every demand.—*Public Ledger.*

For "The Friend."

Among the interesting articles which give value to the successive numbers of "The Friend," I have been pleased with that published in the issue of last week, under the caption of "The Decay of Conscience," by Charles G. Finney. It contains some important truths, conveyed in terse language, which should be pondered by the whole community.

There is abundant cause exhibited in the developments of every-day life—civil, political and military—for the opinion therein given, that the standard of morality recognized by the community at large, has become gradually lowered, until it now falls far short of that which is inseparable from the gospel of Christ. Conduct irreconcilable with the positive commands of the christian's Lawgiver and Judge, and with those of his inspired apostles, is not only tolerated by high professors, but those guilty of it are often received among them without any mark of disapprobation; indicating that a decay of conscientious sensibility has spread among "men and women in nearly all the walks of life."

It is true, as remarked in the article alluded to, when referring to some of the causes that have led to this deplorable state of morals, and the agency of the press in fostering it, "In a great measure the periodical press takes its tone from the pulpit." We may be pretty well assured, however, that upon subjects involving questions of morality, the ethics of the press will not often, or long, conflict with the sentiments of its patrons; witness the almost universal catering for the theatre, the race-course, and gambling in stocks. But if the press takes its tone more or less from the pulpit, does not the pulpit lower its tone to accord with the vitiated standard of morals that has obtained among very many of its supporters? If we judge from the tenor of the sermons which reach the public ear through the press, do they not too generally reflect the easy-going religion that is popular, or are very much made up of descants on themes that admit of rhetorical display, rather than portraying in clear and unequivocal language, the strict, self-denying, sin-denouncing, and sin-discarding doctrines of the New Testament.

We doubt not there are good men in different religious Societies, who preach from a conscientious conviction that they are divinely called to the work of the ministry, and who probably would continue in that work were they deprived of all temporal emolument therefrom, and it is such rare men as these, who have kept the common ministerial system from being long since discarded from the professing christian church.

While the "ministry" is generally looked upon as a genteel means of procuring a livelihood, and the work pertaining to it, is very much a matter of contract between preachers and hearers, it is to be expected that whoever

has been chosen to fill the pulpit, and to receive a stipulated salary, will be chary how he inculcates doctrines and insists on practices that may reflect severely on the conduct, or wound the self-esteem of those from whom he draws the means for the subsistence of himself and his family.

The system of a man-made ministry, drawing its candidates only from those who have devoted years in studying what is called Divinity, however it may have thrown around it the imposing ceremonies of ordination and laying on of hands; and the necessarily accompanying practice of restricting one preacher to a congregation, who must supply the weekly demand for sermons and prayers—all competitors being excluded—carries on its face the liability of the ministerial functions becoming a matter of merchandise; and we know that in England, where the system is worked by the government, the benefices are often offered to the highest bidder; showing the inherent evil of the system, however it may be modified by extraneous circumstances.

In looking over the religious periodicals of different denominations, it is not unusual to see complaints of insufficient provision being made for the proper and certain remuneration of ministers; rendering that calling less profitable than other professions, or than many mechanical employments. On this account, it is stated, there is a falling off in the number of young men studying to qualify themselves for the pulpit. It is not many years since a clerical dignitary in Philadelphia, addressing the members of the Society to which he belonged, observed, there was much complaint of deterioration in the literary character of the preaching in their churches. This he believed was correct, and the cause thereof was the general insufficiency of the salaries paid to the ministers, and that if they wished to have a better article, they must pay a better price. The columns of the periodicals alluded to, not unfrequently contain notices of "free-will offerings," "voluntary donations," &c., referring to presents made to ministers by members of their respective congregations, and holding them up as examples that might properly be followed by others. Of course no fault is to be found with the generosity of the donors, but we do not believe that the relative position of minister and congregation, impairs the comprehensive truth of the declaration in the Mosaic law, "A gift blindeth the eyes of the wise, and perverteth the words of the righteous."

However modern refinement may wish or attempt to smooth down the natural and legitimate features, or a sentimental charity seek to cover over the intrinsic defects of the man-made system of ministry that has so long prevailed in the visible church, dividing the members into clergy and laity,—the former drawing their incomes from the pockets of the latter,—there can be no doubt that it has been a mighty obstacle to the bestowal and exercise of the gifts which He who led captivity captive would have given to men, and prevented the extension of his spiritual kingdom. By too often "teaching for doctrine the commandments of men," and naturally yielding more or less when in the pulpit, to the known opinions and habits of their congregations, there is a deficiency in insisting on the simple, plain, incisive truths of the gospel, and the necessity of a life correspond-

ing therewith. This has contributed no little to the present low tone of religious faith among the professors of Christianity, and to the cold materialistic unbelief among many who see its inconsistency with the plain precepts contained in the New Testament.

The gospel can be availingly preached those only who have received a gift there from the Head of the Church. No man can take this honor to himself, but he who is called of God as was Aaron, and even such these must wait to be divinely directed whither and where to speak. To these the command "Freely ye have received, freely give," is imperative now, as it was when Jesus sent forth his disciples as sheep among wolves.

There never was a time when it was so important that Friends should faithfully maintain their testimony to a divinely qualified gospel ministry, and against a hired minister of man's ordination. Were this universally adhered to throughout the Society, the declaration of Admiral Penn might yet be verified: "Son William, if you and your friend keep you to your plain way of preaching and your plain way of living, you will make an end of the priests to the end of the world."

The Way of the Transgressor.—A convict embezzler from the treasury of one of the inferior counties of Pennsylvania has just made restitution to the amount of some ten thousand dollars. It is said that this is about all the money he has or can raise in the world. He was the incumbent of an honorable office of trust—that of County Treasurer—and purloined the public money entrusted to his care. His office is gone, his character is gone, he is a convict on the way to the penitentiary, and makes restitution in order to shorten his term of imprisonment, and now even that money is gone for which he wrecked character, office, contentment of mind, and all that make up real happiness in this life. Had he been able to retain the ill gotten money, it is all probability would have done him but little good. Such money rarely purchases anything worth the having, or that will stay. It is of the kind which the proverb tells us "comes over the devil's back, and disappears under his belly." What would that convicted and ruined County Treasurer not give now if he could buy himself back into the position he occupied among his neighbors before he soiled his hands and blackened his character by stealing the public funds?—*Public Ledger.*

Practical Education.—Very crude are the notions entertained by many persons with regard to what constitutes "a good education and not a few loose sippets of the great object of instruction and training, which should be able to enable those who are growing to manhood to provide by legitimate means for the wants of life. Learning "to read, write and cipher does not immediately fit one for producing articles of value, and the tuition of the high schools and colleges aims to prepare young persons for occupations which do not directly produce any substance.

The great majority of the people should be employed in industrial arts, for those who have learned to do good work in them are the most useful citizens, doing what is best for themselves without injury to their neighbors and what is best for the community.

One of the great mistakes in the ordinary

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re of education is in occupying all the of the children with their school lessons, any kinds of handwork can be learned more assiduously and more thoroughly by beginning practice there while children are young, and a more reasonable system of instruction in school lessons were introduced, the time the teacher would occupy might be so diminished to allow abundant time for work and for recreation also.

A leading defect in the common method of teaching, is that it fails to give young learners correct idea of the meaning of many words, repeating words in the manner in which children are usually taught to read, does not convey to their minds correct notions of the signification of the words; and their definitions of words not understood are equally imperfect. If pupils do not understand the words given by teachers, the instruction given orally will be very imperfect, and lessons committed to memory when the language is not comprehended are worse than useless, for the exercise begets a habit of reading without a promise of the perceptive powers of the mind, such exercise is mere drudgery and generally causes children to dislike books and schools. *Late Paper.*

Selected.

Thomas C. Upham, D. D., gives us this valuable testimony:—"I have carefully studied the Bible in the original languages. I have read the Holy Land—the places memorable in Scripture history, and the earthly life of Christ; and what is more important, I have many years' experience. The conclusion the whole matter with me is an abiding conviction that *Christianity is true*, and that the deity of Friends have produced the highest and best statement of Spiritual Christianity made. Their spiritual view of Christ, their doctrine of universal saving grace and atonement, are yet in advance of the age; and of views entertained by any other denomination on this important subject. I am an man, and could not at this time in life change my denomination, either with profit myself or the cause; but I entertain the views that were taught by the early fathers."

The last article in the *Westminster Review*, in relation of our Society, was not very friendly in tone, but the second of these two paragraphs make an important admission in its favor:

"No sect that has ever appeared in the world has met with a larger share of hatred and persecution than the Quakers. They were despised by the Ishmaelites of Christendom; every man's hand was against them, and in a certain sense, their hand was against every man; for their trine and Church government were such to give mortal offence to every Christian sect then existing. * * *

And yet in all this mighty storm of hatred and abuse, it is evident, to a distant observer, that George Fox, and his disciples, were benefactors of the human race, and the propagators many precious truths, which though sown blood, and nurtured in tempests, will not rot, but will fill the earth at last with fruits of righteousness and peace."—*The British Standard.*

The discourse, says Franklin, "is often better than the speaker, as sweet and clear water often comes through dirty earth."

Some weeks since we published an account of a Conference of Friends held at Belper in England; and more recently, of one at Plainfield, Indiana. So far as the published proceedings indicate, those participating in these meetings appear to have been actuated by a sincere attachment to the doctrines and testimonies of our religious Society, and to have refrained from taking any step which would place them in antagonism to the meetings to which they severally belonged. Yet the very holding of such conferences implies the existence of evils which are sought to be removed. We have recently seen a letter from a concerned Friend in another of our Western States, which says that a number of families in the settlement where he resides, have all come to the conclusion "to meet for Divine worship apart from those called Innovators, or in other words, Fast Quakers, * * * for the sake of striving to have a Friends' meeting that is held according to Friends' rules, and not according to the rules of other denominations."

Such occurrences are evidences of an uneasiness that exists to a greater or less degree in many parts of our Society, and which is the natural result of the changes which have been introduced in some places in the manner of holding religious meetings, as well as in other movements affecting the welfare of the body. Those who have found spiritual comfort and strength in the former practices of Friends, and who see no good result likely to follow from the substitution of new views and customs, must be expected to bear their testimonies against what they deem hurtful innovations, and they cannot be blamed for doing so in a Christian spirit and in a proper manner. The responsibility for the unsettled and breach of harmony in the Society rests upon those who are instrumental in making the changes, not on those who are seeking to keep in the path trodden by their forefathers in the Truth.

But it is a matter of great importance, that those who are contending for primitive practices and *faith* should do so in the meekness, wisdom and authority which the Head of the church gives to His followers. We use the term *faith*, because we believe it will become more and more apparent, that the changes referred to are connected with a departure from some of the original doctrines of Friends. They either grow out of, or gradually lead to such a departure, though those influenced thereby may not always be aware of the fact.

When the harmony of a meeting is disturbed, it may seem to some that the easiest way to obtain relief is to withdraw from communion with the disturbing element. Without denying that there may be cases, in which such a course may rightly be pursued; and recognizing the force of the query, "Can two walk together, except they be agreed?" we believe the experience of our Society has shown this remedy to be attended with many evils. It was the testimony of that eminently wise man, the late Samuel Bettle, that separations had never been the true remedy for the church's troubles from the days of George Fox down to the present times.

Trying as it is to live in an atmosphere

where much that is unwholesome in a religious sense is found, yet the humble and sincere followers of the Lamb still know the Lord to be their protection and defence. If these are watchful and faithful in maintaining a steady testimony to the Truth in the congregations with which they are connected; and stand in unwavering opposition to all hurtful innovations; they will often be found to give an effective support to sound principles as could be done in any other way. Where this course is joined with prudent conduct and a holy life and conversation, consoled with that charity that suffereth long and is kind, it will have a restraining and preserving effect on others; and it may be the means, under Providence, of saving many who would otherwise be led astray.

We trust we are not deficient in sympathy with those who are placed in such trying circumstances, nor do we wish to decide for any what may be their individual duty. To their own Master they must stand or fall. It is as true in those days, as it was in those of the Apostles, that the sincere disciples of our Lord have "an unction from the Holy One," which is able to teach them all things necessary for them to know—but it is often the experience of the Christian to be compelled to walk as it were in darkness for a season, before the light shines on his path. It is easy at such times to make mistakes, if we be not preserved in a humble, teachable, patient spirit. It is very needful in times of trial to be on our guard, that we do not become weary of suffering for the good cause, and too hastily seek for relief from those exercises we are bearing for the church's sake.

SUMMARY OF EVENTS.

FOREIGN.—The Turkish government has declined to grant an armistice, as requested by the great Powers, but is willing to accept peace on condition of the occupation of the principal Servian fortresses and the retention of the Seretza from Belgrade to London. The Porte insists chiefly upon the necessity of the occupation of the principal Servian fortresses, so as to prevent fresh aggression, and leaves the negotiation of a treaty on the above basis entirely in the hands of the powers. The Porte expresses its disapproval of the excesses and outrages in Bulgaria, and is taking measures to punish some of the officials who contended them.

The Turkish army in Servia does not appear to have obtained any important advantages since the defeat of the Servians at Alexinatz, nor has it yet got possession of that stronghold which is occupied by a strong garrison. A dispatch from Belgrade to London, *The Times* says, that the Servian army between Delgrade and Alexinatz numbers about 55,000 men. Popular feeling still favors a continuance of the war in preference to accepting humiliating terms of peace.

The general committee of the Turkish bondholders in England have issued a circular embodying a scheme for permitting the Turkish government to issue paper money to the amount of \$40,000,000, to be legal tender and bearing no interest. The whole amount is to be redeemed in ten years by half-yearly drawings of \$2,000,000 each, and that sum is to be provided for by a deduction of 10 per cent. from the interest paid to existing bondholders.

A Belgrade dispatch of the 16th says, that an agreement to suspend hostilities for ten days has been signed. Simultaneously with the delivery of the reply to the powers containing the peace conditions, the Porte issued orders on its Seretza for the immediate cessation of all hostilities on the assumption that Servia and Montenegro would issue similar instructions.

There is some danger of renewed disturbances in the north of Spain, the inhabitants of the Basque provinces being violently opposed to the measures which the Government intend to put in force the present month. These measures include military conscription, the collection of arrears of taxes and the exaction of supplies of provisions for the army occupying the provinces. It is however not unlikely that the people will feel the

hopelessness of resistance and submit to the changes proposed.

A Paris dispatch states that the scheme for making a new cable between Paris and New York has failed. The proposed capital was \$600,000, but the necessary subscriptions have not been offered. It is apprehended that there are now as many ocean cables across the Atlantic as can be profitably maintained.

An evidence of the remarkable thrift of the French people is shown in the fact that no fewer than 4,472,313 of them have investments in the various loan ventures.

The Japanese government is about to prohibit all business partnerships between natives and foreigners. The Spanish government has issued a circular in relation to the complaints of the Protestant ministers. It claims that it is only enforcing the article of the constitution which forbids religious public manifestations. Similar manifestations by Roman Catholics are likewise interdicted. Don Carlos, after a visit to Mexico and the United States, has returned to Pau in the south of France, where his wife has her residence.

The business depression in Great Britain gives rise to commercial failures which are frequently reported in the English papers.

It is stated that Great Britain has been requested to accept the Transvaal territory which more than twenty years ago was permitted to establish an independent republic. The Boers, who form its white population, have frequently petitioned the government, and with the Tulu Kafirs were recently renewed and resisted disastrously for the whites, who were completely defeated. The Transvaal Republic is in South Africa, immediately north of the Orange Free State and the British colony of Natal.

A London dispatch of the 18th says: An immense meeting on the Eastern question was held at the Guildhall to-day, over which the Lord Mayor presided. An address to the Queen was voted, deploring the outrages of the Turks and praying England no longer to support Turkey from considerations of political expediency. An amendment expressing confidence in the government was rejected by an overwhelming majority. A motion in favor of an immediate convocation of Parliament was carried. The crowd was so great that a number of persons were unable to get into the Guildhall, and another meeting was held outside the building.

Madrid, July 26. The Madrid Herald says: It is semi-officially stated that no notes have passed between Spain and foreign governments with reference to the recent orders in regard to placards on Protestant churches. The British Minister merely had a confidential interview with the Foreign Minister, but as the government acted according to the instructions of the cabinet without result. The *Diacono Español* states that the authorities of Castile have prohibited the sale of Protestant Bibles.

Wm. M. Tweed and his Secretary, are now imprisoned in Fort Castro de Vigo, where they will remain until their departure for Cuba. The Madrid Herald in an editorial alludes to the fact that no extradition exists between Spain and the United States, and says it knows not what judicial course is to be taken by the Spanish authorities in the case of Tweed. It adds that European governments would desire to see some definite legal arrangement made for dealing with such matters.

UNITED STATES.—The Republican majority in Maine at the recent election exceeded 15,000 on the vote for governor. The Legislature will stand: Senate, 29 Republicans and two Democrats; House of Representatives, 129 Republicans and 34 Democrats. The vote was the largest ever given in the State.

The intemperate in Philadelphia last week numbered 331. During the six days ending the 16th inst., the International Exhibition was visited by 407,300 persons who paid for admission.

The commercial and the present outlook on the commercial paper market indicates of a gradual and moderate revival of trade and business throughout the country generally. Prices of most manufactured articles remain at low figures, though a few are higher than they were last month. The Internal Revenue receipts for the first three months show a decided increase over the corresponding months of last year, thus showing that there must have been a revival of business to an appreciable extent. Prices are much lower than in 1873, cotton and woolen goods having declined from 15 to 35 per cent, and groceries, bread-stuffs and most other articles being 20 to 25 per cent lower.

The revival referred to has not been sufficient to give employment to all the hands usually employed in manufacturing industry, and many thousands of persons are still out of work.

At the latest dates there had been no abatement of the disease.

The cash admissions to the International Exhibition on the 14th inst. were 91,996. The Exhibition will be open only about seven weeks longer, and the interest in it appears to increase from week to week. All the cars of the Pennsylvania Railroad are crowded with passengers, and it has been found necessary to obtain the use of a large number from other railroads.

On the 14th inst. a violent gale, accompanied with heavy rain, visited the Atlantic coast from Maine to North Carolina. Many marine disasters were caused by it, and considerable damage on land in various places.

The Markets, &c.—The following were the quotations on the 18th inst. New York—American gold, 109 1/2; U. S. reg. gold, 109 1/2; New York City, 109 1/2; 115 1/2; do, 1887, 116 1/2; new five per cents, 115 1/2. Superfine flour, \$3.60 a \$4.70; State extra, \$4.85 a \$5.30; finer brands, \$5.50 a \$8.50. White winter wheat, \$1.30; new red winter, \$1.21; No. 2 Milwaukee yellow, \$1.15; No. 3 Chicago, \$1.00. State rye, 84 a 85 cts. Spring corn, 50 a 60 cts. Oats, 40 a 48 cts. Philadelphia—Middlings extra, 1 1/4 a 1 1/2 cts. for uplands and New Orleans. Superfine flour, 4; extra \$4.25 a \$4.75; finer brands, \$5 a \$8.25. Western white wheat, \$1.25 a \$1.30; southern amber, \$1.25 a \$1.27; red, \$1.15 a \$1.20. Rye, 75 cts. Yellow corn, 59 a 60 cts. Oats, 37 a 40 cts. New York clover, \$3.00 a \$3.50. Hops, 100 a 1 1/2 cts. About 4000 head cattle sold at 6 a 6 1/2 cts. per lb. gross for extra, 5 1/4 a 5 1/2 cts. for fair to good, and 4 a 5 cts. for common. Sheep, 5 a 6 cts. per lb. gross. Receipts 11,000 head. Hogs, \$5.50 a \$9.25 per 100 lb. net for corn fed. Receipts 4000 head. Cincinnati.—No. 2 Spring wheat, \$1.04 1/2; No. 3 do, 91 cts. No. 2 corn, 48 cts. Oats, 33 1/2 cts. Barley, 78 a 79 cts. Rye, \$1.20 per 100 lbs. Baltimore.—No. 2 western red wheat, \$1.23; No. 3 do, \$1.18; Pennsylvania and Maryland red, \$1.22 a \$1.25; amber, \$1.30. Southern corn, white and yellow, 52 a 54 cts. Oats, 35 a 38 cts. Cincinnati—Family flour, \$3.20 a \$5.40. Superfine flour, \$3.60 a \$4.12. Oats, 35 a 42 cts. Rye, 68 cts. Barley, 95 cts. a \$1.00.

RECEIPTS.

Received from John L. Kite, Agent, O., \$2.10, vol. 50, and for Edwin Fogt, Joseph, Joseph Lynch, Lindsey, John W. Warrington, Eliza A. Fogg, Wm. Ellyson, John H. Stanley, Sarah Woolman, Robert Ellyson, James A. Cope, Abner Woolman, Jane Woolman, Edwin Holloway, and Margery Crev, \$2.10 each, vol. 50; and for Lydia Warrington, \$2.10, to No. 18, vol. 50; and for Levi Varrig, Canada, \$2.10, vol. 50, and \$2.10, vol. 50; and for Henrietta W. Heath, Pa., \$2.10, vol. 50; and for Deborah C. Hutton, Pa., \$2.10, vol. 50; and for James R. Cooper, Pa., \$2.10, vol. 50, and for Charles Cooper, Thomas B. Hoopes, and Lettice Thompson, \$2.10 each, vol. 50; and for Thomas M. Harvey, Agent, Pa., for Susan H. Hoopes, Pa., and Mary J. Chambers and Susanna Chambers, Del., \$2.10 each, vol. 50; and for Susan Worrall, Pa., and E. Rhoads, \$2.10, to No. 12, vol. 51; from Dr. Stephen Wood, L. I., \$2.10, vol. 50; from John M. Stratton, O., \$2.10, vol. 50; from Sarah G. Yarnall, City, \$2, vol. 50; from Rachel W. Griffith, City, \$2, vol. 50; from Mary D. Maris, Del., \$2, vol. 50; from John D. Smith, Pa., \$2, vol. 50; from J. Parker, \$2.10, vol. 50; from Samuel Morris, City, \$2.10, vol. 50, and for Jonathan Cox, N. J., \$2.10, vol. 50; from Samuel F. Balderson, City, \$2, vol. 50; from William J. Jeoks, City, \$2, vol. 50; from Moses Callender, Pa., \$2, vol. 50; from C. C. Balderson, Pa., \$2, vol. 50; from Jane Deane, Pa., \$2, vol. 50; from De-Cun, \$2.10, vol. 50; from Jordan Ballard, O., for Elijah Haworth and Seth Compton, \$2.10 each, vol. 50; from Daniel Nichols, N. Y., \$2, to No. 18, vol. 50; from Mary Ann Shale, Mass., per Isaac P. Wilbur, \$2, vol. 50; from John W. Warrington, Agent, Io., \$2.10, vol. 50, and for Jonathan Briggs, E. I., \$2.10, vol. 50; Homer Gibbons, Lemuel Brackin, John Ilge, and Edward Spencer, \$2.10 each, vol. 50, and for John Q. Spencer, \$2.10, to No. 17, vol. 51; from William C. Taber, Mass., \$2.10, vol. 50; from Eli Johnson and John H. Johnson, N. Y., \$2.10 each, vol. 50; from \$2.10 each, vol. 50; from John W. Foster, R. I., \$2.10, vol. 50; from Millin Cooper, Pa., \$2.10, vol. 50; from John Tyler, N. J., \$2.10, vol. 50; from Mark Billinger and Charles Ballinger, N. J., \$2.10 each, vol. 50; from Tracy R. Satterthwaite, Pa., \$2.10, vol. 50; from Thomas

Wilkins, N. J., \$2.10, vol. 50; from Sarah H. Ma, Pa., \$2.10, vol. 50; from Samuel Trimble, M. D., \$2.10, vol. 50; for Amelia Riley, O., \$2.10, vol. 50; from Nathaniel McDonald, Ill., \$2.10, vol. 50.

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

WESTWON BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westwton, will be held in Philadelphia, on Sixth-day, Ninth month 29th, P. M.

The Committees on Instruction and Admission meet at 10 A. M. of the same day.

The Visiting Committee, appointed to attend the meeting of the School, meet there on Second-evening, 9th mo. 25th.

For the accommodation of this committee, connections will be at the Street Rail Station on the 31st inst., to meet the trains that leave Philadelphia at 4 and 4 1/4 P. M.

SAMUEL MORRIS, *Clk.*

Philad., 9th mo. 19th, 1876.

WESTWON BOARDING SCHOOL.

THE WINTER SESSION of this Institution opens Second-day, 10th mo. 30th. Parents and others invited to send pupils will please make application to BENJAMIN W. PASSMORE, *Supt.* (Address Street E. P. O., Chester Co., Pa.), or to CHARLES J. ALL, *Treasurer*, No. 304 Arch St., Philadelphia.

THE CORPORATION OF HAVERFORD COLLEGE.

A Stated Annual Meeting of The Corporation Haverford College will be held at the Committee Room of Arch Street Meeting-house, Philadelphia, on Second-day, Tenth month 9th, 1876, at 3 o'clock P. M.

EDWARD BETTLE, Jr., *Secretary*.

FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Chester-ward Ward), Philadelphia.

Physician and Superintendent—JOSHUA H. WOODSTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 15th of Second month, 1876, at his residence, New Hope, Pa., OLIVER PASSON, in the 5th year of his age, an esteemed member of Bucking Monthly Meeting.

—, at the residence of his parents in the neighborhood of Springville, Linn county, Iowa, HARRY DA EMMONS, son of Micajah and D-elitha Emmons, in twenty-fifth year of his age, a member of Spring Monthly and Particular Meetings. He had sustained a good moral character amongst men; but when he was brought to a sick bed, and that Divine Word that sharper than any two edged sword appeared, with quickening, searching power, he found the moral righteousness in which he had rested was only a rag; and that every work must be brought to judgment with every secret thing. He then clearly saw that had too much overlooked his duty to his God, which when brought into deep exercise and conflict of spirit he said was enough to take any one to hell; verified the truth he had heard, that they who forget God, as well as the desperately wicked, shall be turned to hell." He said he felt as if his whole life had been spent in vain; just foolishly thrown away. To one who advised him to come to Christ, and to believe he was saved and saved now, and he would be happy, he replied: "I will not believe that way, but only in an overwhelming sorrow to seek repentance and reconciliation through Christ." which, after passing through deep baptism and conflict of spirit for many days, was favored to attain; and after imparting much satisfactory counsel to many who attended him, he peacefully departed the 21st of 7th mo. 1876.

—, on the 29th of 7th mo. last, near Lincoln New Jersey, CATHARINE M. AARONSON, a member Upper Springfield Monthly Meeting, in the fifty-sixth year of her age.

At the residence of her parents, in Willington Township, Chester Co., Pa., 8th mo. 14th, 1876, All daughter of Jacob and Phebe W. Roberts, a member Gosden Monthly Meeting, aged 32 years. We have known her from early life, believe the language to be applicable, "Blessed are the pure in heart; they shall see God."

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. L.

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

Quakers and Quakerism.

(Continued from page 42.)

The work of the Society of Friends in the melioration of our penal code and the improvement of the state of our prisons is well known in connection with the honored name of Elizabeth Fry and others. It is difficult to count for the disgraceful state of our prisons fifty years ago. The prevalence of skepticism and religious deadness, the engrossing interest of public events on the Continent, the heavy rain on national resources of the French wars, seem all inadequate to account for the credible abuses that prevailed. For centuries as well as boroughs, an old gate-house, an ancient feudal castle, with its dungeons, damp, narrow cells, and its windows overlooking the street, often formed the common prison of offenders of either sex, and of all grades of crime. The danger of escape was avoided against by heavy irons. Dirt and disease abounded; gambling, drinking, and wearing were habitual. The London prisoners were still worse. The state of Newgate on occasion of Elizabeth Fry's first visit is thus described: "At that time all the female prisoners in Newgate were confined in the part now known as the nether side." The wards and two cells of which the women's division consisted, comprised about one hundred and ninety square yards, into which nearly three hundred women with their numerous children were crowded, tried and untried, misdemeanants and felons without classification, without employment, and with no other superintendence than that given by a man and his son, who had charge of them day and night. Destitute of sufficient clothing, for which there was no provision, in rags and dirt, without bedding, they slept on the floor, the boards of which were partly raised to supply a sort of pillow. In the same room they lived, and cooked, and washed.

With the proceeds of their clamorous begging when any stranger appeared amongst them, the prisoners purchased liquor from a regular tap in the prison. Spirits were openly drunk, and the ear was assailed by the most terrible language; military sentinels were posted on the leads, but such was the lawlessness prevailing, that even the governor entered this part of the prison with reluctance. Into "this hell above ground," Elizabeth Fry and her small band of devoted fellow-

workers entered, the love of Christ constraining them. On her second visit, at her own request, she was shut up alone with these outcasts from God and man, beginning her work among them by reading the parable of the laborers in the vineyard, and holding up before them the divine, pitiful Saviour of the lost—

"Christ, the brother of rejected persons, brother of slaves, Felons, idiots, and of insane and diseased persons."

She then appealed to the mother in them, pointed out the grievous consequence to their children of living in such a scene of depravity, and proposed to establish a school for them, to which they acceded with tears of joy. But one of the great secrets of her power is seen at once; true to her Quaker belief in a "divinity in man," a "light that lighteth every man," however degraded, she treated them at once as fellow-beings, and fellow-workers, and not as the wild beasts they seemed, desired them to consider the plan, as without their hearty co-operation she would not undertake it, leaving it to them to select a governess from their own number. This they did, choosing a young woman named Mary Connor, who proved admirably qualified for her work. An unoccupied cell was appropriated for a school-room by the permission of the prison authorities, who, however, looked upon it as a hopeless experiment; and Elizabeth Fry, accompanied by her friend Mary Sanderson, and the prisoner Mary Connor, formally opened the school. Mary Sanderson thus describes the scene, writing to Sir Fowell Buxton: "The railing was crowded with half-naked women struggling together for the first places with the most boisterous violence, and begging with the utmost vociferation. I felt as if I were going into a den of wild beasts, and well recollect the shuddering when the door closed upon me, and I was locked up with such a herd of novel and desperate companions."

At first the children were chiefly thought of, the idea of the reformation of adult women so sunk in degradation being abandoned as hopeless. But soon Elizabeth Fry and her heroic little band of Quaker workers became convinced that much might be done to introduce habits of industry and order among them, the poor women themselves being most earnest in requesting that the experiment might be tried.

Her first step was to procure remunerative employment, for it need scarcely be said that Elizabeth Fry was not one to begin her work of reformation by deliberately stubbing up the very principle of industry, on the development of which she knew all reformation must depend, through the adoption of that "unproductive labor" which is surely one of the cruelest violations of the God-given instincts of human nature invented by man. Looking upon all punishment as corrective and not penal only, one of her fundamental principles was that the convict should enjoy a portion of the fruits of her labor in order to cultivate

in her a sense of the advantages of industry, knowing that one good habit formed is a greater deterrent from evil than ten thousand fears of possible future punishment. She accordingly sought out the manufacturers who supplied Botany Bay with clothing, laid her views before them, and they at once engaged to provide work. A room in Newgate was granted her by the sheriff for her desperate experiment, as it was considered, a committee of twelve ladies was formed, and all the tried prisoners assembled. Elizabeth Fry again explained to them that the ladies did not come with any absolute authoritative pretensions; that it was not intended that they should command and the prisoners obey; but it was to be understood that all should act in concert, that not a rule should be made or a monitor appointed without their full and unanimous concurrence, and that for this purpose, each of the rules should be read and put to the vote. This was then done, the rules were passed enthusiastically, the women divided into classes, each class with its own monitor, and a matron appointed over the whole. A portion of Scripture was then read, and the classes withdrew in the greatest order to their respective wards.

The experiment exceeded the most sanguine expectations. The courtyard, instead of being peopled with being scarcely human, blaspheming, fighting, tearing each other's hair, or gazing with a filthy pack of cards for the very clothes they wore, which after all did not suffice for decency, presented a fortnight after a scene where stillness and propriety reigned, while the countenances of the women wore an air of gravity and self-respect as they sat busily working and listening to one of the ladies reading out. Though a refractory ward was placed at Elizabeth Fry's disposal, she never had occasion to use it.

This, then, was the beginning of that remarkable work which Elizabeth Fry afterwards extended to all the prisons of the United Kingdom, and to many on the Continent. It proved what might be done by Christianity and wise Christian methods with even the most abandoned, and formed the foundation of that continuous reformation which has resulted both in an amelioration of our criminal code, and in a steady improvement of our prison systems. But it is to our shame that the Friends have hitherto protested in vain against the incredible folly of unproductive labor, thousands of our criminals still "grinding the wind" by treadmill or crank, still lifting heavy weights to one side of a courtyard, to lift them back to the other, and presenting the nearest earthly embodiment of one of the circles of Dante's *Inferno*, "the fruitless toil that never overtakes its end!"—

Behold the human squirrels, round and round
Tramping the never-ending cylinder,
The incorrigible rogues? that wise men send
To houses of correction, there to learn
That honest labor is indeed a curse.
"Well, I always did think working for

one's living was by no means pleasant," exclaimed a criminal on leaving prison, "and after the dose I have just had of it, blessed if I ain't convinced of it."

But even the services the Friends performed in prison discipline, and in protesting against the abuses of capital punishment, pale before that great service England owes them for having been the first to introduce the mild treatment of the insane, a few months prior to Pinel's great movement in France. We must apologize to our readers for entering into some painful details, since unless we realize what was the recognized treatment of the insane up to the period when Pinel flourished in France, and William Tuke in England, it is impossible to form any adequate idea of what we owe the Quakers in this respect alone.

"The mere enumeration," says Dr. Hack Tuke, "of the means employed to tame the fury of the maniac, whether on the Continent or in England, would subject the historian to the charge of gross exaggeration from a stranger to the actual history of insanity up to about fifty years ago. The practice of flogging was in some establishments, at least, resorted to, about a dozen lashes being daily administered to the unfortunate patient. The maniac was almost always chained, and frequently was in a state of entire nudity; he was consequently filthy in the extreme. Often placed in a cage of iron, each revolving gear still found him crouching like a wild beast immured within his iron-bound cell, the dim-eyed tenant of the dungeon gloom," his limbs moulded in one position, and whatever of mind or feeling remained, crushed to the lowest pitch by changeless monotony, or maddened by intolerable despair." But whips and fetters were not inhumanly cruel enough. Chairs were so constructed that all movement of the limbs was prevented; and others were devised to whirl the patient round at a furious speed in order to produce extreme vertigo and sickness. German writers proposed dragging the patient up to a tower, and then suddenly letting him plunge down, thus giving him the impression of entering a cavern; naively adding, "that if the patient could be made to alight among snakes and serpents, it would be better stilling." The bath of surprise was another very favorite remedy: the loose boards covering a cistern being so arranged as to give way, the unfortunate patient finding himself suddenly submerged and in danger of being drowned." The wonder is that any human being survived this system of accumulated torture acting on the already diseased and irritable brain. Yet Elizabeth Fry, who interested herself in the cause of the lunatic as well as of the prisoner, on visiting a public building at Amsterdam, noticed among many other miserable objects, one unhappy woman, heavily ironed, perfectly naked, and groveling in straw. Whether the look of compassion on the beautiful face, or the voice that had caught the echoes of heaven from constantly comforting the wretched, attracted her, we know not; but she dragged herself to the length of her chain and endeavored to reach her visitor: the hand she desired to touch was yielded to her, and she covered it with her kisses, bursting into an agony of tears. Surely the darkest chapter in the history of man is his treatment for so many ages of those afflicted ones, "smitten of God and afflicted" with a mysterious malady which

most depends on kindness and wise sympathy for its cure, and love.

"That tender thought clothes like a dove,

With the wings of care."
(To be concluded.)

Selected.

The "True Story" of "Mary's Little Lamb."

There are floating about in the great ocean of literature, stray chips of song or story, which from their wit or wisdom, or from some unaccountable reason, become popularized and cherished more carefully than whole navies of world-renowned authors. Their parentage unknown, they come as literary foundlings to our doors, and, once admitted, command their own place in our affections. Among such is the poem "Mary had a little lamb." There is hardly a child in the land who has not become familiar with the verses. It is, perhaps, in the truth of the story that the popularity lies. For it is the true account of an incident that happened sixty-one years ago, not fifty miles from the Cradle of Liberty. And "Mary," a delightful old lady of threescore and ten, still lives and cherishes the memory of the event. The writer, on a recent visit, craved from her own lips the true story of the affair, and will reproduce it as nearly as possible.

"It was when I was nine years old," she said, "and we lived on the farm. I used to go out to the barn every morning with father to see the cows and sheep. One cold day we found that during the night two lambs had been born. You know that sheep will often disown one of twins, and this morning one poor little lamb was pushed out of the pen into the yard. It was almost starved, and almost frozen, and father told me I might have it if I could make it live. So I took it into the house, wrapped it in a blanket, and fed it on peppermint and milk all day. When night came I could not bear to leave it for fear it would die, so mother made me up a little bed on the settle, and I nursed the poor little thing all night, feeding it with a spoon, and by morning it could stand. After this we brought it up by hand until it grew to love me very much and would stay with me wherever I went unless it was tied. I used before going to school in the morning to see that the lamb was all right, and securely fastened for the day.

"Well, one morning, when my brother Nat and I were all ready, the lamb could not be found, and supposing that it had gone out to pasture with the cows, we started on. I used to be a great singer, and the lamb would follow the sound of my voice. This morning, after we had gone some distance, I began to sing, and the lamb hearing me, followed on and overtook us before we got to the school house. As it happened, we were early, so I went in very quietly, took the lamb into my seat, where it went to sleep, and I covered it up with my shawl. When the teacher came and the rest of the scholars, they did not notice anything amiss, and all was quiet until my spelling class was called. I had hardly taken my place when the patting of little feet was heard coming down the aisle, and the lamb stood beside me ready for its word. Of course the children all laughed and the teacher laughed too, and the poor creature had to be turned out of doors. But it kept coming back, and at last had to be tied in the wood shed till night. Now, that day, there was a young man in school, John Roulston by name, who

was on a visit to one of the boys, and came as a spectator. He was a Boston boy a son of the riding-school master, and was waiting for Harvard College. He was very much pleased over what he saw in our school, and a few days after gave us the first three verses of the song. How or when it got into print I don't know."

Thus she ran on, telling of the care she bestowed upon her pet until it grew to be sheep, and she would curl its long wool over a stick; and it bore lambs until there was flock of five, all her own; and finally how was killed by an angry cow. Then she brought out a pair of her little girl's stockings, knit of yarn spun from the lamb's wool, the heel of which had been raveled out and given away piecemeal as mementoes. No one can doubt that she, whose youth was rendered famous by love for an unfortunate animal, had lived a life of beneficence and charity. With a heart overflowing with love toward all God's creatures, she has indeed lived to care for the needy and destitute, and be a mother to the motherless. And now, in a green old age, she is surrounded by those whom her warm heart long since taught to cling to her and follow as the lamb in her youth. John Roulston died before entering college.—*Springfield Republican*.

Selected.

What a change has come over Sweden! When the project of a Swedish-American colony was first broached to her famous king Gustavus Adolphus—and for a hundred year after that—Sweden, with a million and a half of inhabitants, was one of the foremost military powers of Europe, and, to a large extent, dominated the northern part of that continent. In her later history, with a population of from two and a half to four and a half millions, she has had no war for more than sixty years. She does not trouble herself about the "Turkish question" or the "balance of power," but attends to her own internal affairs, promoting her own industries, and fostering morality, sobriety and education among her people. They are experiencing the difference between the "military glory" of their past history and their long reign of prosperous peace. It used to be said that no patriotic Swede could pronounce the name and recall the memory of Charles XII without tears in his eyes. But what Swede would wish to exchange the Sweden of Oscar II for that of Charles XII bright as those days were with conquest and military renown? Sweden, with her prosperous agriculture, with her skilful artisans with her developing mines, with her fifteen hundred miles of railway, with her unsurpassed products of iron and steel, with her churches and her schoolhouses, with her contented and industrious people—among whom there is scarcely an adult, man or woman who cannot read—where education and intelligence are universal—such a Sweden is a much grander subject of contemplation than that of the most famous of her great military monarchs.—*Ledger*.

The way to heaven is narrow and difficult. Sin is to be forsaken, the world overcome, Satan resisted, self denied, duties diligently performed. Few go in this way. But the way to hell is open, broad, and thronged. To walk in it is easy; but the end is death. The narrow way demands effort, but it leads to life everlasting.

Selected for "The Friend."

The Golden Cord of Love.

This commandment have we from Him, that he who loveth God love his brother also."—1 John iv. 21. The great commands of our holy lawgiver, Christ Jesus, "Judge not, that ye be not judged," and "First cast out the beam out of thine eye," are of binding obligation upon those who are waiting for the coming of his kingdom, and very needful to be practised by all who are making profession of his mild and merciful religion.

Consider, every one has his constitutional firmity; and it is of that description that he sees it least in himself, because it is the secret of the enemy has in corrupt nature. This weight and sin which most easily besets him, and that in which the god of this world chiefly blinds him. Here, then, charity must all times make the greatest allowance.

Think not of ever conquering the wrathful, the earthly and selfish spirit, in its own way and principle, by opposing wrath to wrath, and self to self; but get out of their dominions, and stand in the principle of love.

In the greatest exigences, and under the greatest pressures, resign, stand still, and you shall see the salvation of God.

Judgment, opposition, and contention begin at the lower end; let the inferior part love; bear, forbear, suffer under and through the weakness of thy brother, and reach and begin with him at the other end, or the good art in him; and so uniting with him with that there is of God and Christ, you may one down towards the inferior part, and more easily conquer and supplant the evil or aim against. One word in the love, will do more than a thousand censures and reproofs out of it.

Take heed of anger, resentment, and indiscreet zeal; for these prey most ravenously upon the life of the Lamb in us.

How many difficulties are to be passed; how many things to be suffered! How many battles to be fought! How many labors and hard travails to be undergone, before the conquest and the crown can be obtained! Yet, courage! they will more than abundantly compensate. Oh! let not the fellow-sufferers and fellow-travellers fall out by the way; but in love, wait and labor, and bear together their cross, as they are invited and consigned to sit down in the throne of love together. If thy brother or sister in Christ fall under the violence of the enemy, pity them; where he has pierced them deeply already, do not wound them deeper; but here, especially, act the part of the true Samaritan, take the care of them upon thee, when no one else will; cement and heal as much as possible, and pour oil and wine into the wounds; and value not what expense of spiritual life and strength it may cost thee; it shall all be answered, yea, abundantly rewarded, in the multiplied blessings from the everlasting fund and treasury of grace.

Can we take an affront, and presently turn off our thought and mind from it, without resentment? Can we receive a wound from a friend without returning another? Can we be despised or injured, and spoken evil against falsely, without ruffle and disturbance of mind, and put it presently on the account of Christ, accepting it for his sake, and return nothing but pity, prayer, and blessing, even for cursing; and stand nevertheless, ready to do our enemy all the good that lies in our way? By

examining ourselves on these points, we may take the altitude of our advance towards perfection.

Those who pretend to Christianity must especially take heed not to be found defective in morality; and those that make the highest profession of love must take heed, above all others, that they be not found defective in the rules of common courtesy and civility; for these are all good and necessary in their proper places and order; and a due and exact regard to these lower steps may sometimes save the Christian many a trip and even foul stumble, and prevent many an offence, both to his own friends, and also to others without. This is good for experienced Christians to have regard to, who having shot up high, as towards the top of the ladder, have too often left through haste, some rounds deficient in the lower parts, while bending their strength and aim chiefly at the cultivation of the better and superior part.

No victory like that of overcoming our own passions, and becoming masters of ourselves. "Greater is he," says the wise man, "that restraineth his anger, than he that taketh a city." (Prov. xvi. 32.) He that can rule and govern his little world, so as to keep it in peace, order, and harmony, is a greater king than if he were monarch of the whole globe.

How great an enemy and opposer of the true love, both of God and the brethren, is the spirit of self in man, self-will, self-act, self-end. God is one, and thy end and happiness is to be one with him, and in him with thy brethren; but as far as thou art found in this spirit, and standing on thy own bottom, God and thou art two, and thou and thy neighbor are two, and have two contrary interests; and thus far thou defraudest God and thy brother of the right they have in thee. This self-love is a flat contradiction to Christian love. The one is poor, narrow, and particular; the other noble, generous, and universal; self-love breaks and divides the world into as many parts and interests as there are individuals; but Christian love unites all mankind, all hearts, and all interests into one. If, then, thou wouldst learn to love God and thy brother, pray and labor, and believe in God constantly and earnestly for the rooting out of this enemy; for it is the anti-Christian part, yea, the *Anti-christ* within thee: "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and put ye on the new man, which after God is created in righteousness and true holiness."

The apostle exhorts to "speak the truth in love." There are enough reprovers in strict severity, with a mixture of their own resentment and passion, which often defeats the true end of reproof; but here is shown the great strength of the children of love, as speaking the truth, expostulating, arguing, touching the defective part in a brother, out of a principle of tenderness and love for his instruction and direction, without giving offence or exasperation; and that because it is done without moving the natural man in themselves, without contempt, or taunt, or reflection, without an angry sting in their words, and without a blow or stroke intended and given in spirit, which always kindles a like passion, and engages a return in kind. He that would bring forth truth unto victory, for conquest of his opponent, must first con-

quer within himself, by the curb of his own passion and resentment, and by the prudence and moderation of his zeal. This is not weakness, or tameness, as some may think, but is truly the wisdom, strength, and conquering power of love; which though it carries the lamb outwardly, has also the lion within, which it can rouse on occasion; yet so as to act in conjunction and harmony with the Lamb. Thus we see Jesus, the Lamb of God, is also the Lion of the tribe of Judah, and is made Lord and Ruler in the power of the Divine justice and judgment; to a concurrence in which, by this conquest in themselves, and command of the fiery properties in their own souls, the children of love are to be advanced.

Christian! thou hast pointed out to thee thy way to conquest, thy way to perfection, and to the crown of thy high calling of God in Christ Jesus.

If thou hope for the great reward, which is the fruition of God, and thy part in the consummate union of the Lamb and Bride, or the state of *love triumphant*, thou must be found faithful in the state of *suffering love*, and hold it fast through all the various probations of it; and this, through the power of Christ in thee, carrying thee victorious through his whole process.

The greatest demonstration of thy love to Christ, and the greatest trials of it, prove to be, in the performance of this his peculiar command of love to his members; and this can only be done by the strength of his love in thee: hold thou fast to this point of faith; let the great love of God to mankind, the love of Christ the Bridegroom to his spouse, the Church, be both the pattern and the spring of thy love to thy brethren also. So, go on, and prosper, with Christ thy King; holding fast what thou hast received, until thou become "more than conqueror through Him who hath loved thee."

Selected.

The Bobolink's Song.—I have noticed that the bobolink does not sing the same in different localities. In New Jersey it has one song; on the Hudson a slight variation of the same, and on the high grass lands of the interior of this State, quite a different strain,—clearer, more distinctly articulated, and running off with more sparkle and liltiness. It reminds one of the clearer mountain air and the translucent spring water of those localities. I never could make out what the bobolink says in New Jersey, but in certain districts in this State his enunciation is quite distinct. Sometimes he begins with the word *gogoo*, *gogoo*. Then again, more fully, *Be true to me, Clarsy*. *Be true to me, Clarsy, Clarsy*, thence full tilt into his inimitable song, interspersed in which the words "kick your slipper, kick your slipper," and "temperance, temperance," (the last with a peculiar nasal resonance,) are plainly heard. At its best, it is a remarkable performance, a unique performance, as it contains not the slightest hint or suggestion, either in tone, or manner, or effect, of any other bird-song to be heard. The bobolink has no mate in any part of the world. He stands alone. There is no closely allied species. He is not a lark, nor a finch, nor a warbler, nor a thrush, nor a starling. He is an exception to many well-known rules. He is the only ground-bird known to me of marked and conspicuous plumage. He is the only black and white bird we have, and what is still more odd, he is black

beneath and white above—the reverse of the fact in all other cases. Pre-eminently a bird of the meadow during the breeding season, and associated with clover and daisies, and buttercups, as no other bird is, he yet has the look of an interloper, or a new-comer, and not of one to the manor born.

The bobolink has an unusually full throat, which may help to account for his great power of song. No bird has yet been found that could imitate him or even repeat or suggest a single note, as if his song were the product of a new set of organs. There is a vibration about it and a rapid running over the keys that is the despair of other songsters. It is said that the mocking-bird is dumb in the presence of the bobolink. My neighbor has an English sky-lark that was hatched and reared in captivity. The bird is a most persistent and vociferous songster, and fully as successful a mimic as the mocking-bird. It pours out a strain that is a regular mosaic of nearly all the bird notes to be heard, its own proper lark song forming a kind of bordering for the whole. The notes of the phoebe-bird, the purple finch, the swallow, the yellow-bird, the king-bird, the robin and others, are rendered with perfect distinctness and accuracy, but not a word of the bobolink's, though the lark must have heard its song every day for four successive summers. It was the one conspicuous note in the fields around that the lark made no attempt to plagiarize. He could not steal the bobolink's thunder.—*Scribner's Magazine.*

For "The Friend,"

"War from the point of view of Christianity and good sense. Translated from the English of Jonathan Dymond, with a Preface by Rousseau St. Hilaire. Paris, 1876."

We have been interested in seeing a pamphlet of nearly 100 pages under the above title, written in French, compiled from the "Inquiry into the Accordancy of War with the Principles of Christianity," by Jonathan Dymond. It has been translated from the English by a young man in profession with Friends, residing in the south of France.

The editor, who, we are informed, is a learned and serious man, and a member of the French Institute, has added some narratives, showing the results of obedience to the pacific precepts of the gospel in the midst of war and bloodshed, taken from Thomas Hancock's account of the preservation of Friends through extraordinary dangers at the time of the Rebellion in Ireland, in 1798; and also some painfully interesting incidents in the experience of two young men, one of them from North Carolina, who remained faithful to their principles, as Friends, during the late civil war in this country.

In the preface, the editor alludes with grateful feelings to the generous contributions of Friends in England, to the sufferers by the late war in France; and the desire, expressed by a member of the "Society of the Friends of Peace," that Dymond's Essay should be circulated in that country: to facilitate which, he has condensed its contents, and put them into a somewhat different form; and adds:—"This work addresses itself to Christians of all denominations, Catholics as well as Protestants, for it is the spirit of Christianity, and not that of a sect, which has produced it. But this does not imply, that men of the world, unbelievers, and the indifferent, may

not read it with profit, for war touches all of us, in our affections or in our interests. It has knocked at all our doors; it has caused all our hearts to bleed. To turn it aside; to oppose it, now as well as in the future, to seek in the Gospel the precepts which condemn it, and to seek to destroy from the bottom of our hearts those evil inclinations which produce it, is the duty imposed upon all—the holy crusade, in which all ought to engage without distinction of sect, nationality, or party."

Let us say boldly, in the name of Christianity and good sense, *It is necessary to abolish war.* It is necessary to end once for all those bloody massacres which dishonor our era of progress. The modern world aspires not only to liberty, it aspires to order, that is to peace. Already in those rare intervals in which war has ceased to exist, the most agreeable and pleasant relations have been established between even the most distant peoples. * * In the face of all this progress of the reign of peace, which is being accomplished without noise, but without cessation over all the face of the earth, which is on its way to abolish slavery among barbarians, as it has done among civilized people; can war still exist? We appeal to the good sense, the conscience, the heart of every man, whether he is a Christian or whether he is not. Europe in its ineffectual efforts to substitute arbitration for war, and thus to realize the noble dream of Sully, the *Christian Republic*, has shown the goal, but it has not yet found the way. It is indeed for Christianity to realize this dream, which so many sages have proclaimed a chimera. It, only, can satisfy that long groan of humanity, which for so many ages, asks of God that peace which kings cannot give. War to war; peaceful but ceaseless war to this bloody and detested legacy which the old world has transmitted to the new; and which causes an unanimous cry to arise from all the ends of the earth, from the bottom of all hearts—a cry which Christians had the honor of first uttering,—"It is necessary to abolish war."

The accounts which the editor has appended derived from this country, are as follows:—"During the long and terrible war called the *Secession*, which set the South against the North, in the United States, and the advocates of slavery against those of abolition, the faith of the American Quakers and their fidelity to their principles, were yet more rudely tried; we will cite some examples.

In North Carolina, a young Quaker enrolled by force in 1861, having refused to take a gun, was exposed for two hours to the brutal punishment, known in the army under the name of *backing*. The sufferer is condemned to keep himself bent, his head almost touching the ground, his hands bound and fastened to his knees, and a stake passed between his arms and elbows. * * During the night, he was kept chained, and the following morning he was suspended for two hours by his hands tightly bound together. We abridge the repulsive account of all these tortures, inflicted by skillful hands, accustomed to martyrize the blacks; tortures which lasted many weeks. Foiled by the invariable sweetness which the victim showed towards his tormentors, the officer who presided over this slow punishment, finished by leaving the place, saying to his men, "See if you can force him to fight, for my part, I give it up." Then the

soldiers came to offer him a gun, telling him it was necessary he should decide to carry or die. "To-day is the day of the sabbath he answered, with serene air, "It is the day which I should choose to render up my soul to God." Finally, not knowing what more to do with him, after new tortures, always supported with the same constancy, he was brought to the Colonel, who, through pity sent him to prison, where, by the interposition of Friends, he was liberated and restored to his family. It is thus to be seen that Christian courage belongs to all time and to all countries, and that America, if it has had its cruel persecutors, has also its martyrs.

Another Friend, arrived at camp, refuse also to bear arms. His first punishment was to be deprived of sleep for two nights. The having for a week endured every day the punishment of bucking, he was suspended by his thumbs for an hour and a half. Continuing firm in his refusal, he was brought before a court martial, and condemned to be shot. The soldiers were in line to execute the sentence, when he was heard to pray aloud a our Saviour, "Father, forgive them, for they know not what they do." In hearing these words, and seeing so much resignation, the soldiers were moved, the guns were lowered and he was remanded to prison. But though his spirit was strong, his body was not sufficiently so to withstand these cruel trials. Taken to the hospital, he languished there some time, and his hour of deliverance finally came. Observe what the officer who had charge of the hospital wrote:—"W. L. died at Richmond, the 6th of December, 1864. He died as he had lived, a true, humble and devout Christian, faithful to his convictions. We have pitied him, we have sympathized with him; but he has now received his reward, and he rests in the bosom of his Father."

Sub. ed.

Use this world as not abusing it—I Cor. vii. 31. Do I bear in mind that if I fail to use the world, as God commands, to his honor and glory, then I abuse it; and for this he will soon call me into judgment? Is it not abusing the world, making a wrong use of it, if I allow it to be the master instead of the servant—if I give it the place in my heart that should be kept sacred for God alone? Do I not abuse the world, if I fix my affections on it, or if I live in it as if there were no world beyond?

The world is good in its place. If kept without the heart, like the water outside of the ship, it may aid to bear us on to the haven of eternal rest. But as the water, if allowed to come within the ship, soon fills and sinks it; so the world, if it gets into the heart, will be its ruin. To possess the world, may not be injurious—to be possessed by it, is destructive alike to character, to happiness, and to the soul.

Rich Without Money.—Many a man is rich without money. Thousands of men with nothing in their pockets are rich. A man born with a good sound constitution, a good stomach, a good heart, good limbs, and a pretty good head-piece is rich. Good bones are better than gold; tough muscles better than silver; and the nerves that flash fire and carry energy to every function, are better than houses or land.

At the request of a Friend in Ohio, we re-
peat the following, which appeared in our
columns in the 4th month, 1859.]

From "The British Friend."

FRIENDS' MEETING IN THE COUNTRY.

A simple porch—an ancient pile,
Of no especial mark or style—
Green graves, and slumbering trees without—
Bare walls within, and timbers stout—
Here, at this evening hour, a band
Of silent worshippers have met;
Female and male on either hand;
A narrow aisle between them set,
As though 'twere danger or disgrace
To mingle in this sacred place.
It is, indeed, a little band—
Long forms around a tenant stand,
And seats that ancient valiants bore—
Departed—know them now no more!
Yet over all a stillness dwells
Than empty silence far more deep;
In which the heart with fervor swells,
And love and joy together creep.
But all are not alike engaged:
To bow their souls in praise or prayer
The thoughts of some, like birds uncaged,
Are wandering here or wandering there,
Unmindful of life's narrow way,
Unconscious of the debt they owe
For every breath since life began,
And every good joy'd below!

What contrasts, both of mind and face,
Of youth and age are in this place!
What different thoughts and feelings stir,
The brain of him—the heart of her!
That tender mother's fervent look
Is winning as an open book;
Her features are of Roman form,
Unmould'd by any sun so warm;
Her face, indeed, is saintly fair—
Dark are her eyes; her silvery hair
Worn short beneath her muslin cap
Peeps forth in little natural waves;
Her hands are folded in her lap,
She is not one of Fashion's slaves;
Alike her countenance and dress
Her loyalty to Heaven express.

This upright man of sanguine hue,
And stern, yet sorrow-stricken face,
Appears like one still struggling through
The briars and thorns that mar life's race.
But though his head is crisped with gray,
And though his brow is wrung with care,
Hope lights his features with her ray,
And faith defends him from despair.
Fighting in faith the fight of life,
Through grace he triumphs in the strife.

A girl is sitting by the wall
Still young, but as a woman tall;
With face as dark, if not so sad,
As, haply, Jephthah's daughter had.
How still she sits, in soul retired,
With peaceful thoughts of Heaven inspired!
Her eyes are wedded to the ground,
Moreless to either sight or sound.
Beside her sits a tinner girl,
Complexioned like the ocean pearl;
The same in tippet and in frock—
In mind how different seems the stock!
The ardent face, the bright start
Reveal the young enthusiast's heart.

This stripling here with forehead high,
With pallid cheek and serious eye—
So fair a man gives promise soon
To usher in a glorious noon,
Next him there sits a pretty boy,
Perhaps of ten years old or less;
To gaze upon him is a joy,
Though young and homely is his dress.
The rose's blush is on his cheek,
The diamond's light is in his eye,
His lips though silent seem to speak,
His curly locks around him fly,
To sit with stillness is, to him,
An irksome task to every limb.
And so, the moments to beguile
He calls his fancy to his aid;
With Xory sails full many a mile—
With Crusoe wanders, half afraid;

See in the waincoat's knotted boards
Exploding ships and flaming swords;
The Slough that Christian struggled thro'—
The Lions crouching in their lair—
Apollyon, terrible to view;
The Doubting Castle of Despair!

Here sits a man, whose heavy face
Of thought or feeling shows no trace;
A man of long-descended wealth,
And richer still in changeless health;
And richer still in changeless health;
Respected in his daily walk,
But fitted for no higher talk
Than that of bullocks—or of crops—
Or how the grass creeps up—or drops;
Contented in his rural sphere;
To one indulgent bosom dear.

Yon row of maidens young and fair
Have surely known no mother's care;
In various colors sprucely dight,
With bonnets gay, and tresses curled,
They seem just felled to take their flight
Into the giddy outside world.

Here sits a young and lumpy man
Asleep—disguise it if he can,
How ill appears, in such a place,
The drowsy, idiotic face!

Yon female friend, in middle life,
Though handsome, is not yet a wife;
Though love in her benignant eyes
In gushing fountains seems to rise,
Unsolled as the silk she wears
Her soul a sacred impress bears.
She never loved—but because unsought!
Or love too rashly set at naught;
Or if she lov'd, 'twas unrecal'd,
And thrown away because concealed!
And so her warm affections find
Solace in helping all mankind—
The poor at home—the slave abroad—
All who can yield her no reward!

On the raised benches at the end,
Facing the meeting, sits a Friend
Of reverend age. His visage meek
Seems a glad spirit to bespeak.
Goodness, untinged by worldly guile,
Has framed his features to a smile.

A female preacher by his side
Sedately sits. Her forehead wide,
And short round features, full of lines,
Show by indubitable signs,
Her mental energy and power;
Fitted for any place or hour.
She rises, in her form and mien
A natural dignity is seen.
Her simple bonnet, backward thrust,
Reveals her massive face; her bust
Swells with her mission; slow she speaks;
Her lifted hand due audience seeks;

"When Christ—on earth—in person came,
He promised that where two, or three,
Were met together in his name—
Which is his power—there He will be!
This day this promise we behold
Fulfilled amongst us. O'er Christ's fold
The hovering wing, it may be said,
Of ancient goodness still is spread!
God is a Spirit!—Boundless space
Is His eternal dwelling-place!
The earth is with His presence filled!

Yet such is His mysterious plan,
His sacred pleasure is to build
His temple in the heart of man!
And in spirit to be sought—
In earth worshipp'd and obeyed—
Until salvation shall be wrought;
And man is in his image made!
Nor is it strange that He who woeled
These worlds into the empty sky;
Yet paints the lilies of the field,
And feeds the ravens when they cry,
Should condescend his works to own;
And thus the chiefest of the whole;
And cause His presence to be known
In man's immortal quicken'd soul!

"This revelation from above,
Within us, shows the Father's love
To fallen man. It is a lamp
To every soldier in his camp;

It is the hidden manna, given,
From day to day, direct from Heaven;
Yet daily to be sought—a brook,
As by the way—a shepherd's crook,
To draw us to himself—a well,
Pure, sweet, and inexhaustible,
Of living waters. O, how great

The privilege! How good the gift!
How excellent the Giver! Wait
In faith before Him. He will lift
Our hearts in hope. We shall rejoice
As in His presence, with His joy;
Shall listen to His gracious voice,
And feel in truth that God is near.
In this communion we shall know
No need of outward form or sign,
Or ceremonial, pomp, or show,
Or sacraments bread and wine.
The blessed substance being ours,
These empty forms are worthless dross;
They yield to Christ's superior powers,
Who, dying, nailed them to His cross!

"What is true worship? Let each one
Ask his own heart. Is it to run,
With eager crowds, on worlds to feed?
Is it to hear a parson read?
Is it dependence on a priest?
Is it to bow towards the east?
Is it to listen to the sound
Of artificial music swelling round?
True worship is an inward, pure,
And reverent exercise of mind
Before the Lord! Who doth adore
The waiting suppliant; who will find
That God is gracious to the meek,
And unto him who own his way,
And unto Him in spirit seek.

Through Jesus Christ, the living way,
This worship was our ancient right,
Each in our own peculiar sphere;
Amidst the raging of the storm,
When evil men are struck with fear;
Or in the calm of daily life,
Whatever cares engage our hands—
Amidst the tower's commercial strife,
Or by the ocean's changing sands—
Though o'er 'er the sea we steer our course,
Or toil within the dangerous mine,
The soul may gather to the Source
Of love, and light, and life divine.

"Jesus is our High Priest. His word
Within the waiting soul is heard,
Teaching as no man ever taught.
The power to such cannot be bought;
It is the gift of God. In vain
Men seek by study to attain
To heavenly knowledge. Learning fails
To pluck from human eyes the scales
That blind men to the truth. No doubt
This people were raised up of old
To make resistance, meek yet stout,
To tyrant priestcraft, and uphold
A purer standard to mankind,
Of life and doctrine, and God's free grace,
And man's free will. But they were blind,
And mocked, and scourged from place to place;
Robbed by informers, rudely thrown
Into foul dungeons, suffering through
Long months and years; not men alone,
But likewise tender women too,
Yet could they glory in their wrongs,
Nor hope, nor confidence would yield,
But raised to Heaven triumphant songs,
And with their lives their witness sealed.
Oh, that in this more peaceful day,
Those times by none may be forgot;
Why should we wait our old ennobled way,
As though with oil anointed ear?
May neither pride nor sloth deter
The heavenward progress of your youth.
Sell not your birthright! nor prefer
A mess of pottage to the truth!"

"Thanks be to God! who would that all
Should turn to Him and live. The call
Is universal. He had chosen you,
His part, in that He gave his Son
To die for sinners, and hath placed
His Spirit in our hearts. Then haste
To seek this inward light. Obey
Its guidance in the heavenly way.
It leads into the truth. It shows
The vanity of earthly things;

Reveals to man his inward foes,
Perhaps unknown before; and brings
His soul from bondage. It destroys
All false deceitful colors; rends
The specious veil from worldly joys,
And shows in what man's glory ends!
That blessed light of truth discloses
All fraud—all violence—all wars—
All tyrannies of states and thrones—
All harsh, unjust, oppressive laws!
It yields alone true peace of mind—
It governs every wish and desire—
Leads to truth-speaking with mankind—
Plainness of language and attire—
Brings into unity and love,
That bond of love which naught can break—
Binds us at once to Christ to love,
And to each other for His sake!
It is the diadem and crown
Of our assemblies, when we meet,
When all within us is laid down
In nothingness at Jesus' feet!
It is the union from on high!
The true Anchor, on which alone
Can rightly fit and qualify
To make the glorious gospel known!
To this, dear Friends, in love unfeigned,
I now commend you, one and all,
With mine own soul! I feel constrained
Thus to invite you. Heed the call!"

She ceases. She resumes her seat;
Yet still would seem the cadence sweet
To melt upon the ear. Around
A silence settles—calm—profound.
A glow of heavenly love arrays
Her face;—but soon she kneels—she prays.

"O Thou! whose dwelling is on high,
Look down upon us with an eye,
Of love and mercy; and preserve
A remnant who shall never swerve
From thy true service; but uphold!
Thy standard in the earth, with bold
And faithful hearts; shed forth thy light,
And vindicate in all men's sight
Thy blessed truth. And, for the sake
Of Christ our risen Lord, O take
Upon thyself thy mighty power!
Let not the barbarous sword devour
Forever; but be plenteous rain
The hearts of men away from war,
To worship Thee!—O God! subdue
Our stubborn wills! Do thou renew
Our spiritual strength. Forgive
Our erring hearts, and bid us see!
Be Thou our guide from day to day!
Thy law, O Lord, within us write!
Be thou our hope—our help—our stay—
Who art the Truth—the Life—the Light,
That we may know a second birth,
For all men may be saved again,
Who seek to be redeemed from earth;
The second death will then obtain
No power to harm us. Cause, O Lord!
Thy truth to prosper here and more
In every land—at home, abroad—
That men Thy goodness may adore!
That holiness may yet increase,
And spread through earth from sea to sea;
And men may live in love and peace,
And welcome incense rise to Thee!
To Thee, O Father! and Thy Son,
The First Begotten from the dead,
And to the Holy Spirit—our
True God! our ever living Head!
High praises be ascribed, both now
And all eternity; for Thou
Art worthy!—worthy!—worthy!"

The sunset's soft and yellow beam
Along the wall begins to gleam.
The sparrows on the fir-trees high
Have ceased to sing. By and by
The little company depart,
Some tendered and refreshed in heart. S. D.

Bucks, twenty-seven feet in diameter, 2300 years.—*Late Paper.*

For "The Friend."

In the report adopted by the "Conference" of Friends of Western Yearly Meeting, held at Plainfield, Eighth month 22d, 1876, among other things, there is the following: "And we believe it incumbent on all who desire to maintain the original doctrines, testimonies, and peculiarities of our Society, as given forth by ancient Friends and handed down to us, to stand unflinchingly by them, disclaiming in christian meekness and forbearance, all unsoundness in doctrine and practice," "which doctrines we believe are the true doctrines of the Scriptures, and that the usages which they adopted, are the legitimate outgrowth thereof."

Taking them at their word, will not the "Conference" have to testify publicly and unequivocally against the unsound doctrines of Joseph John Gurney, who, Thomas Shillitoe said, "has spread a linsey-woolsey garment over our members, but in a future day it will be stripped off, it will be too short for them, as they will be without Jesus Christ, the Lord." And further, he said, "it is my firm belief," that "the Society will go gradually down, if it yields to the further circulation of that part of his works, which they have in their power to suppress." How lamentably has this been fulfilled, not only in his native land (England), but also in America. And will not the "Conference," have to make the like justification against the oppressive acts of the "Larger Body in New England," in violation of their own discipline, in order to bring about the disownment of sound Friends and faithful watchmen, for no other offence than that they labored in accordance with the discipline of New England Yearly Meeting, to prevent the reception and spread of the unsound doctrines alluded to.

Doubtless if the "Conference," stands unflinchingly for the doctrines and testimonies of the Society, and disclaims against "all unsoundness in doctrine and practice," they will have a humiliating work to perform; but no matter, if thereby they can experience a being stripped of the linsey-woolsey garment, (if in anywise they have it on), and have their lives given them for a prey. Oh, that the Western Yearly Meeting, as well as all the others that have assisted in healing the hurt of this people (Friends) slightly, and crying, "peace, peace, when there is no peace," might wake up to their accountability and to the awfulness of the subject, before it be too late; that the language be not incurred, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." The apostle says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Has there been any reproof of the unfruitful works of darkness, sanctioned by the "Larger Body in New England," by any of the Yearly Meetings, except Philadelphia and Ohio?

Will the members of the "Conference" read the report in relation to the facts and causes of the division which occurred in New England Yearly Meeting in 1845, adopted by Philadelphia Yearly Meeting? I quote one paragraph: "The obstruction which exists in our Yearly Meeting to the holding of a correspondence with that body in New England, which has authorized or sustained the proceedings upon which we have unadvisedly,

does not arise from any feelings of hostility to them, nor from partiality to any man, from a conscientious belief, that what may have been the motive, their acts have gone to condemn many who have been standing for the ancient faith of Friends, i. against the introduction of error; that in doing wrong opinions have received support and the discipline and rights of mem have been violated; and that it was the course pursued by them in these transactions, which led to the separation. Until, therefore, the proceedings shall be rectified or annulled, see not how unity is to be restored."

The "Binns party" worked a separation Ohio Yearly Meeting, in order to correspond with the "Larger Body" in New England thus giving support to unsound doctrines and practices, as also all the Yearly Meeting which have fellowship with them. It is worthy of particular notice that in all Yearly Meetings which have affiliated with the "Larger Body" in New England, they have been those wide departures from primitive doctrine and practice, till their meeting in many places are not characteristic of meetings of Friends. What then can be done for backsliding Israel? Will they return to the Lord, if they may return? But perhaps they will say, "Wherein shall we return? Be not deceived; God is not mocked," "whatsoever a man soweth, that shall he also reap." "For he that soweth with his flesh, shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the spirit reap life everlasting." A

Ohio, 9th mo.
We give place to the above because: think it is the product of one who is honest concerned for the welfare of the cause. Truth: but we apprehend it is best to let the deeply tried members in the West, to multiply as the Head of the church may be pleased to direct their steps.—[E. R.]

The China papers continue to notice a alarm which prevails in many Chinese cities respecting the supposed cutting off of queer by some supernatural agency. The *North China Herald* says:—The phantasy that has been lately prevalent in the cities of Shichow, Chinkiang, Yangchow, and Nankin touching the pranks of mischievous spirits who have taken to cutting off the legs, queues, has spread to Shanghai. For several weeks little else has been talked about in tea shops of this province and city. The sprites are of paper, cut by magicians resemble the human figure, and despatch after certain incantations to create amoyano. On this occasion they have been directed cut the queues of numerous persons in large cities. They always presage trouble in the State, rebellion or something of the kind being sure to follow their appearance. They became conspicuous, for example, a few years before the Taeping rebellion, and hence it is that officials are not a little perturbed by the present panic, seeing that it is but one of what are popularly regarded as portents of a revolution. The saw, "A prosperous Government is known by felicitous occurrences; a Government about to be overthrown has ominous portents," is in every body's mouth, and tend to effect such an overthrow. When drought, floods, epidemics, defeats, and such calamitous occurrences begin, magic comes as an aid in producing further confusion. As an instance

The yew trees of Britain are of wonderful longevity. One lived at Fountains Abbey, Ripon, for 1200 years. There are some yews at Crowhurst, in Surrey, 1100; a yew at Fontigal, Perthshire, 2000 or 2600; a yew at Broadburn, Kent, 3000, and a yew at Hedsor,

excitement which the queue cutting mania causing among the Chinese, we may mention that the circulation of the *Shenpa* has ceased by several hundreds since it began. A man relates that he was walking near the North Gate, and suddenly he heard a sound of a rushing wind, when lo! his queue was gone. Another case related is of a child who went out to play, when in a moment his queue was gone, and he came home, crying, to relate the loss. However all this may be, there is doubt that a number of queues do get cut and that great alarm exists in consequence. It heightens the panic, is a saying that an only lives one hundred days after the catastrophe has happened to him.—*Public Ledger*.

Selected.

The Death-bed of Thomas Paine.—Stephen Elliot in his journal thus notices the death his notorious and unhappy man:—
I may not omit recording here the death of Thomas Paine. A few days previous to his leaving home on my last religious visit, hearing that he was ill, and in a very delicate condition, I went to see him, and found him in a wretched state; for he had been neglected and forsaken by his pretended friends, that the common attentions to a sick man had been withheld from him. The skin of his body was in some places worn off which greatly increased his sufferings. A nurse was provided for him, and some useful comforts supplied. He was mostly in a state of rapture, but something that had passed before us had made such an impression upon him, that some days after my departure, he met for me, and on being told that I was gone from home, he sent for another Friend, is indeed a valuable young Friend (Mary See), who had resided in my family, and continued at Greenwich during part of my absence, frequently to go and take him some refreshment suitable for an invalid, furnished by a neighbor. Once when she was here, three of his distasteful associates came to the door, and in a loud, unfeeling manner said, "O Paine, it is said you are turning Christian, but we hope you will die as you have died," and then went away. On which, turning to Mary Rascoe, he said, "You see what miserable comforters they are."
Once he asked her if she had ever read any of his writings. And on being told that she had read but very little of them, he inquired that she thought of them, adding, "from such one as you I expect a correct answer." She told him that when very young his "Age of Reason" was put into her hands, but that she more she read in it, the more dark and distressed she felt, and she threw the book to the fire. "I wish all had done as you," he replied, "for if the devil has ever had any agency in any work, he has had it in my writing that book." When going to carry him some refreshments, she repeatedly heard him uttering the language "O Lord! Lord!" and "Lord Jesus! have mercy upon me!" It is well known that during some weeks of his illness, when a little free from bodily pain, he wrote a great deal; thus his nurse told me; and Mary Rascoe repeatedly saw him writing. If his companions in infidelity had found any thing to support the idea that he continued on his death-bed to espouse their cause, would they not have eagerly published it? But not a word is said; there is a total

secrecy as to what has become of these writings.

THE FRIEND.

NINTH MONTH 30, 1876.

In contemplating the probable future of our religious Society, it is natural that attention should be directed to the generation just coming on the stage of action, from among whom we should rightly expect the consistent successors of those who are now faithfully supporting the doctrines and testimonies of Truth, and bearing the heat and burden of this day of trial. While we believe the call of the Lord has been extended to many of the youth, inviting them to become chosen for his service, it is cause for unfeigned sorrow, to recognize in how few comparatively, the evidence is given that they are willing to submit to the re-training, convicting and converting power of the Holy Spirit, which alone can implant a sincere love for the self-denying principles of the gospel, and produce a right qualification for setting the example of genuine Quakerism before the world.

The introduction within the Society, of the lax and spurious notions respecting the mortifying restraints of the religion of Christ, and the propriety of our members conforming more nearly to what is deemed admissible by other religious professors, has added greatly to the difficulties and exercises of religiously-concerned parents, who are watching for the preservation of their off-spring, as those who must give account; and with sorrow, they often see that, notwithstanding all their care, and their many prayers, the precepts openly taught and the example set, by many of those who have assumed to be leaders of the people, coinciding as they do with the prompting of the carnal mind—thwart their godly concern, and draw the immature minds of their children away from the simplicity of the truth, and entice them to indulge in hurtful departures from the strait and narrow way.

The power of example is insidious and great. Where those who are entrusted with shepherding the lambs of the flock leave the sacred enclosure themselves, speaking lightly of, or disregarding, those testimonies, which, however the world or carnal professors may despise and ridicule them, are important as teaching self-abasement in the school of Christ, it cannot but be expected that those who are looking up to them for protection and help, will follow in their footsteps, and be exposed to become a prey to the spirit of the world. Hence, we see that where parents have adopted the "liberal" religion, now so much in vogue among us, not only themselves, but the younger branches of their families also very generally join in league with the spirit of the world, adopting its fashions, copying its manners and, more or less, indulging in its amusements. Thus the command is set at naught, "Be ye not conformed to this world, but be ye transformed by the renewing of your minds." Wearing plain clothes and using the plain language, will not make a Christian or good Quaker; but the Truth would lead all our members into them, did they not despise the day of small things; and they are often an effective preventive of much that is evil; and the restriction they impose, not infrequently prepares the way

for heart-felt obedience to the gentle intimations of the Holy Spirit. They make a great mistake—both older and younger—who suppose they are more highly esteemed, by compromising with worldlings in these respects; while other religious professors are alive to the inconsistency and paltriness of those claiming to be Friends, aping the language and fashions of the world; and considering it as a phase of hypocrisy, it is better fitted to excite their contempt, than to heighten their respect.

The living members preserved throughout the Society, mourn over these things, and many of them, we doubt not, are at times exercised in fervent prayer to the Father of all our sure mercies, that He would turn his hand upon us as a people, working for us deliverance from our captivity, from unwatchfulness and disobedience to the manifestations of his holy will concerning us. But though there is so general a departure from the simplicity of the truth as it is in Jesus, among both the older and younger members, there is no cause to despair of the broken ranks of the faithful being again filled. It was by the powerful operation of his own holy Spirit on the minds of one here and another there, that the blessed Head of the Church brought forth, and equipped and commissioned those who first filled the ranks of true Quakers; and He is as able now to raise up children unto Abraham from the stones of the street, as He was in that day of extraordinary grace. He told those Jews who persistently refused to own him as the Son and Sent of the Father, that "The stone which the builders rejected, the same has become the head of the corner," and that "The kingdom of heaven shall be taken from you, and given to a nation bringing forth the fruits thereof." If those who have a right of membership in the Society, be their profession what it may, practically reject the secret manifestations and self-denying requirements of the spirit of Christ within, small and trivial as they may be esteemed by the natural man—and are determined not to maintain all the testimonies of Truth which He has called Friends to illustrate before the world by example, He will bring in others from the high-ways and hedges, who will take the seats of those who will have been cast off.

We believe, however, there are yet preserved among our young members, both male and female, those who are far from despising the day of small things; and who, if they continue watchful and obedient to do the little, will be made rulers over more; and we may trustfully hope, that, as the watchmen and watchwomen are removed one by one, from rewards to accord a protracted armistice provided Austria suspends the dispatch of officers and soldiers to Belgrade. There are already 15,000 Russians in Servia. The Austrian ambassador at Constantinople is negotiating relative to the conditions of peace between the Porte and Moscow.

SUMMARY OF EVENTS.
FOREIGN.—A special dispatch to the London Times from Santander, Spain, states that William M. Tweed had been sent to Corunna where he was embarked for Cuba, to be surrendered, on his arrival there, to the United States officers.

The London Times says Berlin telegram says: The Porte is ready to accord a prolonged armistice provided Austria suspends the dispatch of officers and soldiers to Belgrade. There are already 15,000 Russians in Servia.

The Austrian ambassador at Constantinople is negotiating relative to the conditions of peace between the Porte and Moscow.

The London Standard reports that a treaty of peace

has been entered into by the Liberator government for the natives of Cape Palmas, who, when a declaration of war had been made by the United States, the natives believed that England would render them assistance; but the Foreign Office impressed them with the utter groundlessness of such expectations.

The London Times has intelligence from Cape Town of the complete disorganization of the Transvaal Republic. High officials were asking for British intervention. It was expected that a motion in favor of British annexation would be soon brought before the Legislature. Intelligence from another quarter asserts that the inhabitants of the Republic do not generally favor annexation, and would not generally rise in arms against the hostile natives. The whites number only about 50,000 persons.

The wheat crop of the United Kingdom this year is estimated at about 99,000,000 bushels, which leaves a deficiency of twenty-five or thirty millions of bushels to be supplied from other countries. The land in wheat is about 3,136,000 acres, which is twenty-five per cent. below the acreage of 1874 and the preceding seven years.

Business depression in England continues, and more commercial failures are announced from time to time. The recent Freeman's election has been elected to the British House of Commons, to fill the vacancy caused by Disraeli's elevation to the peerage. He received 2735 votes, and the Liberal candidate 2539.

A dispatch from Barcelona to the London Times notices the growing desire of the Spanish clergy to discontinue the support of a Protestant hierarchy. They argue that the people, until they are of full age, have no right to be instructed in any religion save the Catholic.

Railway statistics in Great Britain show that 1280 persons were killed and 3755 injured on the various routes during the year 1877.

Great Britain has sent an accredited diplomatic representative to the Transvaal Republic, authorized to inform the government and people that if they desire to be annexed to Great Britain as a colony the British authorities will consent thereto.

U. S. sixes, 1857, 1087.

Liverpool.—Midwiltuph uplands cotton, 5 15-16d. Orleans, 6d.

The proclamation of Prince Milan, as King of Serbia, is enthusiastically received by the population. It is believed that the king will be crowned in 1878.

The cause of the strong diplomatic pressure exercised by the powers, particularly Russia.

The plague has broken out among the Turks before Alexanz. They are compelled to change their positions every three days, and burn their tents and beds.

Mexican advices to the 13th say the city of Vera Cruz was captured on the 24th ult., by Garcia de la Cadena at the head of fifteen hundred insurrectionists. The same night he turned the city over to the American, German and Spanish Consuls, and evacuated it. The government troops occupied the place on the 28th.

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All indications favor the final triumph of Lerdo de Tejada in the Presidential contest.

UNITED STATES.—During the six days ending 9th mo. 23d, the International Exhibition at Philadelphia and the display of the world in connection therewith, was visited by 553,393 persons who paid for admission.

The daily number of visitors varied from 62,497, on the 18th, to 122,063 on the 21st. It is noticed as a remarkable fact that such vast numbers of people have been transported back and forth on the railroads without any injury from other countries. The land in wheat is about 3,136,000 acres, which is twenty-five per cent. below the acreage of 1874 and the preceding seven years.

schools and teach them mechanical and agricultural arts, provided for by treaty, and shall also provide subsistence until said Indians are self-supporting, and whenever the government shall have provided schools on their permanent reservations no children between the ages of six and fourteen years shall draw rations unless they regularly attend school, sick and infirm children excepted; and as an incentive to industrious habits, the Commissioner of Indian Affairs may provide that they shall be furnished in payment for their labor such articles as are necessary for civilized life.

Whenever the head of a family in good faith shall select an allotment of land, and engage in the cultivation thereof, the government shall, with his aid, erect a comfortable house thereon.

The Chinese immigration which was recently so much complained of, appears to have been checked without legislative action. There are still some arrivals at San Francisco, but for the last two months the departures of Chinese were in excess of the arrivals, and the steamships find their most profitable passages outward.

The yellow fever epidemic at Savannah had not abated up to the close of last week.

The new United States 4 per cent. loan is quoted in London at one half to one per cent premium.

The coinage of the U. S. mints for the Seventh and Eighth months amounted to \$13,003,170. Of this amount, \$9,406,000 was made in the San Francisco mint.

On the 24th inst. the blasting of the rocks at Hell Gate, for which preparations had been in progress for the past seven years, was made, it is believed with entire success, and without accident or injury to any one. Over twenty-six tons of dynamite and vulcan powder were employed on the occasion, which was one of the greatest feats ever witnessed by about 200,000 spectators.

On the 23d inst. a fire occurred in Baltimore, for which property on Frederic and Baltimore streets, to the estimated value of \$300,000, was destroyed.

In New York last week there were 463 births and 487 deaths.

MARKETS, &c.—The following were the quotations on the 23d inst. *New York*.—American gold, 110. Superfine flour, \$3.60 a \$4.80; State extra, \$4.85 a \$5.35; finer brands, \$5.50 a \$8.50. Choice white winter wheat, \$1.29; amber winter, \$1.23 a \$1.29; red and amber Texas, \$1.18; No. 2 Chicago spring, \$1.00. Yellow corn, \$1.00; white, \$1.00; mixed, \$1.00. Rye, 76 cts. Yellow corn, 62 a 65 cts.; mixed, 58 a 60 cts. Oats, 37 a 50 cts. New York cheese, 12 a 12 1/2 cts.; western fine, 10 a 10 1/2 cts. Clover-seed, 11 cts. Timothy, \$1.75 a \$1.90 per bushel. Linseed, \$1.30 a \$1.60. Spring wheat, \$1.15 a \$1.22; good do., 85 cts. No. 2 corn, 46 cts. No. 2 oats, 31 cts. Barley, 82 cts. Rye, 62 cts. *Lard*, 103 1/2 per 100 lbs. *Cincinnati*.—Red wheat, \$1.05 a \$1.14. Corn, 49 a 50 cts. Oats, 35 a 40 cts. Rye, 68 cts. *Burlington*, 95 cts. a \$1.05. *Louis.*—No. 2 red fall wheat, \$1.17; No. 3 do., \$1.07. *St. Louis*.—No. 2 red fall wheat, \$1.03 a 3/4. Rye, 58 cts. Barley, 85 cts. a \$1.00. *Lard*, 102 cts.

RECEIPTS.

Received for Ebenezer Bletcher, Esther L. Jackson and Mary E. Pim, Pa., \$2.10 each, vol. 50; from Edward Hedley, City, \$2, vol. 50; from Francis D-Con, N. J., \$2.10, to No. 14, vol. 51; from Rufus Churchill, N. N., \$2, vol. 50; from Daniel Gove, Va., \$2.10, vol. 50; and for Pelatiah Gore, \$2.10, vol. 50; from Isaac H. Gove, \$2.10, vol. 50; from George H. Gove, \$2.10, vol. 50; from Moore, Pa., \$2.10, vol. 50; from Richard Mott, Agent, Io., for Rebecca Askew, Thomas D. Youm, Stephen Hodgkin, and Thomas Doyle, \$2.10 each, vol. 50; from Mary Stout, Ind., \$2.10, vol. 50; from John A. Potter, Ag., N. Y., \$2.10, vol. 50; from Larkin Ponnell, C. G., \$2, vol. 50; from George W. Potts, N. Y., \$2, vol. 50; from Fawcett, \$2.10, vol. 50; from Benjamin D. Stratton, Agent, for Lewis B. Walker, Cyrus Brauntingham, Abigail Allen, Burton Dean, and Nathan Whinery, \$2.10 each, vol. 50; from Eliza Woodworth, Mass., \$2.10, vol. 50; from E. B. P., Pa., \$2.10, vol. 50; from Samuel Morris, Pa., \$2.10, vol. 50; from Joseph Barton, N. J., \$2.10, vol. 50; from Emley Hutton, Pa., \$2.10, vol. 50; and for Joshua Gilbert, O., \$2.10, vol. 50; from Benjamin B. Leeds, N. J., \$2.10, vol. 50; from Charles Rhoads, N. J., \$2.10, vol. 50, and

for Catharine E. Rhoads, Pa., and Gertrude A. N. J., \$2.10 each, vol. 50; from John E. Hodgkin, \$2.10, vol. 50; from Richard Hines, N. J., \$2.10, vol. 50; from John E. Sheppard, N. J., \$2.10, vol. 50; from Ezra Stokes, N. J., \$2.10, vol. 50; from I. Sharpless, Pa., \$2.10, vol. 50; from George Sharpless, Pa., for George Sharpless, Agent, \$2.10, vol. 50; from Nathaniel B. Brown, City, \$2, vol. 50.

WESTTOWN BOARDING SCHOOL.

The Winter Session of this Institution opened on Tuesday, 10th mo. 30th, 1877, and others are invited to send pupils will please make application to BENJAMIN W. PASSMORE, Supt. (Address Street 1 P. O., Chester Co., Pa.), or to CHARLES J. ALD, Treasurer, No. 304 Arch St., Philadelphia.

THE CORPORATION OF HAVERFORD COLLEGE.

A State Annual Meeting of The Corporation Haverford College will be held at the Committee Room of Arch Street Meeting-house, Philadelphia, on Tuesday, Tenth month 9th, 1876, at 3 o'clock P. M.

EDWARD BETTLE, Jr., Secretary.

FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Twenty-third Ward), Philadelphia. Physician and Superintendent—JOSHUA 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 29th of 4th mo. 1876, at Friend's Boarding School for Indian children at Tununesau, Cattaraugus Co., N. Y., MARY MILLHOUSE, a member of Springville Monthly Meeting of Friends, Lenox Co., Ga., the 40th year of her age. Being deprived of both parents when quite young, she was left in the responsible position of governess of the remnant of the family which duty she discharged with becoming fidelity ever since to those under her care and to others, that chief object of her life, the promotion of our Christian brother's kingdom on earth. She has left to survive by her example the impressive instruction, follow as I have followed Christ.

—, at Westery, R. I., 30th of 7th mo. 1876, ST. C. RAY, a member of South Kingston Monthly Meeting of Friends, 70th year of her age. She was a faithful laborer in and consistent supporter of the ancient principles and testimonies of the early Friends, which faith, as she had lived so she died. She was eminently one of the little and lowly, never aspiring promotion either in the church or the world. Died quietly away, we doubt not, to the enjoyment a better and more enduring inheritance.

—, in Jacksonville, Fla., on the 5th of 8th mo. 1876, JOHN B., son of James H. and Elizabeth Moon, in the 20th year of his age, a member of F. Monthly Meeting of Friends, Bucks Co., Pa.

—, on the 16th of 7th mo. 1876, CHESTER C. PA., on Seventh-day, the 16th of 9th month, 18 DANIEL PENNINGTON, a member of New Garden Monthly Meeting, in the 68th year of his age. This dear Friend endured a protracted and painful illness with patience and resignation, and the surviving remnant of his family, in the full assurance of the precious mercy of God in Christ Jesus, our Lord, his pure spirit has been joined to that innumerable company that surround the Throne of God.

—, on the 16th of 9th month, 1876, LETITIA, wife of John E. Byleson, an esteemed elder and member of Falls Monthly Meeting, in the 73d year of her age. Her peculiarly meek and quiet spirit enlured her many friends, while her uniformly careful and exemplary though unobtrusive walk through life, gave convincing evidence that her mind was preserved unto the regulating influence of the Holy Spirit.

—, on the 24th of 9th mo. 1876, ELIZABETH GARRISON, in the 90th year of her age, a member of Springville Particular and Monthly Meeting of Friends, Iowa. She bore a protracted illness with Christian patience and resignation. She was firm attached to the principles of the Society of which she was a member, and during her illness many times expressed her confidence in the promises of our Christian friends, having the consoling belief that, as she shook her coffin fully ripe, she is gathered into the heavenly garner, there to rest the rest prepared for the people of God.

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JOHN S. STOKES,

T. NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend,"

Quakers and Quakerism.

(Concluded from page 50.)

It was in 1792 that the great and good physician Pinel began his revolution in the treatment of the insane by unchaining fifty of the maniacs of the Bicêtre, one of the public asylums of Paris. The first man on whom the experiment was tried was an English captain, whose history no one knew, as he had been chained forty years. He was supposed to be one of the most dangerous, having in a fit of fury killed one of his keepers. He was set at liberty after having consented to put on the *camisole*, the long sleeves of which fasten up behind. He raised himself many times from his seat, but fell back again; for he had been in a sitting posture so long, that he had lost the use of his legs; but after a quarter of an hour he managed to keep his balance, and tottered to the door of his dark cell. His first look was at the sky, and he cried out enthusiastically, "How beautiful!" During the two succeeding years he spent in the Bicêtre, he had no return of violence; and he made himself useful in managing the other patients. In the course of a few days Pinel released fifty-three maniacs from their chains; among them were men of all conditions and countries. The result was beyond his hopes. Tranquillity and harmony succeeded tumult and disorder, and the whole discipline was marked by a regularity and kindness which had the most favorable effect on the insane themselves, rendering even the most furious more tractable.

A year before Pinel began this reform in France a circumstance occurred which turned the attention of the Friends to the same subject. "In 1791," to quote from a speech of Dr. Conolly's, at Willis's Rooms, "a member of that society sent one of their family, a lady, to care to the York Asylum. The rules of that Asylum forbade her friends to see her; she died; something wrong was suspected; and from that day the Society of Friends, acting as always in conformity with Christian receipts, and never hesitating to face a right work because of its difficulties, determined to establish an institution in which there should be no secrecy. William Tuke was the great founder of the new asylum, and from the first he and his friends pursued in that institution those principles of moral treatment which are now universally acknowledged."

The great revolution in the treatment of the insane thus inaugurated in England a little prior to Pinel's great movement in France is the more remarkable, in that the founder of the York Retreat was not guided to it by medical knowledge and a long course of study of psychological therapeutics, but simply by the common principles of religion, humanity, and common sense, slowly but steadily feeling his way to the application of those principles to the insane, aided by Jepson and Fowler, introducing settled employment, cheerful amusements, gardening, tea-parties, and above all, "the strengthening and consolatory principles of religion and virtue;" and this at a time when the great medical authority, Dr. Cullen, was writing in favor of the employment of fear in the treatment of the lunatic, and prescribing stripes in some cases of mania!

Gradually this great experiment began to attract the attention and curiosity of medical men and philanthropists; and twenty years after its projection, an account of the retreat was published by Samuel Tuke, grandson of the founder, and reviewed by Sydney Smith in the *Edinburgh*. "In this able work the author forcibly remarks, 'If it be true that oppression makes a wise man mad, is it to be supposed that stripes and insults and injuries, of which the receiver knows no cause, are calculated to make a mad man wise? Or would they not exasperate his disease and excite his resentment?' May we not hence clearly perceive why furious mania is almost a stranger to the Retreat?"

This publication was quickly followed by an exposure of the incredible atrocities and abuses of the York Asylum, among which down-right murder was not an infrequent incident. The public feeling was at length aroused and alarmed, a committee was appointed by the House of Commons, and in the next five-and-twenty years fifteen asylums were built and opened on the new principles of treatment.

In 1837, the important step was taken in the Lincoln Asylum of the total abolition of mechanical restraint, always so liable to abuse, and the substitution of the padded room in cases of violence. This principle, hotly contested, but never fairly tried, on the Continent, was adopted by Dr. Conolly in the large lunatic asylum of Hanwell, containing one thousand patients; and in 1844 he gave it as the deliberate conclusion of his immense experience "that there is no asylum in the world in which mechanical restraint may not be abolished not only with safety, but incalculable benefit." So rapid was the spread of these merciful principles, that in the same year seventeen English asylums had, when visited by the commissioners in lunacy, only twenty-four patients out of 2,368, mechanically restrained.

All honor to our Quakers in England, and to Pinel and his coadjutors in France, who, in the teeth of every difficulty and opposition,

brought about this grand revolution, and removed the deepest blot on our common humanity.

Our space only allows us to touch briefly on the three remaining points on which Quakerism strikes us as in advance of other Christian communities.

First, with regard to the vexed question of the rights of women, the position of women is undoubtedly higher among the Friends than in any other society. From George Fox's time an equal place has been assigned them in the family of God, as in the human family, in the Church as well as in human society. Their divine commission, "Go tell my brethren that I ascend to my Father and their Father, to my God and their God," has been recognized and narrowed down by no human limitation. Without committing ourselves to the bold rationalizing exegesis of the Quakers, who, when hard pressed by certain Pauline texts relative to women keeping silence in the church, replied, "Thee knows Paul was not partial to females," we may say that the Friends alone have proved themselves free from the old tendency to stick to the letter of Scripture, and sin against its divine progressive spirit, binding women, after nineteen centuries of freedom, with precisely the old worn-out bandages and restrictions which were necessary to preserve social order when first Christianity enfranchised women, and proclaimed the equality of the sexes. And perhaps that laborious Society for the Protection of Providence which exists in our midst, might study the result with advantage, and might even learn in time that, as we do not make laws to prevent weak-armed men from being blacksmiths, to quote from John Stuart Mill, so we need not in the long run make restrictions to keep women from spheres for which Providence has unfitted them, nature being abundantly strong enough to preserve the order of the sexes without the help of our crutches. Free to exercise any exceptional gift in public, and taking their regular share in the business of the Church, the Quaker women are profoundly domestic, though with a certain largeness of mind, and absence of feminine littleness, which doubtless springs from their wider training.

Again, the Quakers are exceptional in their treatment of heretics. In dissenting communities the orthodox brother is too often summarily kicked out like a ball. In the Established Church we reserve him for the charity of our law courts; or, if a layman, scourge him with caustic controversy in our public prints. The Church of Rome clothes him in curses from head to foot. The Quaker alone treats him as a "brother in perplexity." On one occasion an outburst of heretical views took place in a large congregation of Friends. The evil grew public and alarming. A few of the leading and most intelligent members of the Society were at once told off to meet the difficulty. Leaving their various voca-

tions at great personal inconvenience, they proceeded to the heretical centre, and there day after day, patiently met their erring brethren, made themselves acquainted with their difficulties, sympathized with them, reasoned with them, implored the Divine guidance for them and with them, and finally won some back to a firmer grasp on

The mighty hopes that make us men; and even those whose opinions they failed to influence, confessed that Christian brotherhood had become a living fact to them—surely a fact which would keep them from ever making total shipwreck of faith. Has not the Christian Church still something to learn from Quakerism?

And, lastly, it has often struck us as a curious fact that, of all religious bodies, the Quakers alone have recognized the religious uses of silence. In these days of high pressure we have often wondered how many overwrought brains would annually be saved, if we had, like the Quakers, to sit for some four hours weekly in silence before the Lord, enjoying "a sermon not made with hands," as Charles Lamb quaintly expresses it, and bathing the sore-fretted spirit, "tired even to sickness of the nonsense noises of the world," in a religious stillness.

Our space obliges us to pass over the teeny activities of Quakerism in the promotion of temperance, sanitary measures, adult Sunday-schools, drinking fountains, &c.; but we have said enough to show the advanced position Quakerism occupies in the modern Church, the standing witness it must ever be against sacramentalism and priestcraft, the wonderful works it has accomplished through its vital grasp on the old mighty truth, "I believe in the Holy Ghost, the Lord and Giver of Life." ELLICE HOPKINS.

From "The British Friend."

In Time of War Prepare for Peace.

In exchange for the well-known but very objectionable recommendation—"in time of peace prepare for war," we would propose the reverse as much more sensible—in time of war prepare for peace, that being the most seasonable period for the good purpose—the fearful atrocities necessarily connected with war, its enormous expense, and above all, its essentially iniquitous nature, so wholly opposed to the letter and spirit of Christianity, coming then so much more prominently to view.

The present war in the East has probably been marked by as frightful atrocities as any on record, as the subjoined extract so painfully and yet so partially illustrates: more minute detail of the barbarities perpetrated we shrink from narrating:—

THE RETREAT FROM SAITSCHAR—TERRIBLE SCENES.

The *Daily News*' special correspondent thus describes the retreat of the Servians:—It was a horrible nightmare, that march from Saitschar. Cannons roaring, flames lighting up the valley, gusts of thick smoke driven athwart the hillsides, the heaven's lightning flashing against the lightning of man, a narrow steep road crammed with fugitives fleeing from the cannon thunder, blinding smoke, women clamoring wildly that the Turk is close behind them, children shrieking or sobbing, animals—oxen, sheep, goats, swine, poultry—in an inextricable entanglement on the

Via Dolorosa. Ask these miserable panic-stricken fugitives, crushing forward as if the plague chased them, how they liked the war. No; ask this man with knitted brow and quivering lips, who, musket on one shoulder, child on the other, strides on through the mud, thinking of the crops on his acres that he leaves behind already golden with harvest hues. Ask these two soldiers, each with bullet-hole through their band, how they relish war, now as they tramp homewards—certainly not to glory. Is it not time to interfere in a struggle which is not war—breast to breast, man to man, weapon to weapon—but agony to fugitive women and children? To the nightmare of horror succeeded a day even more heartrending. For hours there raged on the lofty shoulders of Urtang, above thousands of exposed fugitive families, a thunderstorm of a violence I have never seen equalled in the tropics. Hailstones as big as walnuts dash down among the miserable creatures, already drenched and standing or lying in pools of water. The wail of children, the shrieks of the women, the rushing of horses and cattle amid the lurid gloom of this terrible storm seemed like a foretaste of the day of judgment.

As further assisting to prepare for peace, the following document seems calculated for good service, and we commend it to the thoughtful consideration of the electors in whose hands unquestionably the remedy rests for the extinction of so dangerous an element in the legislature of our country:—

THE HOUSE OF COMMONS IN 1876.

A careful analysis (by William Stokes) of the official returns for the present House of Commons gives these startling particulars:—

War members,	240
Commercial members,	142
Agricultural members,	133
Lawyers,	125
The war members consist of the following:—	
Captains,	77
Lieutenant-Colonels,	40
Colonels,	12
Majors and Major-Generals,	28
Lieutenants and Cornets,	19
War members by close family relationship,	17
Naval service,	9
Officially connected with the "Services,	38
	240

The representation of the people of Great Britain by the members of the present House is in the following proportions:—

	Population.	Electors.
The war members represent	12,750,769	969,720
The commercial members do.	7,960,076	929,383
The agricultural members do.	6,900,417	445,844
The legal profession represents	3,351,833	551,280

These calculations make it evident that the preponderating element in the Commons must ever be in favor of a large war expenditure!

The interest of the War Debt in 1876 is £27,700,000
The cost of the Army and Navy in 1876 is £27,035,000

Total, £54,735,000

It is thus evident that the British people are spending, for war purposes alone, above six thousand pounds an hour, by night and day, throughout the whole year! Is it wonderful that an increased income-tax is imposed upon the country? What besides can be expected

of such a policy? Englishmen! Do your duty and don't send more war members to the House of Commons.

The above may well be followed up by the speech of J. W. Pease, M. P. for South Durham, when in view of the recent extravagant which has not only prevented remissions taxation, but increased the income tax, said, that the present British army of regulars and auxiliaries of 526,000 is the largest peacetime establishment which this country has ever been asked to provide, and certainly, in his opinion, larger than the country requires. In 1873, the last year of Lord Cardwell's administration, the cost of the army was £13,200,000; and now, in 1876, it has risen to £19,989,000, being an increase in three years of £7,500,000. The army estimates having increased by three-quarters of a million, the navy estimates have also gone up £1,500,000 during the same time, besides a deficit of £281,000 in the navy appropriation accounts, being altogether an increase in these two services of £2,400,000.

At present it appears that there are 95,000 regular troops at home, besides 30,000 of the reserved forces, and the militia, volunteers and yeomanry, are all declared to be in an efficient and satisfactory state. These men are kept up in order to secure us against panic of which we have had three or four of late years. In 1858-9 there was the panic of French Invasion, when 180,000 volunteers were raised to keep out the French, and they still remain a standing memorial of the event. Another panic occurred at the outbreak of the Franco-German war, when Lord Cardwell asked Parliament to vote £2,000,000, and to increase the army by 20,000 men, who still remain on the army list.

The argument now is that the army is to preserve us from invasion. But we look around in vain to discover from what quarter we are to be invaded. In her speech from the throne, the Queen spoke of her relations with foreign powers as being "most cordial." But what can be more insulting to those powers than to say that, to guard ourselves from invasion from them, it is necessary to raise an army of 526,000 men? There are only three or four powers who can possibly invade us, namely, Germany, France, Russia, or America, and there is no human probability that any of them, in the lifetime of the present generation, will ever attempt the invasion of this country. France and Germany are arming against each other, and in Germany the people are almost rebelling against the strictness of the military rule which is enforced in order to maintain the country's position.

As regards this country, the panic argument and the invasion argument fall together. There never was a time when, apparently, we were more free from attack and when our diplomatic intercourse was carried on in a more conciliatory spirit than in 1876. The honor and dignity of the country are not consulted by maintaining unnecessary armaments in time of peace. By so doing we are acting in violation of the teaching of political economy, and we are inflicting upon our population the evils of war in time of peace. An army expenditure of £15,000,000 is an insurance premium out of all proportion to the risk we are running. We are asked to spend a million more than last year and £2,400,000 more than four years ago, and that at a time when the

of trade made it absolutely necessary that we should economise.

From the "London Friend."
Oath-taking and Truth-speaking.

For a century and a half Friends have not been greatly troubled in the matter of oaths. The case was widely different in the first fifty years of their history. During that period the sufferings entailed by their testimony against judicial swearing were severe indeed. Instances occurred where thieves who had stolen property were acquitted by the courts, and the prosecutor sent to prison because he objected to substantiate his evidence by oath. No device of persecutors was more successful in consigning innocent men to dungeons, and sometimes to death, than that of tendering to Friends the Oaths of Allegiance and Supremacy during the reign of Charles II. Men who never took any oath hatered had, on that account, to refuse to swear not to fight against the king, though, as well known, nothing would have induced them to bear arms for any purpose hatered.

At last the revolution of 1688 brought in a strain relief for tender consciences, who accepted the words of Christ, "Swear not at all," as of binding force and permanent obligation. The Parliament of 1696 passed a measure permitting Friends to give judicial evidence on simply affirming its truthfulness. This measure bestowed on Friends a great and well-deserved mitigation of suffering. It never introduced them to difficulties only as perplexing than those from which they had escaped. Instead of outside persecution, they were threatened by internal dissension. The controversy turned upon the definition of an oath.

An oath, according to John Milton, "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." The Affirmation Act of 1696, directed Friends to affirm their evidence in the words: "I do declare, in the presence of Almighty God, the witness of the truth of what I say." In the view of a large body of Friends these words did not constitute an oath. They contained no open imprecation for false speaking. No kissing of the Testament was required. This concession of the legislature to tender consciences was gratefully accepted by leading men like George Whitehead, and honorable women like Margaret Fox. An influential body of Friends, however, amongst whom was Thomas Story, thought this affirmation so near an approach to an oath that they could not conscientiously employ it. Thomas Story proved the reality of his scruples by suffering protracted imprisonment in the Fleet prison rather than take the affirmation. For more than twenty years London Yearly Meeting was greatly disturbed by this difference of view. It seemed as though the Society might have been rent in twain by the dissension it caused. Especially earnest were the two parties in the Yearly Meeting of 1715: one asking that the affirmation "should be established over all as the testimony of truth;" the other, that it should be testified "against as short of the testimony of truth." Thomas Story tells us how he and other like-minded men labored for peace, and in the end had the satisfaction of witnessing the fruits of their labor in this "good issue, that such as could

take the affirmation might have the benefit of it without censure of their brethren, and such as could not take it should not be reproached by them." In 1721, very much through the efforts of Friends who were satisfied with the affirmation of 1696—amongst others, John Gurney, Jun., John Eccleston, and Richard Ashby—an act of Parliament passed granting a form of affirmation acceptable to all Friends. So an occasion of extreme disquiet ceased, and a cause of offence was removed that had imperilled the unity of the Society. The Epistle of 1722, signed by Alexander Arscott, reflects the grateful feeling evoked by this happy termination of strife and dissension:—

"This one solemn assembly, with the affairs properly pertaining thereto, hath been held and managed in great love and peace, to our comfort; and living praises with humble thanksgiving have been herein rendered unto our merciful God, through His dear Son Jesus Christ, for His tender mercies and privileges we enjoy respecting our religious liberties.

"And, dear Friends, we cannot but with great humility acknowledge the goodness of God, in disposing the Legislature to grant us, the last session of Parliament, such form of affirmation as, by accounts received, we find very satisfactory to all the brethren, for which we are truly thankful to God, and to those in authority. And as we are well satisfied with the care of Friends in London, in their addressing the king thereupon, and thankful for his excellent and favorable answer, so also with their care in writing and dispersing the late Epistle of caution concerning the use thereof, which good advice this meeting recommends with the greatest earnestness, that there be no other than an honest and conscientious use made of this further indulgence granted to us.

"And, dear Friends, as the united solicitation for this case ought to be esteemed a token of the goodness of God, and to which the success we have been blessed with is greatly owing; so we earnestly desire that all Friends will thankfully embrace the present opportunity of cementing in a very close and brotherly fellowship one with another in the divine Spirit, and therein watch against all occasions of discord or breach of unity in any Quarterly, Monthly, or Particular Meeting; to the end Zion may continue a quiet habitation, the glory and presence of God rest and remain on her, and the spirit and doctrine of the Gospel may be lived in and maintained; and then we need not doubt of seeing truth prevail in the earth in our days, and the glorious and spiritual kingdom of our blessed Redeemer established in the hearts of men."

This chapter in the history of Friends is less widely known than it deserves to be. It constitutes a striking illustration of the excellence of patience and tolerance of conflicting views in respect to the application of a principle. The principle of truth-speaking under every circumstance, and of refusing to swear under any circumstance, were dear to all Friends. They differed as to the way of carrying out the principle. When a dispute is so embittered that it results in a disruption, like that which created the Free Kirk in Scotland, it is sure of lasting record in the pages of historians and the memories of men. In a smaller sphere the same thing holds good in respect to secessions that have occurred in the annals of Friends. The triumphs of forbearance and

mutual concession are at least as worthy to be remembered, and are not less teaching in their lessons. But, in the nature of things, they leave behind them less sharply-marked memories, and they more quickly fade into oblivion. Incidents, however, like that we have been speaking of, should be standing incentives to the cultivation of a large tolerance amongst those who do not see eye to eye in respect to the application of abstract principles approved by all. They warrant the hope that elements of difference that sometimes seem formidable may disappear, and be forgotten as completely as did one of the chief troubles to the Friends who lived under William of Orange, Queen Anne, and the First George.

For "The Friend."

The great Submarine Blast at Hallett's Point Reef or Hell Gate, in the East River, New York.

The explosion of near 50,000 pounds of dynamite and vulcan powder, at the depth of 30 feet below the surface of the water, on the 24th ult., whereby nearly three acres of rock were demolished, is an event in mining and blasting that is perhaps without any parallel hitherto, and deserves more than transient notice. For a full understanding both of the object, the modus operandi, and the results of this stupendous undertaking, it is necessary to advert to the condition of the locality and the history of the efforts made in past years to improve the navigation of this narrow but important passage between New York City and Long Island Sound. The following account is extracted from "The Science Record," for 1872, and the newspaper narratives of the later progress of the work.

"The Dutch skipper, Adrian Blok, in his new-built yacht, the *Ornust*, called that beautiful passage, which he was the first to explore, the *Helwegat Riviere*, after a branch of the Scheldt in his native Flanders. This was in 1615, six years after Hudson discovered the great river which now bears his name.

"Fifty years after, another Englishman wrote a description of the place called Hell Gate,* which being a narrow passage, there runneth a violent stream both upon flood and ebb, and in the middle lyeth some islands of rocks which the current sets so violently upon that it threatens present shipwreck; and upon the flood is a large whirlpool which continually sends forth a hideous roaring, enough to affright any stranger from passing that way, and to wait for some Charon to conduct him through.

"Through the main ship channel the water runs from two to two and a half miles an hour; through the middle channel, from four to seven miles; through the eastern channel, about three miles. Off Hallett's Point the tide sweeps at the fearful rate of eight or nine miles an hour; between Shell Drake Rock and Holme's Rock, from four to eight miles; below Pot Rock, from two to five. Unless favored with a commanding breeze, the early navigator found it impossible to control his vessel when once fairly caught in these furious currents, which were made ten-fold more perilous by cross-currents and countless circular eddies running into and overlying each other. To steer a vessel through these intricate passages, through which the water runs with such speed, breaks noisily even in the calmest

* From the German *Hort-Gat*, meaning whirl-passage or whirlpool-strait.

times upon the rocky shores and islands, and whirls in a thousand dizzying eddies, requires," says the government surveyor, "a cool head and a steady hand, even with the superior help of steam. But in a sailing vessel the greatest skill and self-possession, without a commanding wind, prove insufficient to guard against certain danger." More harm is suffered and more risks incurred here in a space of 2000 yards, than in all the rest of the navigable waters this side of New York to the farthest extremity of the Sound. Before any improvement was made in the channel, a thousand vessels a year were wrecked or seriously damaged by collision with its projecting rocks. Even now it is no uncommon thing to see two or three vessels go ashore on Fryng-Pan, Gridiron, or some other of its treacherous reefs, in the course of a single day.

But it is not so much the damage done to the light coasters that frequent the passage, as the exclusion of larger craft from this much needed entrance to the harbor of New York, that make the bars of Hell Gate so hurtful to our commerce. The fleets of ships and steamers that do our European carrying trade are now compelled to enter by way of Sandy Hook. The approaches to this entrance are stormy and perilous. The entrance is obstructed by a sand bar, over which vessels of large draught can not cross except at high tide, causing constant vexations, and expensive delays. The inner channel is crooked, shallow, and subject to shifting shoals, which make the passage uncertain and troublesome, if not dangerous. It was natural that the master minds of our commercial interests should covet the shorter and safer entrance through the Sound, so provokingly barred at Hell Gate. These obstructions once removed, a hundred miles of exposure to a dangerous coast would be shunned and an equal distance of smooth sailing gained; the route to Europe would be shortened by fifty miles; the tedious waiting for high water at Sandy Hook would be avoided, and a full day's time gained on every voyage. The far-reaching importance of these advantages, and the possible effect of them on the future of the city and country are simply incalculable.

In 1851, Mons. Maillefer submitted to the Chamber of Commerce an offer to remove three small but dangerous reefs—Pot Rock, Fryng Pan, and Way's Reef—for the sum of \$15,000, which proposition was formally accepted on the 18th of June following. His plan was entirely new. He dispensed with the slow and costly process of drilling—a process that seemed well-nigh impracticable in the furious tides of Hell Gate—and exploded his charges against instead of within the rocks to be broken up. When exploded in open air, gunpowder, it is well known, flashes upward and outward, doing little or no harm to bodies beneath. Under water the action is different. The superincumbent stratum offers such resistance to the passage of the gas evolved, that the shock of the explosion is determined in all directions, making it possible to shatter subaqueous rocks by surface concussion. The process was remarkably simple and within certain limits quite successful. The first blast was made on Pot Rock, on the 19th of August, knocking off some four feet from its highest projection. Originally, this obstruction rose to within eight feet of the surface at low water, and stretched like a dam across the

Gate, broadside to the current, at an average depth of ten feet, for a distance of 130 feet.

Mons. Maillefer's operations were continued intermittently, as funds were forthcoming, until March 26th, 1852, when, by a misplacing of battery connections, a canister of powder was exploded under his boat, instantly killing three men and disabling their chief. During this period 284 charges, containing in all 34,231 pounds of powder, were exploded on Pot Rock, removing 104 feet, and giving a depth of 184 feet. On Fryng-Pan and Way's Reef, 240 charges, containing nearly 27,926 pounds of powder, were fired, knocking off several feet from each. Six discharges of 125 pounds each reduced Shell Drake from 8 to 17 feet. A single discharge on Bald Heated Billy, a small but dangerous boulder, dry at low water, was sufficient to dislodge it, when it was split by drilling, and the two parts separately removed. Mons. Maillefer also destroyed, by eight discharges, two other small rocks in the neighborhood of Woolsey's Bath-House. The cost of these operations was about \$13,000, a small sum for the great improvement effected in the channel. The principal result came from the removal of the projection of Pot Rock. That secured a safe way for vessels drawing sixteen feet of water, and gave such increased facility for the passage of the rapid flood current that the violent boiling of the pot was greatly reduced, and the destructive whirlpool almost completely disappeared.

"Hell Gate has lost its terrors," was the jubilant report of Mons. Maillefer and his Danish co-partner, Captain Raasloff, in Aug. 1852, adding that it might be made the safest entrance to the harbor of New York, "if the necessary means be found to continue operations, which, from the very outset, have given such beautiful and important results."

Shortly after this appeal, an appropriation of \$20,000 was made by Congress for carrying on the work under the supervision of Lieutenant Bartlett, and subsequently of Major Fraser, of the Engineer Corps. This fund was soon exhausted, together with Mons. Maillefer's private capital, and the work came to an end.

When the war was over, the conversion of Hell Gate into a safe highway for commerce was again demanded; and the demand was so urgent, and so reasonable withal, that it could not be denied.

In the summer of 1866, Brevet Major General Newton was assigned by the War Department to the duty of examining these obstructions, with a view to their removal. His first report was made in January, 1867, giving elaborate estimates of the work required to make the channel what it should be—a safe passage way for all shipping, not a mere coaster's channel.

In June, 1868, an appropriation for public works for rivers and harbors was agreed to in Congress, from which an allotment of \$85,000 was made for the needs of Hell Gate. The lowest bidder was Sidney F. Shelbourne, of New York, to whom the contract was awarded in October. Mr. Shelbourne proposed to do the work by drilling and blasting, the machinery to be placed on the bottom and driven by a steam-pump placed on a vessel above. The rock was to be pierced by a rotating diamond drill driven by a small turbine wheel inclosed in a turtle-shaped chamber, blasted by charges of nitro-glycerine, and the

debris removed by a grappling machine. The current of water by which the first drill was driven did not give power enough on trial and the drill was abandoned for a larger one—the 'Mushroom,' of similar construction driven by steam. This drill was tried with partial success on Fryng-Pan, but it proved too delicate and uncertain of continuous action under the trying requirements of a rough work at Hell Gate, and one of entire different construction was substituted.

(To be continued.)

Selected.

Doth Satan tempt thee, either by pleasures dignities, or profits? O my soul, stand upon thy guard, gird on thy strength with sue thoughts as these:—What can the world profit me, if the cares of it choke me? How can pleasures comfort me? or, what advancement is this, to be triumphing in honor before the face of men here, and to be trembling with confusion before the throne of God hereafter? What are the delights of the world, to the peace of my conscience, or the joy that is in the Holy Ghost? What are the applauses of men, to the crown prepared by God? or, what is the gain of the world, to the loss of my soul? The vanity of the creature is far beneath the excellency of my soul; and the things of time not worthy to be mentioned with the things of eternity. Two masters, of such opposite principles as God and Mammon I cannot serve.

Two masters are too much for me;
Nor can the world with God agree;
Then, tempting Mammon, get thee gone,
And let me serve my Christ alone.

—Boagathy's Golden Treasury.

Danger of Kerosene.—It has been the hitherto almost undisputed doctrine that the safety standard of kerosene was the flashing point, the temperature at which it would give off an invisible vapor. It will not surprise those of our readers who take pains to think a little about the matter, to be told that, according to a recent address of Mr. Rufus Merrill, of Boston, before the American Chemical Society, every lamp in the land burning in a temperature of 75 or 80 degrees, oil of the igniting test required by law, 110 deg., is in an explosive condition, and liable, after burning for some time, to produce disaster. This he demonstrated by experiments, and also that oil of 150 deg. is in the same condition when burned inclosed in lanterns on shipboard and in railway cars. Between 5,000 and 6,000 persons, he alleged, perished last year, victims of kerosene, which should stand a test of 300 deg. to be safe. The explanation we presume to be that an oil so volatile as kerosene under continued heat, will give forth the explosive gas much below its actual flash point, much as spontaneous combustion may occur under favoring circumstances at temperature where ordinary instantaneous ignition would fail. It seems certainly reasonable that such should be the case, and, unless the statements of R. Merrill can be disproved, kerosene must be regarded as far more dangerous than the most earnest advocate for legal restrictions has heretofore supposed.—*Ins. Monitor.*

Sermons that proceed from the heart over even an unpolished tongue are likely to reach the heart, especially when they are seasoned with love and have the accompaniment of the Holy Spirit.

From "The British Friend."

The Present Depression of Trade, its Causes and Cure.
This question is thus ably treated by our friend James Cadbury, in an address just issued to the electors of Banbury.

We all know, I believe (says he), how bad is the home trade of the country is.

William Hoyle tells us that the cotton trade, which he calls the staple trade of the country, had a fair test of most if not all the other industries, has fallen off nearly 14 per cent. from 1860 to 1875, if we take into account the increase of the population during that period, or an increase of only $\frac{1}{2}$ per cent.; whilst the foreign trade "has been increased 36 per cent., or more than a third more in 1875 than was in 1860, or, in other words, an absolute increase of 50 per cent. loss of the home trade in 15 years as compared with the increase of the foreign trade.

The wealth of the United Kingdom in the year 1853-4 was rated to the Income Tax at £308,282,191, and in 1871-2 at £482,338,317; or an increase in 18 years of 56.46 per cent., or more than one-half. The rates of wages have increased perhaps in the same proportion, I say, at least, a quarter more.

We have now to look how this increase of property and income has been used, and whether there ought not to be abundance instead of want, and prosperity and increase instead of badness of trade. And we find that £1,500,000 was expended for cotton goods in 1875, but alas! alas! £143,000,000 for intoxicating drinks; that is, at the rate of 7s. 1d. per head upon cotton, and £4 7s. 4d. on drink, and this latter sum is proved as the drink bill of Great Britain, for the five years ending 1861 and 1875, shows:—

1857.—	£92,319,147	1871.—	£118,906,066
1858.—	88,148,335	1872.—	131,601,402
1859.—	92,892,557	1873.—	140,614,712
1860.—	86,897,683	1874.—	141,342,997
1861.—	94,942,107	1875.—	142,876,669
£155,199,829		£674,741,846	

We know that if 30 or 40 millions per annum are spent in consequence of a bad harvest and dear food, that our home trade suffers in proportion. What must it be with 43 millions abstracted from the labor and wealth of the country every year for alcoholic drinks, and all the burdens of increased taxation consequent thereon? If our foreign trade could lessen from its present enormous amount of £250,000,000 per annum (which means so much ready money brought into the country)—say of 70 or 80 millions, or even 100 millions, it would involve the country in ruin. But if we transferred the amount spent in drink to the home trade for the purchase and use of our own manufactured goods, we should be proportionally enriched; and seeing that in 15 years we have increased our drink bill from 92½ millions per year to 142½ millions, there is ample margin to do without foreign trade and to be the richer. Is there any satisfactory reason why the change should not be made? and, instead of spending on very man, woman, and child in the kingdom 5s. 1d. for cotton goods, and £4 7s. 4d. for strong drinks in the year, the figures should be reversed.

My good friends and neighbors, the remedy is in your own hands. Every man ought to be able to say whether he likes to have the drink shops next door to him or not, swallow-

ing down, as these are, such monstrous proportions of our wages and wealth; it being more than twelve times what is spent in drinks than for cotton goods, and other things in proportion. But you will say, How is this to be done? The answer is, to alter the law of the land, and give the ratepayers, instead of the magistrates, the right to determine how many, or if any, drink shops shall be established in one parish or district, or not.

Sel. ed.

CHRIST OUR PORTION THROUGH LIFE AND IN DEATH.

When, streaming from the eastern skies,
The morning sun salutes my eyes,
O, Sun of righteousness divine,
On me with beams of mercy shine!
Chase the dark clouds of guilt away,
And turn my darkness into day.

When to heaven's great and glorious King
My morning sacrifice I bring;
And, grieving o'er my sin and shame,
Ask pardon in thy Saviour's name;
Then, Jesus, cleanse me with thy blood,
And be my advocate with God.

As every day my weary spires
Will bring thy trials and thy cares,
O Saviour, till my life shall end,
Be thou my counsellor and friend:
Teach me thy precepts all divine,
And be thy great example mine.

When pain transfixes every part,
And languor settles at the heart;
When, on my bed, I lie in grief,
I turn and sigh, and long for rest,—
O, great Physician, mark my grief,
And grant thy servant sweet relief.

Should poverty's consuming blow
Lay all my earthly comforts low,
And neither help nor hope appear,
My steps to guide, my heart to cheer,—
Lord, pity and supply my need,
For thou on earth wast poor indeed.

Should Providence profusely pour
His various blessings on my store:
Oh! keep me from the ills that wait
On such a seeming prosperous state;
From hurtful passions set me free,
And humbly may I walk with thee!

When each day's scenes and labors close,
And wearied nature seeks repose,
With pardoning mercy richly blest,
Guard me, my Saviour, while I rest;
And as each morning's sun shall rise,
Oh! lead me onward to the skies!

And, at my life's last setting sun,
My conflicts o'er, my labors done,
Jesus, thy heavenly radiance shed,
To cheer and bless my dying bed;
And from death's gloom my spirit raise
To see thy face and sing thy praise.

—Grant.

Frosty Mines.—The *American Journal of Science and Arts*, contains an account of a curious fact, that the miners in Clear Creek county, Colorado, have discovered. It is particularly noticeable in the Stevens Mine, about 12,500 feet above the level of the sea, on McClellan Mountain. After a depth or distance of ninety feet from the surface, the crevice matter, in which the silver is found, is frozen solid. Summer and winter have no visible effect to change its temperature, nor is there ever any perceptible thaw. Pick and drill fail to work the frozen mass, and the only way the workmen proceed is to kindle a large fire at night against the matter, and in the morning to pick at the disintegrated ore. After this curious fashion the mine has been profitably conducted for two years.

From ninety feet, where the cold was struck, the tunnel has proceeded inward, now nearly 200 feet, and the cold is in no way diminished as yet. Other mines in the neighborhood show the same singular condition, and in all of them the depth under ground is such that the frost cannot possibly have penetrated there. The conclusion reached by the contributor of the article is, that it is a relic of the glacial era. Whatever its origin, it is certainly a singular and interesting fact, and the method of mining, although profitable, is as simple and primitive as could well be devised.

For "The Friend"

Copy of a Letter from John Thorp to Richard Reynolds.

Manchester, 8th mo. 1st, 1811.

My dear friend, It was very pleasant to me to receive a letter from thee, and such a letter in thy seventy-sixth year. I, who am seven years younger, feel the effects of old age both in body and mind; but let us not accuse ourselves or listen to the accuser of the brethren, because our faculties and powers are on the decline. Meekness, humility, and patience are a cure for all sores; our strength and powers are equal to all we have to do, or to all that is required of us. It is our departure from humble submission, and wanting to feel more of the fervor of devotion, not willing to live by faith, and possess our souls in patience, that is a fruitful source of much unprofitable anxiety. How much of this appears in the few diaries we have published; and, I am persuaded, in the experience of many pious people who suffer greatly, because they are unskillfully taught to believe, that if it were not owing to some omission of duty, they would more frequently, perhaps always, (particularly in meetings) be favored with these sensible feelings and enjoyments of heavenly goodness. Many, many, I believe, put on a much more painful pilgrimage, and experience many doubts and tossings, which would certainly be avoided by a wise attention to that holy precept, "in your patience possess ye your souls." To how many religious people might it be said by the blessed Master, as formerly to Peter, "O thou of little faith, wherefore didst thou doubt?" though it is by no means in our power to put ourselves into possession of those Divine consolations, that sometimes, in unmerited mercy, are vouchsafed. I wish to be thankful, truly thankful, to be favored to feel no condemnation. There is, I think, a great deal of comfortable instruction and truth in the remark, that "the Christian's crown in this life is hid under the cross, that we cannot see it," and doubtless laid up safely there for us when our warfare is accomplished. What cause have I to be thankful for this and a thousand other mercies; but to feel suitably thankful for favors, or compensation for our infirmities, is not at our command. How earnestly do I sometimes desire a more fervent, sensible feeling of gratitude for favors I have not deserved, and repentance for all I have done amiss; but, as I have said before, perhaps we may be too solicitous for these sensible fervors of devotion; my mind hath often been staid and comforted, in recollecting these observations of an experienced Christian, "Do not look for or expect the same degrees of sensible fervor; the matter lies not there; nature will have its share, but the ups and downs of that are to be overlooked; whilst your will-spirit

is good and set right, the changes of creaturely fervor lessen not your union with God." Farewell, my dear friend; may the Divine blessing comfort and support our declining years, and enable us to finish the little work that may remain for us to do: that finally we may be found worthy to enter into the joy of our Lord.—*John Thorp.*

From "The Atlantic Monthly."

Liberal Education for Women.

Unquestionably, when Matthew Vassar endowed the college at Poughkeepsie, in the hope of being "the instrument in the hands of Providence of founding and perpetuating an institution which shall accomplish for young women what our colleges are accomplishing for young men," he believed that the largest provision that could be made for students would be none too much. The men of two generations ago would not have been more incredulous of the possibility of colleges for women than the trustees of Vassar would have been incredulous had they been told, in 1861, that at the end of fifteen years the college would still be unable to sustain itself without the aid (or the encumbrance) of a preparatory department numbering nearly forty-two per cent. of all the students within the college.

No question of like importance and interest has ever changed its ground so completely in so short a time. The "Wanted, a liberal education for women" of ten years ago, becomes to-day, "Wanted, young women upon whom to bestow a liberal education."

It is idle to say that if the highest standard were off-red, young women would come forward. In the strong rivalries now existing between the colleges, that would have been done long ago, if it had been worth while. Michigan and Cornell and Smith would do it to-morrow if it were of any use. At Cornell, the great Sage College is ready for one hundred and forty students, but there are in all departments of the university but forty-three young women. Smith could minister but fifteen for its Freshman class. Wellesley, without Greek, found but sixty five for college students. At Michigan, in the whole undergraduate department there are but fifty-seven, and only twenty-five of these take the classical course. At Cornell there are but ten, and in the course requiring no Greek, only twelve. (These numbers are taken from the last catalogue.) For 1875, there were in the College of Liberal Arts of Boston University, sixteen.

We need hardly count in a review of "liberal education" those medical schools, &c., which only demand "a good English education" for a *resumé*.

Such a *resumé* may be discouraging to the enthusiasts of ten years ago, who resolutely closed their eyes to all but their own hopeful visions. That there are to-day but a hundred students where a thousand would be welcome by no means proves that the attempt for the liberal education of women is a failure. He who interprets thus reads the story only in the light of his own disappointment, or chafes in his impatience at finding that what he deemed only a sudden leap to a higher plane is a long and toilsome upward march. Still less will he render a just verdict who, mistaking the first stage of the movement for its last result, insists that because only the hundred come to-day, the thousand never will.

The over-sanguine hope and the too persistent doubt are alike wide of the truth.

It is almost a truism that all social progress is on parallel lines. There can be no great development in the education of women without corresponding opportunities for using it. To answer the question, "What shall we do with our girls?" at eighteen, by the reply, "Send them to college," only postpones it to return at twenty-two in the more emphatic form, "What shall these young women do?" The answer to the question can be inferred by putting another: "What would be the effect upon the colleges generally, if there were no greater number of *special* uses for college education by men than there now are for women?"

We have not space to follow out the argument, but whoever does will soon see plainly that until the future possibilities of life set the same premium upon college education for women which they now do for men, it is vain to expect that women in great numbers will have the firmness and the patience to overcome the hindrances, far greater than for men, which lie in their way.

There is another phase of the matter which merits attention. So long as the young women in college are pioneers in the work, there is a certain isolation which repels. There is a necessity, too, for a kind of mental armor against various contingencies, and though it is as likely to take the form of shyness and self-depreciation as of bravado, natures of finer grain are apt to shrink from it, unless impelled by an absorbing enthusiasm. Extreme theorists on the subject will scout the suggestion, but it is not to be lightly regarded.

The inability to meet expenses is of course a potent reason why so few women are yet in college. This is, however, only another form of the difficulty which we have stated as want of future opportunity. Whether this generation or the next will see the solution of the questions about occupation and remuneration may be doubted, but it is clearly the duty to-day of all friends of the higher education of women to unite their efforts to bring about two results. First, that we enter on no new experiments. Each theory is sufficiently on trial: let there be no further division of interests. Let it be said clearly enough and emphatically enough to reach the ear of every man or woman with a dollar to spare or to bequeath: found no more new colleges. Choose the best, or the nearest to you, of those we now have, and help that. The second is only the closer application of the first. Spend no more in walls and roofs. Give life, the living soul, to the colleges in professors and in students. Scholarships for women in any of the colleges we have named will be filled as fast as they are founded. The expense varies from about three hundred and fifty dollars at Michigan or Boston to five hundred and fifty at Vassar. Tuition at Michigan is of course free to students from that State. The large number of State scholarships at Cornell pays for the tuition there, but they are of course limited to New York students. Tuition at Boston or Smith is limited to all needing such help, so that the amount of help required by a student at any one of these places need not be much above half the cost of living. We place it thus low, far as it is agreed by all who have had experience in the matter that better material is obtained by offering less than the whole ex-

pense. Really promising students are sufficient enough to obtain something from their own exertions or from friends. It is the second hundred that they need. Not the first.

We specify *scholarships* because it is almost important that the aid be permanent. It ought to be in view of the student for years before she reaches it. If we may reason from the experience of Harvard as to the perennial good of this form of charity (witness the Penoyer scholarships), three thousand such letters entrusted to any one of these colleges will make possible the college education of one woman every four years for the next century. Nor are we thinking only of the personal gain of these students. No power so strong could be brought to bear upon the standard of the colleges, as the gift of a large number of scholarships, for nothing will so soon bring to the colleges themselves the ablest young women. We can think of no form of benevolence more attractive to ladies of wealth than this, for if but the half that is said of the power of an educated woman be true, nothing can so surely elevate the whole sex as the pursuit of liberal studies.

Selected for "The Friend."

When Cyrus took the king of Armenia and his son Tigranes, and their wives and children prisoners, and upon their humble submission beyond all hope, gave them their liberty and their lives—in their return home, as he were all commending Cyrus—some for his personage, some for his power, some for his clemency,—Tigranes asked his wife, "What thinkest thou of Cyrus? is he not a comel and a proper man, as of a majestic presence?" "Truly," said she, "I know not what manner of man he is: I never looked upon him." "Why," said he, "where were thine eyes at the while? upon whom didst thou look?" "I fixed mine eyes," said she, "all the while upon him," (meaning her husband) "who, in my hearing, offered to Cyrus to lay down his life for my ransom." Thus, if any question the devout soul, once indeed captivated by the world, but now enamored of Christ her heavenly Bridegroom, whether she is not charmed with the riches, pleasures, and gaieties of the world?—her answer is, That her eyes and her heart are now fixed on a nobler object, even on him who not only made an offer, like Tigranes, to die in her stead, but actually laid down his life to ransom her; and as her desire Bridegroom is now in heaven, her looks rest on him, and she can esteem nothing in comparison of him.—*Bogart's Golden Treasury.*

Cultivate Early the Habit to Work.—There is scarcely anything of greater importance to a young man than that he should acquire early the habit of regular application to some pursuit. Many persons who are not of a indolent nature live on, from day to day, from month to month, from year to year, without accomplishing anything worth while. They wonder that others are successful, and they are not; that others progress and they remain stationary. The difficulty with them is that although they are not particular,averse to labor, they have never learnt how to work to advantage. They have never formed the habit of regular, systematic application.

Desultory and merely impulsive efforts are attended by very insufficient and unsatisfactory results. The first requisite is to know

that you want to accomplish.—Have some purpose—some plan. Then see to it that the end does not set on a day in which something is not been done to promote that purpose, save, so far as possible, regular hours of work, and let no light interruption interfere with them. If you take a day's recreation, insure that on the morrow you promptly renew your work, and give to it the benefit of fresh strength and renewed vigor.

At the end of every week, regularly review your work. Consider just how much you have accomplished. If you are satisfied with what you have done it will bring to you a feeling of repose and content. If you find you should have done more, then make sure at the coming week shall show an improvement on the past.

If all young men now coming on the stage could scrupulously observe these simple directions, what an increase of success and of happiness there would be!—*N. Y. Letter.*

For "The Friend."

Having noticed in the 5th number of "The Friend," the article referring to an incident in the ministerial services of Spurgeon, the noted London preacher, it has recalled to my memory a circumstance which transpired when I was young; the relation of which I propose to give as affording another illustration of the Scripture declarations: "The preparations of the heart in man, and the answer of the tongue, are from the Lord." "The words of the wise are as goods and as nails, fastened by the masters of assemblies—*which is given from one Shepherd.*"

I give the substance of the occurrence. My father, who was an elder among Friends, resided in the city of Baltimore, a few dwellings below the late Dr. Thomas E. Bond, and on the same street. The doctor was a local teacher in the Methodist Society, and some time before his death senior editor, I believe, of the New York "Christian Advocate." On a summer evening my father was in the act of sitting in his arm chair on his front steps with more or less of his family about him. As Doctor Bond passed along going returning from his professional duties, he could often stop and have some pleasant or interesting conversation with him. One evening having stopped, he said to my father, "You did not know that I turned Quaker teacher last Sunday."

"Why no," said my father, "how was that?"

"Well, I will tell you. You know in the western section of the city we Methodists have a meeting-house called Caroline Street Meeting-house. To this place of worship it has become the fashion for young persons to largely sort on Sabbath afternoons. Well, last Sabbath afternoon I had an appointment to each there, and as the occasion was uncommon one, I thought I had better make more preparation in order to do it justice; for which purpose I selected my subject and text, and began to consider it, but did not get along with it. I could make nothing out of it; my mind became confused, and I thought perhaps was sick. I then concluded to try what making a few notes would do for me, but it amounted to nothing; the more I tried the more perplexed and confused I became, until last I was *sure* I was sick. Well, you may see I felt pretty bad and anxious; and but I could not do to turn aside from the appoint-

ment; and the people would be there and I'd have to go. So the prior week days passed along, and no relief came, and finally I concluded that I would make no further essay at preparation, but trust to Divine Providence for his help on the occasion. Accordingly I went to the meeting not knowing what might befall me. As perhaps you know, it is our practice to have some exercises in singing before the sermon. Entering the pulpit I gave out a hymn; still not knowing what I should do. While the congregation was engaged in singing this hymn, a passage in the Psalms suddenly presented itself to me with life or light, and I at once determined to make use of it for my subject and do the best I could. Accordingly I did so, and delivered my discourse from that text, and I do assure you I never preached a sermon more to my own satisfaction or the satisfaction, as I believe, of an audience, than I did on that occasion."

"Now," said the doctor, "if that was not turning Quaker preacher I doat know what would be."

The Bank of France.—Opening on the Rue de la Verilliere, and surrounded by the Rues Radziwill, Bailif, Croix-des-Petits-Champs, the Bank of France has occupied, ever since 1811, the ancient hotel of the Count of Toulouse. Its general aspect is that of a prison for good society. It shows many prospects of iron railings and iron doors, the latter being abundantly garnished with bolts and bars. Its high and solid walls would defy any attempt to scale them, and every issue of the building is made for a defence which could only be vanquished by a regular siege proceeding with the engines of war. Within, the place is as active as an ants' nest. Every passage and staircase of the building is crowded during all the business hours of the day, and an incoming multitude elbow an out-going host in each direction. None but people in a hurry are to be seen there; so at every door and landing place are posted ushers ready to reply immediately to questions asking the way to different points in the labyrinth. Yet the edifice is daily growing larger, and the palace which sufficed for the wants of legitimate princes is too small for this temple of trade. Nowhere are so many varieties of people to be met with as within the precincts of this universal assembly house. Every class of society is represented there—soldiers, artisans, shopkeepers—from the capitalist who comes to receive the dividend on his shares, to the workman who has to pay an acceptance for a few francs which he has given for his tools. The first impression made on a stranger by the Bank of France is one which inspires good will for an establishment which, having only in view the public interest, impartially tries to be useful to every section of the community.

It was in 1800, the 24th Pluviose, year VIII, that certain bankers formed themselves into a company which became the Bank of France. The principal of them were Perregraux, Le Conteux-Canteleu, Mallet, the elder, Lecamier, husband of the charming wife, and Robillard, a tobacco manufacturer. The commercial gentlemen speedily agreed upon the statutes of a financial institution, which was to have a capital of 30,000,000 francs, or \$6,000,000, divided into 30,000 nominative shares. The business of the company was restricted to discounting, collecting bills, re-

ceiving deposits and consignments, keeping current accounts, and issuing drafts at sight to bearer; all other trade but that in gold and silver was forbidden. In the primitive statutes of the bank may still be observed, in a rudimentary state indeed, but very clearly, the system which has secured to it an almost uninterrupted career of prosperity to this day. On the 28th of Nivose, or as early as the 18th January, 1800, a Consular decree deposited a large amount of government money with the new bank, and on the 24th Germinal, year XI, or 14th April, 1803, it was definitely organized by law, under the style and title of the bank of France, its capital being raised at the same time to 45,000,000 francs, or \$9,000,000.—*Ledger.*

The famous Edlystone Lighthouse, off the coast of Cornwall, England, was first built in a fanciful way, of wood, by the learned and eccentric Winstanley. On its side he put various boastful inscriptions. He was very proud of his structure, and from its lofty balcony used boldly to defy the storm, crying:—

"Blow, O wind! rise, O ocean! break forth, ye elements, and try my work!"

But one night the sea swallowed up the tower and its builder. It was built a second time of wood and stone, by Rudyard. The form was good, but the wood gave hold for the elements, and the builder and his structure perished in the flames.

Next the great Smeaton was called in. He raised a cone from the solid rock on which it was built, and riveted it to the rock, as the oak is fastened to the earth by its roots. From the rock of the foundation he took the rock of the superstructure. He carried upon it no boastful inscriptions like those of Winstanley, but on the lowest course he put,—"Except the Lord build the house, they labour in vain that build it;" and on its keystone above the lantern, the simple tribute, "*Lus Deo!*" and the structure still stands, holding up its beacon light to the storm tossed mariner.—*Lute Paper.*

Teach me to live Thy purpose to fulfil;
Bright for Thy glory let my taper shine—
Each day renew, remind this stubborn will;
Closer round Thee my heart's affection twine—
Keep me unspotted while a pilgrim here;
Then bring me, sinless, to the heavenly sphere!

Love descends, not ascends. The might of a river depends not on the quality of the soil through which it passes, but on the inexhaustibleness and depth of the spring from which it proceeds. A parent loves the child more than the child the parent, and partly because the parent's heart is larger, not because the child is worthier. The Saviour loved his disciples infinitely more than his disciples loved Him, because his heart was infinitely larger. Love trusts on, ever hopes and expects better things, and is a trust springing from itself, and out of its own deeps alone.—*Roseland Hill.*

Men bear with each other's faults and virtues for years, and shoot each other for a careless remark. A man bears with his wife's faults, and the wife with her husband's shortcomings, for a score of years, and flash up in an unlucky minute about the merest nothing, to undo the work of all the year—to forget the tender memories—to repudiate the affection

—to sneer at the idea of love.—*Church Ad- vocate.*

THE FRIEND.

TENTH MONTH 7, 1876.

Information has been received of another Conference having been recently held, this time by a number of Friends, members of the Kansas Yearly Meeting; in which the condition of the Society in their own and other Yearly Meetings, produced by departures from the faith of Friends, was seriously considered. Also what is called for at the hands of those, who—to use their own words—feel "the necessity of Friends every where becoming more earnest to stand unflinchingly in the maintenance of our principles and testimonies, as a Society." Firmly believing that if we be found building up the things which God commanded our early founders to destroy, or destroying the things which He commanded them to build up, we make ourselves transgressors."

We rejoice that the time has come, or appears to be close at hand, which has long been seen by the eye of faith, when true Friends in other Yearly Meetings than Ohio and Philadelphia, did it laid upon them to come forth boldly, in support of the doctrines and testimonies which the Head of the Church raised before the world; also to bear an "unflinching" testimony against the spurious religion that many in high places have been industriously and persistently striving for years to substitute for the original faith and practices of Friends.

It is of the highest importance that all everywhere who may thus stand forth in the defence of the truth, may know their own spirits to be seasoned with Grace, and be kept out of the snare of the fowler; possessing their souls in patience; willing to suffer at the appointed time whatever the Lord may permit to come upon them; that so they may know every step to be taken in the meekness of wisdom, and the arm of the Lord to support and protect them. The Lord will work for his own blessed cause and who can let or hinder him?

SUMMARY OF EVENTS.

FOREIGN.—The prospect of an early termination of the war between Turkey and Servia and Montenegro is again clouded. At the request of the great Powers Turkey offered a short extension of the armistice, but both Servia and Montenegro declined to accept it, preferring a continuance of the struggle.

A dispatch from Belgrade says the English Consul renewed his peaceful representations and urged the Servian government to accept a prolongation of the armistice for four days. The government refused. The Serbian forces under General Thermagey and Popovich simultaneously attacked the Turks and pursued them beyond Tschitz. During the engagement fire from the Servian artillery ignited seven caissons of gunpowder in the Turkish ammunition depot. The explosion caused fearful havoc among the Turks. The Servians lost about 2000 men in this battle. The assumption of the title of king by Prince Milan of Servia, is objected to by both Russia and Austria. The Austrian Prince Minister has demanded I Prince Milan's positive refusal of the royal title which the army and people wish him to take.

The Porte has asked to be relieved of the Bulgarians and has also taken measures for the rebuilding of their villages which the Turks had destroyed.

A Berlin special says: The Porte has given Baring, Secretary of the British Legation, a seat in the mixed tribunal trying persons accused of participation in the

Bulgarian atrocities, with all the rights accorded the other judges.

It is stated that Queen Victoria has seen a change in the occupancy of every European throne since she became sovereign.

A Melbourne, Australia, dispatch says, the Daningon, from Melbourne to Sydney, foundered near the Bay Bridge, near Inverurie on the 21st. Sixty of the crew and passengers were drowned. Jervis Bay is on the east coast of Australia, 85 miles south of Sydney.

At a recent meeting of the Reform Club in Manchester, John Bright said he thought the meeting of Parliament was desirable. It would result in a new policy in regard to Turkish affairs, and make a solemn decision that the blood and treasures of England should never again be wasted in behalf of the Ottoman power. Turkey should be left to the fate which Providence had decreed for her corruption and tyranny.

The United States Frigate Franklin having been authorized by the Navy Department to receive William M. Tweed as a passenger, the Spanish authorities at Vigo put the fugitive on board that vessel which is now on the passage to New York.

It is stated that Don Carlos has informed the French Emperor that he would not re-enter Spain at the cost of another civil war, and will quit Paris for Belgium or Switzerland in a few weeks.

The Colorado potato beetle has made its appearance in Sweden and commenced its usual ravages. The insect is supposed to have been brought from the United States to the continent of Europe.

A sanguinary battle occurred on the 31st of eighth month, in New Granada, between the government forces and those of the revolutionary or conservative party. After a fierce contest the latter were completely routed with the loss of a thousand men killed and a million dollars worth of arms and munitions.

According to recent enumerations the population of Peru is now 2,720,735, that of Norway 1,515,000, and Sweden 1,383,291.

The island of Porto Rico was visited on the 13th ult. by a very violent hurricane which caused great damage to the island and its lands. Numerous villages were wrecked and many lives lost.

London, 10th mo. 2d.—Consols 95 11-16. U. S. sixes, 1867, 108 3/4.

Liverpool.—Middling uplands cotton, 5 15-16d. Orlean, 5 1/2.

UNITED STATES.—The International Exhibition was visited during the week ending 9th mo. 30th, by 678, 893 persons who paid for admission. The receipts at the gates from the opening up to 9th mo. 29th, had amounted to \$2,158,945.

The total number of interments in Philadelphia for the week ending 9th mo. 23d, and 281 for that ending the 30th ult.

The decrease in the national debt between 31 mo. 1st, 1869, and 9th mo. 1st, 1876, a period of six and a half years, has been \$490,254,318. The decrease in the annual interest has been \$31,253,548.

The yellow fever which for some weeks past has been so fatal in Savannah, Geo., has appeared in other southern towns also. Brunswick, Geo., about 80 miles from Savannah, has been desolated by the pestilence.

The Commissioners to treat with the Sioux Indians have obtained the assent of those residing near the Spotted Tail agency, to the agreement recently made by them with those at the Red Cloud Agency. The Indians gave their consent very reluctantly, and complained of the broken promises of the government and the injustice with which they were treated.

The U. S. Treasury Department has paid out between nineteen and twenty millions of dollars in silver coin for the redemption of fractional currency, &c.

The total number of exhibitors at the International Exhibition is 30,864. Of these 3822 are Spanish, 2580 French, 2100 American, 1422 Prussian, 1077 Prussian, 1083 Germans, 1144 Italians, and 1397 Argentine Republic. Beside these China, Japan, Brazil, Mexico and many other countries send collections. Eight thousand one hundred and seventy-five of the exhibitors belong to the United States, and 22,089 are foreigners. On the 28th ult. the exhibition received by no less than 251,332 persons who paid for admission, being 5387 at the cattle show.

The U. S. States Signal Office at Philadelphia reports a rainfall of 8.77 inches during the Ninth month. The highest temperature of the month was 88 deg., and the lowest 46 deg.

There were 450 deaths in New York city last week. The sub-marine operations upon the rocks at Hell Gate, New York, are reported successful. Soundings were taken on the 30th ult. in ninety places and beyond the

distance of 150 feet from the shore a depth of 25 fms.

The total number of interments at Savannah on the 30th ult. and 1st inst. was 61, of which 34 were for yellow fever. On the 21st inst. there were 42 interments of which 28 were from the fever.

The monthly statement of the national debt shows a reduction of \$2,936,267 at the Ninth month. The cash in the Treasury consisted of \$64,091,124 in gold and \$12,524,945 currency.

The Markets, &c.—The following were the quotations on the 2nd inst. New York.—American gold, 1 Superfine flour, \$4.70 a \$3.05; State extra, \$3.25; \$3.90; finer brands, \$3.75 a \$3.50. Amber wheat, \$1.25; No. 2, 1.20; Milwaukee spring, \$1.21; No. 3 do., \$1.20. No. 2 Chicago, old, \$1.12. Yellow and mixed corn, 58 1/2 cts. Canada barley, \$1.19 a \$1.20; State, 95 cts \$1.00. Oats, 38 a 45 cts. Philadelphia.—Cotton, 1 a 1 1/2 cts. Superfine flour, \$5.25 a \$4.00. Family flour \$6.50 a \$5.00. finer brands, \$7 a \$8.50. Best wheat, \$1.12 a \$1.22; amber, \$1.23 a \$1.25; white, \$1.28 a \$1.24. Rye, 78 cts. Mixed corn, 57 a 58 cts; yellow 59 a 60 cts. Oats, 36 a 50 cts. Clover-seed, 10 1/2 a 11 cts. 1 lb. New York fine cheese, 12 a 13 cts. About 58 beef cattle sold at 5 1/2 cts. per lb. gross weight, a few of the finer brands, \$3 a \$3.50. Cows, 10 a 12 cts. for common. Sheep, 5 a 5 1/2 cts. per extra. Receipts 13,000 head. Hogs, \$8.75 a \$9.25 per 100 net. Receipts 5000 head. Baltimore.—No. 2 western wheat, \$1.23 a \$1.25; No. 3 do., \$1.18 a \$1.2. Maryland amber, \$1.30 a \$1.32. Yellow corn, 56 a 57 cts. Oats, 40 a 45 cts. Cotton, No. 2 spring, \$1.07; No. 2 do., 30 cts, 91 a 91 1/2. No. 2 corn, 44 1/2 cts. No. 2 oats, 33 1/2 cts. Barley, 83 1/2 cts. Lard, 10 1/2 cts.

RECEIPTS.

Received from Lydia T. King, Pa., \$2, vol. 50, and from Joseph E. Mickel, Jr., Jones, from William W. ster, Pa., per Joseph W. Jones, \$2.10, to No. 11, v. 51; from Hannah Roberts, Pa., \$2.10, vol. 50; from Pemberton Moore, Pa., \$2.10, vol. 50; for Mary I. Humbleton, Io., and Amy C. Hoopes, Edward H. Ha and James G. Johnsons, Pa., \$2.10 each, vol. 50; from Isaac A. Agert, Jr., Pa., \$2.10, vol. 50; and for Lewis and Bye, Fleming Crew, Amy John, Burwell Peck, Henry Crew, Ann Smith and Jesse Hutt, \$2.10 each, vol. 50; from John Boadle, N. J., \$2.10, vol. 50; from Abel J. Hopkins, D., \$2.10, vol. 50; from Elizabeth Beall, Pa., \$2.10, vol. 50; from John A. Resder, Io., \$2.10, vol. 50, and for R. B. Cox, \$2.10, vol. 50; from Henry Wood, N. J., \$2.10, vol. 50; from Anna Mae, Io., per Stacy Cook, \$2.10, vol. 50; from James Cooper, Pa., per S. A. Cooper, \$2.10, vol. 50; from Joseph W. Lippincott, City, \$2, vol. 50; for Hora Sumner, Pa., \$2.10, vol. 50; for Isaac C. K. Felt, \$2.10, vol. 50; for Richard Chambers, City, at Richard M. Chambers, Pa., \$2 each, and George J. Chambers, Pa., \$2.10, vol. 50; from George Babb N. J., \$2.10, vol. 50; from Benjamin Ellison, Io., \$2.10, vol. 50; from Owen Evans, Pa., \$2.10, vol. 50; from John W. Pugh, Pa., \$2.10, vol. 50; from Henry W. Babb, N. J., \$2.10, vol. 50; from Thomas C. Hogue, Pa., \$2.10, vol. 50; from Ephraim Tomlinson, N. J., \$2.10, vol. 50; from Richard W. Hutton, Pa., per Benjamin W. Passmore, \$2, vol. 50; from Samuel Woolman, De \$2.10, vol. 50, and from Barzillai French, O., \$2.10, vol. 50.

THE CORPORATION OF HAVERFORD COLLEGE.

A Stated Annual Meeting of The Corporation of Haverford College will be held at the Committee Room of Arch Street Meeting-house, Philadelphia, on Monday, Tenth month 16th, 1876, at 3 o'clock P. M.

EDWARD BETTLE, Jr., Secretary.

WEST-TOWN BOARDING SCHOOL.

The WEST-TOWN BOARDING SCHOOL, which Institution opens a Second-day, 10th mo. 30th. Parents and others intending to send pupils will please make application to BENJAMIN W. PASSMORE, Sup't. (Address Street Room No. 4, Chester Co., Pa.) or to CHARLES J. ALLEN, Treasurer, No. 304 Arch St., Philadelphia.

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

Mission of George Bogle to Tibet.

Tibet is a country so inaccessible to Europeans from the jealous policy of the Chinese to whom it is subject, as well as from its actuality on the most elevated plateau on the surface of the earth; that one naturally turns with eager curiosity to every new publication throwing light on its history and the character of its people. The narrative of Bogle's ventures is now first given to the world, though the mission itself dates more than a century back.

Commercial intercourse between Bengal and Tibet had existed for many generations; and was dependent on the friendliness of the tribes inhabiting the southern slopes of the Himalaya mountains; which lie between the plains of Bengal and the high lands situated between the different ranges of the mountains. This intercourse was greatly interrupted in the latter part of last century, by the extension of the power of the Gorkhas, a warlike tribe who obtained possession of the valleys and mountain passes of Nepal, by which much of the traffic had been carried on. Warren Hastings, who was then Governor General of the possessions of the East India Company, was a statesman of great ability, though somewhat unscrupulous in his proceedings. He saw the importance of cultivating the trade with Tibet; and with this object selected George Bogle, a young Scotchman, and sent him on a mission to that country.

The materials for the present narrative were principally found in the journals, memoranda and correspondence of G. Bogle, which have been carefully preserved by his family in Scotland, and were placed in the hands of the editor, Clements R. Markham.

In 1772 the people of Bhutan had made warlike incursions into the plains, but were driven back by the English troops which followed them into their own mountains, and so alarmed the Bhutan Government, that they requested the intercession of Tesbu Lama, of Tibet, who claimed supremacy over them. He, in consequence, wrote to Warren Hastings, who graciously acceded to his request. The letter which was received in the Third month of 1774, is here inserted, as an interesting specimen of Eastern correspondence, and as furnishing evidence of the mild and amiable character of the Tesbu Lama.

"The affairs of this quarter in every respect flourish. I am night and day employed in prayers for the increase of your happiness and prosperity. Having been informed by travellers from your quarter of your exalted fame and reputation, my heart, like the blossom of spring, abounds with gaiety, gladness, and joy; praise that the star of your fortune is in its ascension; praise that happiness and ease are the surrounding mollest of myself and family. Neither to molest nor persecute is my aim; it is even the characteristic of my sect to deprive ourselves of the necessary refreshment of sleep, should an injury be done to a single individual. But in justice and humanity I am informed you far surpass us. May you ever adorn the seat of justice and power, that mankind may, under the shadow of your bosom, enjoy the blessings of happiness and ease. By your favor, I am the Rajah and Lama of this country, and rule over numbers of subjects, a particular with which you have no doubt been made acquainted by travellers from these parts. I have been repeatedly informed that you have been engaged in hostilities against the Deb Judhur, to which, it is said, the Deb's own criminal conduct, in committing ravages and other outrages on your frontiers, has given rise. As he is of a rude and ignorant race (past times are not destitute of instances of the like misconduct, which his own avarice tempted him to commit), it is not unlikely that he has now repented those instances; and the ravages and plunder which he may have committed on the skirts of the Bengal and Bahar provinces have given you provocation to send your vindictive army against him. However, his party has been defeated, many of his people have been killed, three forts have been taken from him, and he has met with the punishment he deserved; and it is as evident as the sun your army has been victorious, and that, if you had been desirous of it, you might, in the space of two days, have entirely extirpated him. For he had not power to resist your efforts. But I now take upon me to be his mediator, and to represent to you that, as the said Deb Rajah is dependent upon the Dalai Lama, who rules in this country with unlimited sway (but on account of his being in his minority, the charge of the government and administration for the present is committed to me), should you persist in offering further molestation to the Deb's country, it will irritate both the Lama and all his subjects against you. Therefore, from a regard to our religion and customs, I request you will cease all hostilities against him, and in doing this you will confer the greatest favor and friendship upon me. I have reprimanded the Deb for his past conduct, and I have admonished him to desist from his evil practices in future, and to be submissive to you in all matters. I am persuaded that he will conform to the advice which I have given him, and it will be necessary that you treat him with compassion and clemency.

As to my part, I am but a Fakir, and it is the custom of my sect, with the rosary in our hands, to pray for the welfare of mankind, and for the peace and happiness of the inhabitants of this country; and I do now, with my head uncovered, entreat that you may cease all hostilities against the Deb in future. It would be needless to add to the length of this letter, as the bearer of it, who is a Gosain, will represent to you all particulars, and it is hoped that you will comply therewith. In this country worship of the Almighty is the profession of all. We poor creatures are in nothing equal to you. Having a few things in hand, I send them to you by way of remembrance, and hope for your acceptance of them."

The people of Tibet are disciples of Buddha. This religion inculcates peace and good will to man, and to all the animated creation. It became firmly established in Tibet in the seventh century of the Christian era. The peculiar phase of it which the Tibetans adopted, taught that certain intelligences had been created, who continued to remain in existence for the good of mankind, by passing through a succession of human beings from the cradle to the grave. In the fourteenth century, two distinguished reformers arose among them, who were believed to be incarnations of these beings. On the death of these, successors were found in infants possessing certain marks which are believed to indicate their divinity. There are thus two concurrent Lamas; one resides at Lhasa, the capital of the country, and is regarded as both the spiritual and temporal ruler of the nation; possessing power somewhat analogous to the medieval Popes; the other resides at Tesbu Lumbö. The inferior Lamas—corresponding to the priests, monks and nuns of the Catholic hierarchy—are very numerous, more than 10,000 monks being congregated in one monastery alone.

Their religious services consist of recitations and chanting of moral precepts and rules of discipline to the sound of musical instruments. Incense is burnt during the services, and there are offerings of fruits and grain to Buddha and his incarnations. Mystical sentences and titles of Buddha are also recited. The bell is used during the performance of service; and prayer-wheels,—metal cylinders, containing printed prayers in rolls, with the axes prolonged to form handles—are in constant use, not only during the service, but on every occasion, being fixed in rows on the walls of temples, near villages, and in streams to be turned by water. The prayer-wheels have been in use for more than a thousand years.

The Tibetans possess a vast literature. For many centuries they have known the art of printing, by means of engraved stereotyped wooden blocks. Their paper is made from the inner bark of the *Daphne cannabina*, and is remarkable for its toughness, as well as smoothness. Each monastery possesses a library of their religious works.

Warren Hastings, in his reply to the letter received from the Teslu Lama, proposed a treaty of amity and commerce between their respective States; and it was to promote this object that he sent David Bogle on his mission.

He reached Babar, the N. E. boundary of Bengal about the last of the Fifth month, and entered the mountainous country of Bhutan, through which his route lay. The following extracts are taken from his journal:

"On the 9th of June I entered the hills, and being now out of Bengal and beyond the Company's jurisdiction, I was furnished with a passport from Deb Rajah, who is the chief of the country. The following part of the journey was a perfect contrast to the former.

"The only way of transporting goods in this hilly country is by coolies. The roads are too narrow, steep and rugged for any other conveyance, and the rivers too stony and rapid for boats. There is no particular class of people who follow this profession. The carriers are pressed from among the inhabitants, receive an allowance for victuals at the pleasure of the person on whose service they are employed, and are relieved by others procured in the same manner at the next village by order of the headman, without which not a coolie is to be had. This is a service so well established that the people submit to it without murmuring. Neither sex, nor youth, nor age exempt them from it. The burden is fastened under the arms upon their backs, with a short stick to support it while they rest themselves. Naturally strong, and accustomed to this kind of labor, it is astonishing what loads they will carry. A girl of eighteen travelled one day 15 or 18 miles, with a burden of 70 or 75 pounds weight. We could hardly do it without any weight at all.

"We were provided with two tangu ponies of a mean appearance, and were prejudiced against them unjustly. On better acquaintance they turned out patient, sure footed, and could climb the mountain. Many a time afterwards, when on the edge of a precipice, I was mounted on a skittish young horse, by a man holding him by the head and another steering him by the tail, have I thought of them. We had to cross the mountain Pichakonum, which hangs over Buxa-Duar; the way a narrow path, extremely steep, which went winding round the side of it; the upper part paved with stones of bastard marble, put together like ill-formed steps. Midday, cold and chilly; very high precipices, but not frightful, because covered with trees. Indulged in the pleasure of tumbling down stones.

"The road led almost to the top of the mountain, and before we crossed it I turned to take another look at Bengal. It is impossible to conceive any change of country more abrupt, or any contrast more striking. To the southward the atmosphere was clear. The eye stretched over a vast tract of land, and the view was bounded only by the circular horizon. This part of the view, however, is striking only because it is extensive. There are no hills, spires, or other objects to distinguish it. The country—one continued flat—is marked only by its being cleared or woody, by the course of the rivers, or by some smoking villages. Whether it be that I am partial to hills or not, I beheld the opposite part of the prospect with much greater pleasure. The rapid descent, the deep gneiss,

the hills covered with trees the most lofty and luxuriant, the town of Buxa-Duar immediately below at a great distance, and behind nothing but mountains with their tops hid in the clouds."

"They shelter Bengal from the northerly winds which blow over Tartary, all the way from Novaya Zemlya, and give them moderate winters; and they serve to keep off the hot southerly monsoon from the Bhutanese, and preserve them cool when the sun is within six degrees of them. The climate accordingly changes in the most rapid manner, and Muring, which is not above two days' journey from the entrance into the hills, produces apricots, peaches, apples, pears, mulberries, and even oaks.

"At the place where the road crosses the mountain, standards or banners are set up, of white cloth, with sentences written upon them. They denote something religious, and are common at the tops of hills."

(To be continued.)

From "Piety From A. D."

John Thorp.

John Thorp was born at Wimslow, in the county of Chester, on the 5th of the Eleventh month, 1742. He was the youngest son of Jonathan Thorp, a farmer, who left but little property. His father dying before he was born, the charge of his maintenance and education, with that of several other children, devolved upon his mother, whose maternal care and affectionate solicitude under the trying circumstances in which she was thus placed, he frequently mentioned with feelings of filial gratitude. His parents were members of the Church of England, in profession with which he was educated. He was, from very early life, sensible of the workings of the evil of his own heart, and also of the manifestation of the divine principle of light and grace, which showed him the evil. He felt that this world is not the place of rest for man, but that it is designed by Infinite Wisdom, as a preparation for a state of uninterrupted happiness; and that this great work can only be effected by taking up the cross to all the corrupt desires and passions of our fallen nature.

Under these religious impressions, he believed it to be required of him to decline the practice of singing, in which he had taken great pleasure; he had been a noted singer in that called the parish church of his own village. He continued some time longer to attend that place of worship; but being convinced that as God is a spirit, they who worship Him must worship him in spirit and in truth, the forms and ceremonies practised there did not furnish that edification and comfort which his soul longed for. His regard, however, for, and his sense of duty to his tenderly affectionate mother, made the thoughts of separating from her in the solemn and important duty of public worship, very trying to him; though at times, when present with her, he was so much distressed, and felt such strong convictions that his was not in his proper place, that, to use his own words, his knees have been ready to smite together.

In a lively remembrance of this season of early and divine visitation to his soul, he remarked a few days before his decease, that he had never since, for a moment had to doubt the certainty of those convictions which were thus at a very early age, so remarkably and indelibly stamped on his mind; and that

shortly afterwards he attended a meeting at Friends at Morley, a village about two mil distant from his native place, where he four publicly professed and advocated, as the principles of a religious community, doctrine consonant with the convictions which he operated so powerfully on his mind. He added, at the time when he made these observations, that if he were only preserved in the way of his duty to the end, he should have cause to rejoice that his lot had been cast amongst them.

Continuing to attend the meetings of Friends, he was, when at the age of twenty admitted a member of our religious Society Soon after he removed to London, where he resided about four years; and in 1767 he settled at Manchester, was married not long after, and was an inhabitant of that town the remainder of his life.

During his residence in the metropolis he lived much retired. A relation who accompanied him from the country, and with whom he had joint lodgings, and his eldest brother an officer in the army, a man of talents and general knowledge, formed, for some time nearly the extent of his acquaintance. With these companions who were his superiors in information and learning, he at times delighted to converse; but through divine help, he inflexibly resisted all their persuasions and entreaties to deviate, in any one instance from that steady and uniform religious practice of life and manners which he believed it to be his duty to adopt. He occasionally accompanied them in an evening walk; but they gave way to any levity of conduct, or turned aside into any tavern or place of diversion, he immediately left them and returned to his lodgings.

This decision of character appears to have been blessed. May it encourage others who are exposed to similar temptations, to adopt and persevere in the same holy resolution. Young men who are thus circumstanced, have a claim on the kind notice of their friends; but if they do not always receive this attention, let them remember that if, with fervency and humility of heart, they look unto their gracious Redeemer, he will guard them from all that is evil.

For some years after his admission into our Society, John Thorp had to pass through much spiritual conflict; continuing to find that there were in his heart propensities opposed to that state of humble resignation which, by the divine light, had been so clearly shown to him as necessary to be attained; but through the effectual operation of the grace of God, he was enabled to persevere in taking up his cross and prepared for service in the church of Christ.

He first appeared as a minister about the thirty-second year of his age. He was reverently concerned to wait before the Lord, in the exercise of the gift entrusted to him; his powers of expression were strong and persuasive; and these being sanctified by divine grace, he was qualified affectionately to entreat others to come to that Fountain of mercy, by which he had been often refreshed and strengthened. But the most prominent and frequent subject of his gospel labors was, closely recommending to all an earnest, serious, and impartial examination into the state of their own hearts, in order to see how their accounts stood with God; and setting forth how great and irreparable would be the loss,

to those who unwisely neglect the opportunity afforded, of embracing the all sufficient means appointed for their redemption.

Being early convinced of the danger of seeking for the treasures of this world, he was content to remain in a comparatively low station. That he might not be unnecessarily encumbered with the cares of trade, and that he might be more at liberty for the service of his Divine Master, he steadily declined, though with an increasing family, the offers that were made to him to enter more extensively into business, and the repeated and earnest solicitations of his friends that he would accept them. But he was favored to experience the fulfillment of the heavenly promise that to those who seek first the kingdom of God and his righteousness, all things necessary shall be added.

He was much beloved; and among his more intimate friends, his natural cheerfulness, tempered with Christian gravity, and his deep experience and sound judgment in Divine things, rendered him an interesting and instructive companion.

He spent much time in retirement; and it was his practice, during a great part of his life, to take a walk, mostly alone, in the fields of the day, generally into the fore-part. These walks, there is reason to believe, often proved seasons of religious exercise and devotion; and some, who have casually met him, have been struck with the solemnity of his countenance. His reading had been extensive and various; but the writings which he perused most frequently, next to the Holy Scriptures, were those which recommended religion as an individual, experimental work; consisting in faith and obedience, not in speculative knowledge, or in a mere profession. Yet, notwithstanding the satisfaction this reading afforded him, he often remarked how little all the knowledge that can be obtained, even from the best of books, will avail those who neglect a reverent attention to the divine law written in their own hearts.

In the summer of 1806, he wholly declined his business, which had been that of a tailor, having through a blessing on his honest industry, acquired a sufficiency for his future support. In the course of that year he was deprived by death of his second wife, who had, for thirty-one years, been his faithful and affectionate companion.

Having through life, whilst encompassed with human infirmities, kept his eye steadily on the Captain of his salvation, he was remarkably favored, at times, as he approached the confines of mortality, to look, in faith, to that state of undisturbed happiness which is beyond the grave, as the subjoined extracts from letters to his long loved and intimate friend, Richard Reynolds, exhibit.

1805. Tenth mo. 22d.—“At seasons, I feel a degree of consolation and Divine peace, that cannot be expressed in words, which I would not exchange for a thousand times the treasures of both the Indies; in comparison of which I should esteem, I do esteem, crowns and sceptres as dung and dross. And at the much more frequent seasons, when heavenly good is least sensibly felt (I hope I write it, with humble heartfelt gratitude) my faith and hope, and confidence are so firmly anchored on the everlasting rock, Christ Jesus, that when the rains descend, and the winds and the storms beat, I am not greatly moved. I know Him in whom I have believed, and that he

will in mercy, keep all those who have committed themselves to Him.”

1813. Sixth month 10th.—“With regard to myself, I am not destitute of hope; for though many have been better stewards of the manifold grace of God than I have been, I am not conscious, at any time, in my religious labors, of having done the work of the Lord deceptively. Yet I might have been more diligent; I might have watched more frequently at Wisdom's gate; I might have been more devoted, and like the holy prophet, more ready to say, 'Here am I, send me.' But I trust in divine mercy, knowing 'in whom I have believed'; and I am persuaded that he is able to keep that which I have committed unto Him against that day.”

1814. First mo. 28th.—“With regard to myself, I am moving on in my Christian pilgrimage in a low way; yet not destitute of hope, that the dispensations I have or may have to pass through, may be graciously intended for my further refinement, of which I have great need; so that in the solemn choice, I may be numbered amongst all those, who, through faith and patience, inherit the promises. 'But if I should be thus happy to find acceptance with God, in the awful day of decision, I am sure it will be the effect of his unfeeling mercy in Christ Jesus; for I have no claim on merits, to rewards.”

He enjoyed an excellent constitution, and mostly uninterrupted health, until the autumn of 1815, when he had a slight attack, which assumed the appearance of a paralysis. This, in some degree, impaired his powers of body and mind; yet his understanding remained clear to the last, and he continued to attend his own meeting. He was able to walk about, and call on his friends; and his mind was often filled with divine love. A few days before his death, he was seized with a severe spasmodic affection, when he manifested great composure of mind, saying, that whichever way it might terminate all would be well.

The evening before his decease, he related to his family the following circumstance of his early life: “When a boy, about fourteen years of age, my attachment to music and singing was such, that when walking alone in the lanes and fields of 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.'” So powerful was the impression then produced, that he added, he never afterwards indulged in the practice. In relating this short anecdote, he was, towards the latter part of it, considerably affected, and could not suppress his tears, which appeared as the tears of gratitude to God, at this remembrance of his early merciful visitation.

He conversed cheerfully with his family the remainder of the evening, and said he thought it a great favor to be removed without much bodily suffering. The following day, the 30th of Ninth month, 1817, while sitting in his chair, he closed his eyes and quietly departed.

A man is not so likely to deserve or win the blessing of his children by giving them much, as by teaching them how to live on little.

For “The Friend.”
The great Submarine Blast at Hallett's Point Reef or Hell Gate, in the East River, New York.

(Continued from page 66.)

DISASTER TO THE SHELBORNE DRILL.

This new machine was 35 feet high, 27 feet in diameter at the base, and weighed 28 tons. The drilling engine was above water, the rock being pierced by the continual falling of a heavy drill-bar. The preliminary trial of this drill was entirely successful. When placed on Frying-Pan, it stood firmly on the rock, unmoved by the current, until the necessary preparations were made for putting it in operation. But that very day it was run down by a brig, a tug, and a canal-boat, and completely demolished. The time of S. F. Shelburne's contract had been twice extended. As the final period expired three days after the destruction of the last drill, no application for renewal was made. S. F. Shelburne had labored faithfully and well; but luck was against him, his last misfortune leaving him some twenty thousand dollars out of pocket, and the public so much the richer for the experiments he had made.

While these unsuccessful but not fruitless experiments were making, the general charge became convinced that the work could be done more economically if conducted directly on behalf of the government.

The removal of Hallett's Point was the largest and most pressing operation thus far authorized. This point projects three hundred feet into the stream in such a way as to throw the Sound tide straight upon the Grid-iron, over which it breaks with destructive violence.

The only feasible plan of operation was to work from the shore by sinking a shaft, out of the way of shipping and, after undermining the reef with radiating headings connected by concentric galleries, and removing all the rock that could be safely taken out, blow up the roof and its supporting columns at a single explosion, the *debris* to be either buried in the excavation or removed by grappling, as might be most economical.

This plan had the advantage of being known and tried. The only risk was the possible flooding of the mine through fissures in the roof; but even if such an accident should occur, and the completion of the work by dry blasting prevented, every foot of rock taken out would be so much gained; and what remained could be removed without increased difficulty by whatever process might be adopted for the removal of the channed rocks.

The first step was to construct between high and low water around the mouth of the proposed shaft a strong coffer-dam, 310 feet in length, extending along four sides of an irregular pentagon, the fifth, or shore line, of which was about 145 feet. This dam, consisting of a double shield of heavy timbers securely fastened to the rocks by bolts passing through the structure, the space between the walls filled water-tight with sand and clay, was completed and pumped out, so that operations could be begun in the interior.

In June, 1870, the funds appropriated for the improvement having been exhausted, the work on the shaft was suspended. At that time 484 cubic yards of rock had been taken out, at a cost of \$5.75 per yard. In the latter part of July operations were resumed, and the shaft was sunk to a depth of thirty-three feet below mean low water. Ten diverging tun-

nels were then commenced, and opened to distances varying from fifty-one to one hundred and twenty-six feet. As these were sufficiently advanced concentric galleries were excavated. The amount of rock taken out during the year was 8,306 cubic yards; the drilling being all done by hand. In 1871 the work was pushed on more rapidly, steam drills having been introduced. The number of feet of tunnel driven during the year was 1,653, and of transverse galleries 653.75. The quantity of rock removed was 8,293 cubic yards. In November, 1873, operations were again suspended for want of funds. At the end of the fiscal year, June 30, 1874, work having been carried on for four and a half months only, 896 linear feet of tunnels were opened, and 4,648 cubic feet of rock taken out. The total length of tunnels and galleries then amounted to 6,780 feet. The tunnels are intersected at short intervals by the concentric galleries, leaving pillars for the support of the upper portion of the rock. Of these there were 173; the shell or roof of the excavation varying from six to sixteen feet in thickness. The aggregate length of the tunnels and galleries, which were finished in June last, was 7,425 feet—4,857 feet of tunnels and 2,568 feet of galleries. The total amount of rock taken out was 47,461 cubic yards. The rock is a tough hornblende gneiss, and lies in strata of various degrees of inclination, presenting interesting problems. During the progress of the work topographical surveys were continually made to determine the direction and extent of the excavation, the usual methods of triangulation and leveling being employed. A detailed survey of the upper part of the shaft was made in 1871, by William Prosser, assisted by F. Sylvester. More than sixteen thousand soundings were taken, each separately located, by means of instruments from the shore. The reef is in the shape of an irregular semi-ellipse, the major axis, which lies along the shore, being 770 feet in length, and the minor axis, projecting straight into the channel, about three hundred feet. The cubic contents above the depth of twenty-six feet at mean low water amount to 51,000 yards. The explosives used in tunneling the reef have been nitro-glycerine and its compounds, and gunpowder, the latter being used only when the rock was weak and sandy. As great care had to be taken not to shake the structure overhead by too heavy vibrations, only one blast was exploded at a time. After the excavation was completed the work of preparing for the blast was begun, and the roof-plats were pierced with 3,680 drill-holes to receive the cartridges of gunpowder, volean powder, and dynamite. The holes were made from two to three inches in diameter, and from six to ten feet apart, with an average depth of about nine feet. The size of the holes, and their direction and distances apart were made to vary according to the character of the rock to be broken. Every thing being prepared, the charging of the mine was begun. Cartridges of gunpowder, rendroek, and dynamite were carefully placed in the holes, the explosives being distributed according to the nature of the service required to be performed. At the mouth of each hole was placed a small exploder cartridge, composed of fulminate of mercury and dynamite, with wires to connect it with a galvanic battery. When all the holes were loaded, these wires were connected with those running to

the battery, standing near the opening of the shaft, and placed in position. Including the leads, the connections, and the fuses, about one hundred and twenty-two thousand feet of wire were employed. Owing to delays on the part of the contractors in furnishing the explosives, the work of charging the holes was not completed until Friday evening. The wires then having been placed in position and the shaft cleared out, the large siphon connecting with the river was opened, and the water was let into the excavation, in order that it might be filled in time to allow the blast to be made at the appointed hour.

THE COST OF THE WORK.

Following are the different appropriations made by Congress for the Hell Gate and East River improvements:

1868,	\$ 85,000	1873,	\$225,000
1869,	180,000	1874,	250,000
1870,	250,000	1875,	250,000
1871,	225,000	1876,	250,000
1872,	225,000		

Total, \$1,940,000

The total amount expended by Gen. Newton up to Aug. 1, 1876, was \$1,686,811.45. The estimated cost of completing the entire work of improving Hell Gate and the East River is \$5,139,120.

HOW IT WAS DONE AND THE RESULTS.

At 8 o'clock in the morning, Mr. Streidenger and his corps of workmen resumed work on the connection of the groups of wires with the batteries. This was soon completed, and the filling of the battery cells with the chemicals was at once commenced. The compound was what Mr. Chester, the electrician, calls electropin, a mixture of bichromate of potash, sulphuric acid, and water; a mixture which is essentially that used in the Grenet battery. One hundred and fifty gallons were distributed into the 800 battery cells, giving just a pint and a half to each cell. By noon the cells were all filled, and Mr. Streidenger proceeded to make a most careful and searching inspection of the minutest detail of the battery. No less than 275,000 feet of insulated copper wires were used in connecting, directly and indirectly, the 3,680 charges with the batteries. The efficacy of the batteries to fire the mine had been previously tested by firing the number of fuses necessary to explode one group; and as each group had a separate leading wire to the batteries, the testing of one was a test of the aggregate groups. In the meantime, Mr. Boyle, the mine overseer, found that the water in the shaft did not rise so rapidly as the water in the channel as the hour of high tide approached, and he was anxious to have every gallon of water in the shaft that could be drawn in. He at once set a gang of men to work lowering out the muffled clay from a small hole between the two timber-plats of the coffer-dam, and, shortly afterward, a young Hercules was wielding an axe on the timbers in a style which quickly let in a flood of water sufficient to satisfy even Mr. Boyle. The mine was full before slack tide. A good many jokes passed at the expense of one of the watchmen for carefully opening the windows of the wooden shed hanging over the brink of the shaft, which did duty for the overseer's office. After the explosion that watchman had the best of the laugh, for, though the shed was moved some twenty-five feet by the explosion, the glass in the windows was not broken.

Soon after 1 o'clock the steamers carrying

the invited spectators of the explosion began to put in an appearance. The first to arrive was the large steam-tug Juniata, bringing Mrs. Newton and a large party from Brooklyn who were all transferred to the government scow lying off Ward's Island. Then came the Fletcher, chartered by the Society of Mining Engineers; the Seneca Police boat, t Henry Smith, with a large congregation of officers from the different harbor garrisons the Pleasant Valley, which took up her position as a guard-boat between Ward's Island and Pot Cove, on the Long Island shore; three other guard-boats, Neversink, Eli Hancock, and Arrowsmith, which all took their allotted stations; and lastly came the Sylvan Dell, Harlem Sunshine, and a number of small steamers and tugs. Every vessel was crowded, and the spectators naturally flocked to the side of the vessels affording a view of the flooded shaft, though nothing but the feet of the coffer-dam and the heap of rock excavated from the mine outwardly represented the great submarine work. After the explosion some of the pilots took their vessels dangerously near the broken reef, in spite of Gen. Newton's warnings to the contrary; the pilot of the Neversink, especially, steering his boat clean over the point of the reef, and some of the vessels careening to an extent which bid fair to throw those who stood on the slippery surface of the permanent awnings of the upper decks into the water.

(To be concluded.)

Selected for "The Friend."

Daniel Wheeler in Van Drieman's Land.

During this time we were present at two conferences with members of the Wesleyan connexion; at the latter of these, most if not all of their preachers were collected. Some time back the Wesleyans were very favorable to our friends J. B. and G. W. W., and disposed to render them every assistance in their power; supposing although they were walking among men under a different name from themselves, that still in Christian doctrine they were nearly agreed, or that the difference was so trifling as to be unimportant. But finding that of late some of their members have become convinced of Friends' principles, a marked shyness has begun to show itself, and several attempts have been made to prove that the principles which we profess are not fully supported by Scripture authority. The perceptible guidance of the Spirit, it seems, they cannot believe in, notwithstanding they profess to be continually under its influence in all their religious proceedings. We cannot therefore wonder, that our mode of worship and silent waiting upon Almighty God, are disapproved of and incomprehensible to them. These conferences have served to show that there is a much wider difference between them and us, than they had previously supposed.

However we may be disposed to cherish Christian charity one toward another as religious professors, yet I am fully persuaded that whenever the principles of our religious Society are thoroughly understood, they will always be found striking at the root of a tree, upon which most other denominations are feeding, and this must and will be the case, so long as the preachers and teachers of the people are paid for the performance of their offices and are trained up for them. I am far from asserting that there are not individuals

Other societies, who are truly called to the work of preaching the gospel, and who are laboring in the noble cause from pure and interested motives; but I do fear that the number of these is comparatively small; and it is my belief, that if no money was permitted to circulate in connexion with the outward performance of any religious service, the region of Jesus would soon shake off the deficiencies with which it has been sullied, and gain shine forth in primitive purity and stre, "clear as the sun, fair as the moon, and terrible, 'to sin and iniquity' as an army with banners." O! that men would come to that true teaching of the heavenly anointing within them, which would abide in them, and teach them all things; and which is truth itself, and no lie. Then would they be sensible that they needed no man to teach them; or the teachings of man would be to them as at water of which, "whosoever drinketh shall thirst again;" but where they have tasted of the water given them by the Prince of life himself, which shall be in them "a well of water springing up unto everlasting life," "whosoever drinketh of this shall never thirst."—*Friends' Library.*

Temperance and Long Life.—A curious point has been raised about the United Kingdom Temperance and General Provident Institution. This society insures total abstainers at lower rate of premium than non-abstainers, and with such excellent results that actually the expectation of deaths is above the realization. It was, for instance, expected that 723 of the total abstainers would die in five years and £140,000 be paid to the survivors, instead of which only 511 persons died and only 97,000 was paid. On the "general" side of the office 1266 deaths were anticipated and 30 occurred. Nevertheless, the general side insures more than the total abstinence; and when the bonus came to be distributed there was great dissatisfaction that quite half of it went to the temperance section. At the annual meeting this fact was dilated upon with me warmth. But the actuary at once set matters right. He pointed out that the distribution of bonus was a mere matter of arithmetic. It has nothing to do with principles or practices; and then, turning round to the malcontents, "I cannot help you dying. The act is, you die faster than those who don't drink, or they do not die so fast as you. They are, therefore, entitled to the larger bonus." The malcontents could not say a word more.

Selected.

My Father, it is good for me
To trust and not to trace,
And wait with deep humility
For Thy revealing grace,
Lord, when Thy way is in the sea,
And strange to mortal sense,
I love Thee in the mystery,
I trust Thy providence,
I cannot see the secret things
In this my dark abode;
I may not reach with earthly wings
The heights and depths of God,
So faith and patience wait awhile!
Not doubting, not in fear;
For soon in heaven my Father's smile
Shall render all things clear.
Then Thou shalt end Time's short eclipse,
Its dim uncertain night;
Bring in the grand assembly rose,
Reveal the perfect light.

—Rasson.

THE ILLUSTRATED BIBLE.

Selected.

[The following is a very literal and happy rendering by "S. M." of a poem of Freiligrath, little known in this country.]

Thou old and time-worn volume,
Thou friend of childhood's age,
How frequently read hands for me
Have turned the pictured page!
How oft, his sports forgetting,
The gazing boy was borne
With joyous heart, by the sweet art,
To tread the land of morn.

Thou didst cling wide the portals
Of many a distant zone;
As in a glass I saw them pass,
Faces and forms unknown!
For a new world I thank thee!
The camel wandering free,
The desert calm, and the stately palm,
And the Bedouin's tent, I see.

And thou didst bring them near me,
Hero, and saint, and sage,
Whose deeds were told by the seers of old
On the Book of books' dread page:
And the fair and bird-like maidens
Recorded in thy lines,
Well would I trace each form of grace
Amid thy rich designs.

And I saw the heroic patriarchs
Of old and simple days,
An angel-band, on either hand,
Kept watch upon their ways:
I saw their meek herds drinking
By fount or river shore,
When mate I stood in thoughtful mood,
Thine open page before.

Methinks I see thee lying
Upon thy well-known chair;
Mine eager gaze on more surveys
The scenes unfolded there;
As years ago, I saw them
With wonder and delight,
Each form renews its faded hues,
Fresh, beautiful, and bright.

Again I see them twining
In ceaseless shapes of change,
Bright and grotesque each arabesque,
Mazy, and wild, and strange;
Each fair design encircling
In varied shape and dress,
A blossom now, and then a bough,
But never meaningless.

As in old times, entreating,
I seek my mother's knee,
That she may teach the name of each,
And what their meanings be;
I learn, for every picture,
A text, a verse, a psalm;
With tranquil smile, my sire the while
Watches, well pleased, and calm.

Ye seem but as a fable,
Of days that are gone by!
That Bible old, with clasps of gold,
That young, believing eye,
Those loved and loving parents,
That childhood blithe and gay,
That calm content, so innocent,
All, all are passed away!—*Our Own Fireside.*

The Value of Occupation Tested.—Dr. Henry Edwards remarks,—as probationers for an eternal state, it must be palpable to the plainest understanding, that everything in time must be more or less important, precisely as it has to do with our future destination. Hence the most trivial occurrence which has a sure connection with our eternal interests is great; and the greatest which has no such connection is trivial. John Wesley wrote to a student—"Beware you are not swallowed up in books. An ounce of love to God is worth a pound of transient knowledge. What is the real value of a thing but the price it

will bear in eternity. Let not study swallow up, or entrench upon the hours of private study. Nothing is of so much importance as this. 'For it is not the possession of gifts, but of grace; nor of sound knowledge and orthodox faith, so much as the principle of holy love and the practice of Christian precepts; which distinguish the heir of glory from the child of perdition.'"

For "The Friend."

Extracted from the life of John Fothergill.

There was in our meeting an ancient and truly valuable minister; and when I was about sixteen or seventeen years old, I was often affected with discouraging reasonings in myself; how we should do, and what would become of us when he died? Under this anxious thoughtfulness I was induced to consider, how and by what means he was made so valuable and serviceable. That it was through his faithfulness, his waiting to feel after, and adhering to that manifestation of divine power and life from Almighty God, whereof he declared, that this Holy Spirit, to which he labored to turn and gather people's minds, appeared in all; and as hereby he was made truly serviceable, so that heavenly living principle was well able to help, feed, fit and preserve all who truly sought to know and be subject to it, and make them serviceable also. This consideration both instructed and encouraged me to look to the Lord, and beyond outward instruments. And I have reason to believe, the like thoughts affected some others of our youth in that meeting also, to advantage.

The said minister was taken away by death in about a year after, and the heavenly and merciful springings of divine life, so owned and relieved many of us, in our humble hungerings after it, though much silent in our meetings, that there soon appeared a lively and truly religious growth among us; and in little more than two years after the aforesaid Friend's decease, there were five of us engaged by the Truth to open our mouths in the ministry of the gospel, to the satisfaction and comfort of the meeting. So that instead of a decay and a declension, about which I had been distressed with fear, our meeting increased in number and in true godliness.

Discouraging thoughts may at times attend some well-disposed minds, and the evil spirit may be busy in making use of them to their hurt, and weakening their faith; so that it is necessary to endeavor to watch against him, and call to mind with sincere devotedness, wherein the alone sufficiency of God's people is. By duly seeking to witness divine help and succor from Christ the good Shepherd, even one person, though poor and often dejected, may become instrumental to incite and encourage others in a rightly religious application, drawing down more of divine and truly strengthening help: by which means many people and meetings have been revived and helped, and have become more fruitful, to the praise of God.

I have sometimes heard complaints, or a bemoaning of the state of some places, for the fewness of ministers, and truly religious helpers in the churches, and I believe not without cause. Yet it hath long been my judgment, that this is principally owing to too many of our brethren in profession, neglecting a proper labor to improve the gift or manifestation of the Spirit of Truth, given to

every man to profit with; and holding their profession of the doctrines of Truth, in a barely rational apprehension and carnal understanding. This, as our Saviour, Jesus Christ, taught in the parable of the unprofitable servant, is attended with taking away that which he had, and so came on a dark, restless condition. Those who diligently regard the Giver's direction, to attend upon the gift, improve it, and more is given. It is promised to the faithful in the little, that more shall be entrusted to them; which often hath been, and yet will, I believe, be fulfilled to the honest, diligent and spiritually minded. Thus many persons and meetings, by laboring to be found in their duty, seeking their souls' interest, have been regarded; and by degrees, through the humbling operation of the Power of Christ, the blessed and everlasting High Priest, fitted for and engaged in the service of the Lord in his wisdom; some in one station and some in others, to the edification of the body, and the building up and beautifying his city Zion in the sight of the nations. Oh! that this right thoughtfulness and application of the heart, which is both the duty and certain interest of mankind, may more and more prevail when I am no longer here; and be a means of such fruitfulness in righteousness, and heavenly qualifications, to show forth the praise of God to the earth, that multitudes may see and flock to Zion with everlasting joy upon their heads. Amen.

Inspiration or Perspiration.—No man now standing on an eminence of influence and power, and doing great work, has arrived at his position by going up in an elevator. He took the stairway step by step. He climbed the rocks often with bleeding hands. He prepared himself by the work of climbing for the work he is doing. He never accomplished an inch of his elevation by standing at the foot of the stairway with his mouth open and longing. There is no "royal road" to anything good—not even to wealth. Money that has not been paid for in life is not wealth. It goes as it comes. There is no element of permanence in it. The man who reaches his money in an elevator does not know how to enjoy it; so it is not wealth to him. To get a high position without climbing to it, to win wealth without earning it, to do fine work without the discipline necessary to its performance, to be famous, or useful, or ornamental, without preliminary cost, seems to be the universal desire of the young. The children would begin where their fathers leave off. What exactly is the secret of true success in life? It is to do without flinching, and with entire faithfulness, the duty that stands next to one. When a man has mastered the duties around him he is ready for those of a higher grade, and he takes naturally one step upward. When he has mastered the duties of the new grade, he goes on climbing. There are no surprises to the man who arrives at an eminence legitimately. It is entirely natural that he should be there, and he is as much at home there, and as little elated, as when he was working patiently at the foot of the stairs. There are heights above him, and he remains humble and simple.—Preachments are of little avail, perhaps; but when one comes into contact with so many men and women who put aspiration instead of perspiration, and yearning instead

of earning, and longing for labor, he is tempted to say to them: "Stop looking up, and look around you! Do the work that first comes to your hand and do it well. Take no upward step until you come to it naturally, and you have the power to hold it. The top in this little world is not so high, and patient climbing will bring you to it ere you are aware.—*Lucknow Witness.*"

For "The Friend."

Circular of the Bible Association of Friends in America.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association on the 1st of Eleventh month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to all the Queries, and of forwarding their report seasonably to the Depository.

It may be recollected, that in making donations to Auxiliaries, the Board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; and their receipt should always be promptly acknowledged.

Address John S. Stokes, No. 116 N. Fourth Street, Philadelphia.

SAMUEL BETTLE,
CHARLES RHOADS,
ANTHONY M. KIMBER,
Committee of Correspondence.

Phila., Tenth mo. 1876.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?
3. How many members, male and female, are there belonging to the Auxiliary?
4. What number of families of Friends reside within its limits?
5. Are there any families of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; if so, how many?
6. How many members of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?
7. How many Bibles and Testaments may probably be disposed of by sale within your limits?
8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?
9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?
10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase one?
11. How many Bibles and Testaments are now on hand?

Stammering Providence.—What a habit we have of crediting all our ills to Providence! We are never willing to admit that our own inactivity, folly, and self-love have wrought out the dire results over which we mourn. We only see the shipwreck of our lives; we only hear the voices of the storm; and instead of owning that it was our indifferent and unskillful navigation that brought our craft upon the rock, we fold our hands and cry out blindly, "Strange and mysterious are thy

ways, O Providence!" It is well to be faithful and trust. It is well to be resigned to trials that cannot be avoided; but it is not well to hide our talents in a napkin, to be our fill of ease and pleasure and bow down to the gods of pride and fashion, then shrink back from the consequences and say that the work is none of ours.

Some of us really imagine that we are offering the will of the Lord, because the flour barrel is empty and our coat is out at the elbows, when a little more self-denial, a little less folding of the hands to rest, would raise us out of the slough of poverty, and set us on our feet, crowned with the gift of a good heritage. We eat rich, unwholesome food, keep late hours, transgress all the laws of health; and when we pay the penalty we shatter nerves and broken constitutions, wonder why we are not strong and vigorous as our neighbor, who has lived moderate all his days. Because the neck and arms of our tender infants are soft and white as dimpled, we let them go bare and unprotected; then when some day we leave the little one out under the snow, we murmur that our Father hath been unkind. In too many cases with a little more flannel, the family cry might be kept unbroken for many a year.
Late Paper.

For "The Friend"

Colored Laborers of Virginia.

The following extracts are from a letter written last spring, by Dr. Patterson of Michigan, to the *Tecumseh Herald*. He has purchased a tract of land on the James River about nine miles from Richmond, which calls "Spring Brook Farm."

"Looking below the surface of Virginia society, in its broadest sense, a careful observer, although a stranger, may soon discover peculiar antagonism, or to use a milder, perhaps a more appropriate word, 'disagreement,' between a large body of the white citizens of the State and the negroes,—a however manifested by open violence, or ruse, or bluster, and never endangering life or property. This antagonism is not confined to the native white citizens, as it is participated in by very many white men from the original Free States, who have resided in Virginia a few years. The main cause of disagreement on the side of the negroes, explained by their open assertions in the most positive terms, that most of the white who hire them to labor under a straight pledge to pay them in money when the work is done, have no regard to their pledges; put the offer from time to time with delusive promises or offer them country store pay, old clothes, &c., on which they know that they will sustain a heavy loss. But very many of the white citizens of the South do not regard it in this light. They assert the colored people are heedless, improvident and inclined to idleness and gross self-indulgence, whenever they are paid for their services more than their immediate necessities require to give them a comfortable living, it is a temptation to leave their employers without warning, and frequently at the most hurried seasons of the year, in order to gratify their animal passions and that they will not return to their work until the last cent is gone. Thus it happens that any excess of means inevitably tends to increase their vices.

"Having previously engaged the service

(a respectable and intelligent farmer, originally from Wellsville, Ohio. I requested him to engage some negro choppers to cut and pile up as cord-wood, a considerable quantity of the tops of trees from which the butt logs had been cut and drawn to an adjacent saw-mill. Within a few days, seven colored men contracted to do this work at an average of fifty-six cents a cord, boarding themselves. I was an experiment on my part, and after that has been said apparently with truthfulness and candor respecting the negro laborers, unless you feel some interest in the result. A reasonable time, all the tops of any value were cut up in lengths of four feet and completely and neatly piled in the best cord-wood pile, and I have never seen similar work at the same time done up under contract or by the day or honestly or left in better condition. During the whole time, the choppers were under the observation of Mr. Boyce and myself; no evidence of drinking intoxicating liquors was observable, no signs of idleness, noisy vulgarity or rudeness were manifested. Do you ask what stimulated these men to do their work so seasonably and thoroughly? Simply this; they were told that when the work was done they would be paid according to agreement promptly and in money. They worked under this belief, and it is scarcely needful to add they were not disappointed.

"On Spring Brook Farm there is now an average of five hands regularly employed. At intervals the labor of a carpenter, a stone mason and tender, as well as several ditchers, colored men, have been employed, and a white-washer, making seventeen colored men all. The hands are under the immediate supervision of Mr. Boyce when other duties will permit, who not only supervises, but works with them, thus teaching by example the precept to labor steadily, and what is of still more importance, systematically. Many of the best farmers of Virginia are doing this, and all must do it or abandon the business as hopeless.

"That the colored people of the South in their present condition, require peculiar and their cautious management on the part of the whites cannot be questioned. If they are managed, and as circumstances will permit, light the social and Christian duties even to the extent of their capacity to acquire this knowledge by the precept, and above all, the example of those whose duty it is to teach them, they will become a blessing to the country, but if neglected and constantly exposed to bad examples, and bad influences, they will assuredly deteriorate and become a curse to themselves and to the whole country. As far, Mr. Boyce and myself, have had but the reason to complain of those under our immediate observation.

"I pay the customary wages of the country, that is \$8 a month during the three short months of day-light, and \$10 a month during the remainder of the year, with certain perquisites, amounting in all to about \$12 a month for nine months. I am convinced that if properly treated, and taking the year together, our colored men will do as much profitable farm work, if not more, than our returned farm help. The cause is obvious; the climate usually admits of ploughing and preparing most of the ground for spring crops during the winter, and no white man can labor as hard and as many hours during the extreme heat of summer as a negro."

Three Good Lessons.—"One of my first lessons," said Mr. Sturgis, the eminent merchant, was in 1813, when I was eleven years old. My grandfather had a fine flock of sheep, which were carefully tended during the year of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep was sent with me, but left the work to me, while he lay under the trees and read. I did not like that; and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said:

"Never mind, Jonathan, my boy; if you watch the sheep, you will have the sheep."

"What does grandfather mean by that? I said to myself. 'I don't expect to have sheep.' My desires were moderate; and a fine buck worth a hundred dollars. I could not exactly make out in my mind what it was, but I had great confidence in him, for he was a judge, and had been in Congress in Washington's time; so I concluded it was all right, and went back contentedly to the sheep. After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lessons: 'Thou hast been faithful over a few things, I will make thee ruler over many things.' I began to see through it. 'Never you mind who neglects his duty; be you faithful, and you will have your reward.'

"I received a second lesson soon after I came to New York as a clerk to the late Lyman Reed. A merchant from Ohio, who knew me, came to buy goods, and said: 'Make yourself so useful that they cannot do without you.' I took his meaning quicker than I did that of my grandfather.

"Well, I worked upon these two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known, James Geery, the old tea merchant, called in to congratulate me, and he said: 'You are all right now. I have only one word of advice to give you: Be careful who you walk the streets with.' That was lesson number three."

"And what valuable lessons they are:—Fidelity in all things; do your best for your employers; carefulness about your associates. Let every boy take these lessons home and study them well. They are the foundation stones of character and honorable success."

THE FRIEND.

TENTH MONTH 14, 1876.

OHIO YEARLY MEETING.

The meeting for business convened on Sunday, the 25th ult.; and closed on Saturday, the 29th. From several accounts which have been received, it appears to have been a profitable and comfortable season. One letter, received by a Friend in this city, says: "The plain appearance, and solid quiet deportment of many of the younger members in attendance, together with the interest that was manifested in the various subjects that came before the meeting for consideration, gave evidence that they are travelling in exercise with their older brethren and sisters, for the support of the Christian principles and testimonies given to this people to bear before the world.

"The important concerns of the church were resorted with much harmony and concision, bearing some evidence of true discipleship. By this shall all men know that we are my disciples, if ye have love one for another."

"Two public meetings were held on Friday, the 24th, and one on Fourth-day. These were occasions long to be remembered by many, wherein evidence of the Divine presence and favor were manifest, in what was delivered, as well as the solemn stillness that prevailed when no words were being uttered.

"An interesting report from the Building Committee of our new Boarding School, showing the progress and almost the completion of the work; also a report from the School Committee, showing two satisfactory sessions of school in the new house within two years after the committee was appointed to circulate subscriptions, and if sufficient could be obtained, to proceed with the work. It is gratifying to learn that there is a prospect of as many scholars for the coming winter session, as the house will accommodate.

"A minute of advice was prepared to accompany our minutes, more particularly for our absent brethren and sisters, who had not the privilege of participating in the concern and exercise of the meeting on account of the deficiencies apparent during the consideration of the state of society."

From other sources we learn that a proposition to change the place of holding the Yearly Meeting to some locality more easily accessible, was referred for consideration to a committee—but that way did not open to decide upon the change at this time. A similar conclusion was arrived at in reference to a proposal to prepare an epistle to Philadelphia Yearly Meeting.

When the printed minutes of the meeting are received, we may be able to give our readers further and more definite information.

We wish to call the attention of our readers to the importance of a lively interest in the spread of the principles we profess. The valuable extracts from the Life of John Pothergill, which have been sent to us for insertion in "The Friend," and which will be found on another column of this number of our journal, show how a true growth in religious life is experienced—even by "the heavenly and merciful springings of Divine life," and the "humble hungerings after it." Those who faithfully and steadily seek "to witness Divine help and succor from Christ, the Good Shepherd," will be made instrumental "to incite and encourage others in a rightly religious application, drawing down more of Divine and truly strengthening help; by which means many people and meetings have been revived and helped, and have become more fruitful, to the praise of God."

Our blessed Redeemer, when personally on earth, said to Peter, "When thou art converted, strengthen thy brethren." It is difficult to imagine a true Christian, one who has known the heart-changing power of Divine Grace, and been made partaker of the Spirit of Christ; who is not animated with a degree of that love which seeks to gather to the fold of rest and peace, those who are wandering astray. If we were more heavenly-minded, if we were less concerned to promote our own

selfish ease and comfort, we believe there would be more spiritual fruit to be seen among professing Christians. We should travel in spirit for the welfare of others, both individuals and communities; and would be prompt to embrace all right openings which might present for doing them good; while at the same time we would be preserved from running into labors which were not required at our hands, and which might mar the work of the Lord through efforts on which no blessing rested—for it is the Lord's blessing only that enriches.

One channel of usefulness, of which our early Friends largely availed themselves, was the distribution of religious writings, and we believe an increased interest in this concern might profitably be exercised at this time. Several works have recently been added to the collection of books published by the Society, and kept for sale at their Book Store (No. 304 Arch St.) in this city. Some of these are in the French, German and Spanish languages, and the present influx of strangers to our city presents an unusually favorable opportunity of scattering a knowledge of sound principles, which may prove as a seed sown, that may spring up and bear unexpected fruit in many parts of the world. May all who read these lines consider, what duty rests upon them individually in aiding the good cause.

SUMMARY OF EVENTS.

FOREIGN.—The depression in business and financial matters in London remains unchanged.

The Industrial Bank of Newcastle-on-Tyne has stopped payment.

The cotton operatives at Blackburn, England, having decided to be no longer bound by the arrangement by which their wages have hitherto been regulated, some of the largest spinners have posted notices stating that they had themselves resolved to close the spinning departments of their mills without warning.

Lord Derby has sent a dispatch to Constantinople regarding the Bulgarian atrocities. The British Ambassador is directed to demand a personal audience with the Sultan, to communicate the King's remonstrance and request justice, and urge the immediate rebuilding of houses and churches, to provide for the restoration of industries, and give assistance to persons who have been reduced to poverty. Lord Derby says that the disturbed districts in Bulgaria should be placed under an energetic commissioner who should either be a Christian or be aided by Christian counsellors.

A leading grain circular published in Liverpool, says that the wheat trade was animated during the last week with a small advance in prices. The stock of white wheat is diminishing and American had become quite scarce.

Captain Johnson, the daring seaman who recently crossed the Atlantic in a small boat, is an object of attention and interest at Liverpool where the boat is on exhibition. He says that no inducement would tempt him to repeat his experiment.

The London Daily News has a letter from Iceland, which reports that the fishing season has been a failure. The privations of the laboring people are great, and 1800 have emigrated to Canada.

Advices by mail at London from Cape Town, report that affairs in the Transvaal Republic were alarming. Owing to the death of the Dutch king, the natives had become unmanageable. The Zulu King was about to head 40,000 men to attack the Transvaal, and threatened a wholesale massacre of the Boers.

A special from Madrid says: The appointment of so important a personage as General M. Martinez Campos to the governor of Cuba, will be regarded by the natives as government is making every sacrifice to crush the Cuban insurrection. The nomination was totally unsolicited. Gen. Martinez Campos will nominate his principal officers.

The Cuban insurgents under Viescra Garcia have captured 1000 men, with two hundred and forty prisoners, and one hundred and five wounded.

A Spanish journal states that the authorities in the

north of Castle have prohibited the sale of Protestant Bibles. It calls upon the government to investigate the measures the authorities if they have violated the constitution of Spain.

Count Von Arnim, whose case has been so long before the German courts, has at last been found guilty of high treason, and sentenced to penal servitude. The Count is now in Switzerland and will, it is supposed, not return to Germany.

A large number of dangerous icebergs are reported to be drifting off the coast of Newfoundland, in latitude 46 deg., and between longitude 50 and 49. Some of the masses of ice appear to have grounded.

The plans for peace conferences and truces in the Turkish-Serbian struggle are as conflicting as ever, and nothing is decided.

It is stated that fifteen thousand Bashis-Bazouks have deserted the Turkish army.

Prince Nicholas, of Montenegro, has, through the influence of a British Consul, consented to a suspension of hostilities with arrangements for an armistice are pending, providing that the forts held by the Turks are only revictualled for immediate requirements.

Since the renewal of hostilities several sanguinary engagements have occurred between portions of the hostile forces.

The Powers continue their efforts to end the war. According to a Berlin dispatch the British cabinet has made a formal proposal to the Powers for a conference. Russia also favors holding a conference.

The Servian commander-in-chief, General Teberhnyeff, has demanded that all the men between eighteen and thirty years of age be called up in anticipation of the war being renewed in the spring.

The internal disorders in China are increasing. Insurrections in numerous provinces and numerous assaults upon Christian natives are reported from all quarters. The northern district is still desolated by famine.

It seems to be a well-established fact that the last three or four years have witnessed a return of the Jews to Palestine from every quarter of the globe. The number going from Russia is entirely unprecedented. The Hebrew population of Jerusalem is more than double what it was ten years ago, and the movement is going on rapidly. Most of this city property is now in the hands of Jews, who have gone there from other countries, and in a few years' time they will probably be the owners of the whole city.

An imperial edict has been published in China, expressing regret for the murder of Marysey the British consul, and affirming the right of foreigners to travel through the country and enjoy the protection of the authorities. An envoy with a letter of apology for the Yunan outrage, is to go to England at once.

The insurgents of Cuba proclaimed the independence of the Island on the 10th of Tenth mo. 1868, and an obstinate and fiercely continued struggle has been in progress ever since. The insurgents are numerically the weaker party, but as the topography of the eastern end of Cuba is favorable for the guerilla warfare they have adopted, it now seems as if the war might be prolonged indefinitely with incalculable destruction of life and property.

UNITED STATES.—During the week ending the 7th inst., 477,510 persons paid for admission to the International Exhibition at Philadelphia. The receipts at the gates, from the opening up to the 5th inst., had amounted to \$14,641.

The subscriptions received for the new United States four and a half per cent. bonds, have already exceeded fifty millions of dollars, and there appears to be a steady and growing demand for them.

The total number of immigrants landed at the port of New York during the first month ending 9th mo. 30th last, was 25,886, as compared with 52,710 for the corresponding period of 1875.

A commission of Americans has arrived at Valparaiso for the purpose of working the gold mines at Cautines, and representing a company organized in California with a capital of \$1,000,000.

The coinage of the United States mint in the Ninth month consisted of \$6,12,193 pieces of the value of \$7,022,610. Of this coinage \$1,443,860 was in gold \$20 pieces.

State election in Colorado last week was carried by the Republicans, who have a majority of not less than 1200.

The steamship Illinois, of the Philadelphia and Liverpool Line, arrived at her dock in Philadelphia on the 7th inst., having made the passage from Liverpool in eight days and two hours, and in 24 hours, the shortest passage yet made by any ship of this line.

The British steamer John Bramall, cleared at New

Haveen, Conn., on the 7th inst., with a cargo of five million cartridges for the Turkish government.

The late explosion at Hallett's Point, New York, already secured a depth of twenty feet of water, and it is expected that the dredging machines will add at least six more. This is all that was desired or expected.

The interments in Philadelphia last week were 329, including 17 of diphtheria and 29 typhoid fever.

The Markets, &c.—The following were the quotations on the 9th inst.—New York.—American gold, \$20. Superfine flour, \$4.70 a \$5.05; State extra, \$5.25; \$5.40; finer brands, \$5.50 a \$8.75. White winter wheat, \$1.34; amber, \$1.25; No. 2, \$1.10; red, \$1.20 a \$1.21. Yellow corn, 50 a 60 cts.; mixed, cts. Barley, 95 cts. a \$1.00. Oats, 35 a 45 cts. 1 1/2 cts. *Philadelpa.*—Middlings cotton, 11 a 11 1/2 Flour, 54 a 58.50 according to quality. Pennsylvanian red wheat, \$1.22 a \$1.25; Delaware amber, \$1.21; \$1.23; white, \$1.30 a \$1.32. Rye, 70 a 75 cts. Yellow corn, 58 a 59 cts.; mixed, 50 cts. Oats, 35 a 40. New York cheese 10 a 13 cts.; western 8 a 11 1/2 Clover-seed, 10 1/2 a 11 cts. Sides of 4100 beef cut 5 1/2 a 6 cts. per lb. gross for extra; 4 1/2 a 5 cts. for good, and 3 a 4 cts. for common. Sheep, 4 1/2 a 5 1/2 per lb. gross. Receipts 13,000 head. Hogs, \$8.50 a \$9.25 per 100 lb. net. Receipts 5000 head. *Baltimore.*—Flour, \$3.75 a \$8.25 per bbl. No. 2 western wheat, \$1.20; Maryland red, \$1.30 a \$1.35; am \$1.37 a \$1.40. Yellow corn, 58 a 59 cts.; south white, 54 a 57 cts. Oats, 40 a 42 cts. *Chicago.*—No. 1 spring wheat, \$1.07; No. 2 do, \$1.05; No. 3 do, 95 cts. No. 2 corn, 46 1/2; No. 3 do, 45 1/2 cts. Barley, 87 a 90 cts. Lord, \$1.20 per 100 lbs. *London.*—No. 2 red fall wheat, \$1.20 a \$1.21; No. 3 \$1.10. No. 2 corn, 41 cts. Oats, 33 a 33 1/2 cts.

NOTICE.

The Annual Meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held on the 10th inst., at 717 Chestnut street, on Thursday evening, 25th inst., at 7 1/2 o'clock.

Members of the Female Branch are invited to attend. A. M. KIMBER, Secretary.

Philadelphia, 10th month 9th, 1876.

WESTTOWN BOARDING SCHOOL.

SPECIAL NOTICE TO PARENTS AND OTHERS. Committee having concluded to divide the School into distinct classes more fully than has hitherto been done, and in such manner that all the pupils of each class, so far as practicable, recite together in their own studies, this change will take effect at the opening of the next session; and it is believed that it will so facilitate the classification of the School that the class may commence reciting on *Fourth day morning, 1st of Eleventh month.* It is therefore particularly requested that all the pupils be at the School by that day evening, and that all those who were not at Westtown during the past session present themselves for examination on Second-day, or not later than 7 o'clock Third-day morning.

WESTTOWN BOARDING SCHOOL.

The Winter Session of this Institution opens Second-day, 10th mo. 30th. Parents and others interested in such matters will please make application to BENJAMIN W. PASSMORE, *Sup't.* (Address Street B. P. O., Chester Co., Pa.) or to CHARLES J. ALL Treasurer, No. 301 Arch St., Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward), Philadelphia

Physician and Superintendent—JOSHUA H. WOODRUFF, M. D.

Application for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, at Friends' meeting-house, Maney, Penn. on Fourth-day, 10th mo. 4th, 1876, JOHN M. SHUPARD, of Greenwich, N. J., to CATHERINE, daughter of Edward and Sarah Whitacre, of Maney, Penna.

DIED, at Friends' Asylum, Frankford, Penna., the morning of the 20th of 8th mo. 1876, DEBORAH widow of the late Jehu Fawcett, in the 70th year of age, a member of Salem Monthly Meeting, Columbia Co., Ohio.

WILLIAM H. PILE, PRINTER,

No. 422 Walnut Street.

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

Mission of George Bogle to Tibet.

(Continued from page 65.)

Tassissou, the capital of Bhutan, is situated in a valley, surrounded by high mountains. The character, government and religion of the people, are very similar to those of Tibet, with which it is closely connected, and which it is partially subject. The priests are a numerous and influential body. When admitted into orders, they take a vow to live chaste, to kill no living creature, and to abstain from eating animal food on the day on which it is killed. Though marriage is not absolutely prohibited to those connected with the government, yet finding it a bar to preferment, they seldom enter into that state. In the palace at Tassissou there were 3000 men and not a woman. As an illustration of the unwillingness to take animal life, Dr. Bogle mentions that one day on a visit to the Lama-timboché, who was then at the head of ecclesiastical affairs in Bhutan, his companion, Dr. Hamilton, exhibited a microscope. His effort to catch a fly to put under the glass, threw the whole room into confusion, and the Lama was greatly frightened lest he should have killed it!

His reception by the Rajah is thus described in a letter to his sister: "On the day fixed to receive me I walked to the palace of the Deb Rajah. If there is any pleasure in being amazed at, I had enough of it. Being the first European they had ever seen in these parts, the windows of the palace and the road that led to it were crowded with spectators. I am sure there were 3000. After passing through three courts, and climbing two iron-ladders, I was carried into an antechamber hung round with bows and arrows, words, matchlocks, cane-coiled targets, and other implements of war, and filled with a number of priests, servants, &c., squatted down in different places. Having waited here about half an hour, I was conducted to the Rajah. He was seated upon a throne, or pulpit, if you please (for that is what it is like), raised about two feet from the ground. At entering I made him three low bows, in stead of as many prostrations, with which, according to the etiquette of this court, I ought to have approached him. I then walked up and gave him a white satin handkerchief, while my servants laid my presents of spices, cloths, cutlery, &c., before him; after which I

was conducted to a cushion prepared for me at the opposite end of the room. As all this passed in a profound silence, I had now time to get over a kind of flurry which it had occasioned. In the meantime several copper trays, with rice, butter, treacle, tea, walnuts, apricots, cucumbers, and other fruits, were set before me, together with a little stool and a china cup. But it is time I should make you acquainted with the company, and let you know where you are.

"The Deb Rajah was dressed in his sacerdotal habit of scarlet cotton, with gilded mitre on his head, and an umbrella with fringe-twirling over him. He is a pleasant-looking old man with a smirking countenance. On each side of him his principal officers and ministers to the number of a dozen were seated upon cushions close to the wall, and the rest of the company stood in the area or among the pillars. The panels of the room and also the ceiling were covered with Chinese sewed landscapes and different colored satins; the pulpit was gilded, and many silver and gilt vases about it; and the floor all around was laid with carpets. At the opposite end of the apartment, and behind where I sat, several large Chinese images were placed in a kind of niche or alcove, with lamps of butter burning before them, and ornamented with elephants' teeth, little silver temples, china-wares, silks, ribbons, and other gewgaws."

"In came a man carrying a large silver kettle, with tea made with butter and spices, and having poured a little into his hand and drank it, he filled the Deb Rajah a cup, then went round to all the ministers, who, as well as every other *Boot*, are always provided with a little wooden cup, black glazed in the inside, wrapped in a bit of cloth, and lodged within their tunic, opposite to their heart and next their skin, which keeps it warm and comfortable; and last of all the cup bearer filled my dish. The Rajah then said a grace, in which he was joined by all the company. When we had finished our tea, and every man had well licked his cup, and deposited it in his bosom, a water tabby gown, like what Aunt Katty used to wear, with well-plated haunches, was brought and put on me; a red satin handkerchief was tied round me for a girdle. I was conducted to the throne, where the Deb Rajah bound my temples with another satin handkerchief, and squeezing them hard betwixt his hands, muttered some prayers over me, after which I was led back to my cushion. We had next a cup of whisky fresh and hot out of the still, which was served round in the same manner as the tea, of which we had also two more dishes, and as many graces; and last of all betel nut.

"During these different refreshments a great deal of complimentary conversation passed between me and the Deb through the means of an interpreter, which, however brilliant and witty, I will not here set down. At taking leave the Rajah tied two handker-

chiefs together, and threw them over my shoulders by way of a sash. Thus attired, I paid two or three visits to some of the officers in the palace, and walked home, like Mordecai, in great state to my lodgings."

While in Bhutan, a letter was received from Teshu Lama of Tibet, prohibiting the further advance of the mission, on the ground that the country was subject to the Emperor of China, who had ordered that no Moghul, Hindustani, Patan, or Fringy [European], should be admitted. This was accompanied with presents and a letter to Warren Hastings, which Bogle steadily refused to receive. He found there was much jealousy of Europeans; and was compelled to remain several months in Bhutan before permission could be obtained to go on to Tibet. During his stay here, Bogle endeavored to open the way for the traffic he was attempting to establish between Bengal and Tibet, by representing to the Bhutan government the advantages that would result to it from the passage through its territory of an extensive commerce.

Our traveller left Tassissou on the 13th of 10th mo., on his Tibetan journey. A shower of snow which had whitened the tops of the mountains greatly surprised his Bengalese attendants, who had never seen such a thing before. They asked what it was of the Bhutan people, who told them it was white clothes, which the Almighty sent down to cover the mountains and keep them warm. Bogle adds: "This solution required, to be sure, some faith; but it was to them just as probable as that it was rain, or that they were afterwards to meet with water hard as glass, and be able to walk across a river."

"We arrived at Essana after midday on the 15th of October. This is a village situated in a small but fruitful valley. Everybody was busy with the harvest. As soon as a field of rice is ripe the water is drained off, and the stream that supplied it diverted into a different channel. It is then cut down with toothless sickles, and is either placed against the narrow ridges which surround the fields and separate them from each other, or it is laid flat upon the stubble ground. In a few days it is built up in little ricks, regularly, but without being bound. From these it is taken down; a beam is raised breast high, and supported upon two posts; under it a large mat is spread, and the men and women, leaning upon it, tread out the rice with their feet. A different method is used with the wheat, which is bearded. It is tied up in small sheaves. In some places (Kepta) they separate the grain from the straw by burning it; in others (Tassissou) they thrash it out with flails. The wheat is reaped in the beginning of June.

"In all these different occupations of husbandry the heavy burden lies upon the fair sex: they have a hard lot of it. Besides all this, the economy of the family falls to their share. They have to dress the victuals and

feed the swine. They are not much troubled indeed with washing or scrubbing; the fashion of the country renders this quite unnecessary."

"On the 23d they arrived at the boundary of Bhutan, which is marked by six heaps of stones with banners. Before them lay the elevated plain of Tibet; and to the east and south, the mountains over which they had been passing.

"The first object that strikes you, as you go down the hill into Tibet, is a mound in the middle of the plain. It is where the people of Pari-jong expose their dead. It happened, I hope not ominously, that they were carrying a body thither as we came down. Eagles, hawks, ravens, and other carnivorous birds were soaring about in expectation of their prey. Every village has a place set apart for this purpose. There are only two exceptions to it. The Lamas are burnt with sandal-wood, and such as die of the smallpox are buried, to smother the infection.

"As we advanced a little farther, we came in sight of the castle of Pari-jong, which cuts a good figure from without. It rises into several towers with the balconies, and having few windows, has the look of strength; it is surrounded by the town. The houses are of two low stories, flat-roofed, covered with bundles of straw, and so huddled together that one may chance to overlook them. There is little to be said for them. The ceilings are so low, that I have more than once been indebted to the thickness of my skull; and the beams being very short, are supported by a number of posts, which are little favorable to chamber-walking. In the middle of the roof is a hole to let out the smoke, which, however, departs not without making the whole room as black as a chimney. This opening serves also to let in the light; the doors are full of holes and crevices, through which the women and children keep peeping. I used to give them sugar canny, and sometimes ribbons; but I brought all the children of the parish upon my back by it. The straw upon the top keeps the house warm. The same style of architecture prevails in the villages upon the road. It has a mean look after the lofty buildings in the Deb Rajah's country; but having neither wood nor arches, how can they help it?

"There is no walking out after it is dark, on account of the number of dogs which are then let loose; they are of the shepherd breed, the same kind with those called Nepal dogs, large size, often slaggled like a lion, and extremely fierce."

"On the 27th they left Pari-jong, under the escort of one of the Tesha Lama's officers named Paima. On arriving at a heap of stones in the plain opposite to a high rock covered with snow, the following ceremony was performed: "Here we halted, and the servants gathering together a parcel of dried cow-dung, one of them struck fire with his tinder-box, and lighted it. We sat down about it, and the day being cold, I found it very comfortable. When the fire was well kindled, Paima took out a book of prayers; one brought a copper cup, another filled it with a kind of fermented liquor out of a new-killed sheep's paunch, mixing in some rice and flour, and after throwing some dried herbs and flour into the flame, they began their rites. Paima acted as chaplain. He chanted the prayers in a loud voice, the others ac-

companying him, and every now and then the little cup was emptied towards the rock. About eight or ten of these libations being poured forth, the ceremony was finished by placing upon the heap of stones the little cup, sign,* which my fond imagination had before offered up to my own vanity. The mountain to which this sacrifice was made is named Chumalhari. It stands between Tibet and Bhutan, and is generally white with snow. It rises almost perpendicular like a wall, and is attended with a string of smaller rocks, which obtain the name of Chumalhari's sons and daughters.

"As the water of the Ganges, or of some refreshing brook, is considered holy among the sun-scorched Hindus, so rocks and mountains are the objects of veneration among the Lama's votaries. They erect written standards upon the tops of them, they cover the sides of them with prayers formed of pebbles, in characters so large * that those that run may read."

(To be continued.)

For "The Friend."

An Epistle of George Fox.

Although the following epistle of George Fox was written to Friends in his day, I believe it to be applicable to some in this our day. Many who go under the name of Friends, have let fall this testimony to "plainness of speech, behaviour and apparel," and are copying after the fashions of a "vain and perishing world," not only the young, but others in more advanced life, who ought to be good examples to their younger brothers and sisters. "Be not conformed to this world," are told in scripture, "but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God concerning you." And there was another class, viz. the old people, who were going into the earth, whom he also warned; so that all might beware and keep out of those snares.

J. S.

Ohio.

"While I was in the city I had a concern upon my spirit with respect to a twofold danger that attended some who professed truth; one was of young people's running into the fashions of the world, and the other was of old people's going into the earth. And that concern coming now again weightily upon me, I was moved to give forth the following as a reproof to such, and an exhortation and warning to all Friends to beware of and keep out of those snares.

"To all that profess the truth of God.

"My desires are that you walk humbly in it; for when the Lord first called me together, he let me see that young people grew up together in vanity and the fashions of the world, and old people went downwards into the earth, raking it together; and to both these I was to be a stranger. And now, friends, I do see too many young people that profess the truth grow up into the fashions of the world, and too many parents indulge them; and amongst the elder some are declining downwards and raking after the earth. Therefore, take heed that you are not making your graves while you are alive outwardly, and leading yourselves with thick clay. Hab. ii. 6. For if you have not power over the earthly spirit, and

that which leadeth into a vain mind, and fashions of the world, and into the earth, though you have often had the rain fall upon your fields, you will but bring forth thistles, briars, and thorns, which are for the world. Such will become brittle, peevish, fretful spirits, that will not abide the heavenly doctrine, the admonitions, exhortations, and proofs of the Holy Ghost, or heavenly Spirit of God; which would bring you to be conformable to the death of Christ, and to the image, that ye might have fellowship with him in his resurrection. Therefore it is good for all to bow to the name of Jesus, theiraviour, that all may confess him to the glory of God the Father. For I have had a concern upon me, in a sense of the danger young people's going into the fashions of the world, and old people's going into the earth, and many going into a loose and false liberty till at last they go quite out into the spirit of the world as some have done. The house which hath been built upon the sand on the sea-shore, not upon Christ the Rock; that is so soon in the world again, under a pretence of liberty of conscience. But it is not a pretence of conscience, nor in the Spirit of God, nor Christ Jesus; for in the liberty in the Spirit there is the unity, which is the bond of peace, and all are one in Christ Jesus, in whom the true liberty; and this is not of the world for he is not of the world. Therefore all who stand fast in him, as they have received him; for in him there is peace, who is the Prince of Peace, but in the world there is trouble. For the spirit of the world is a troublesome spirit, but the Spirit of Christ is peaceable Spirit; in which God Almighty preserve all the faithful. Amen. G. F."

For "The Friend."

The great Submarine Blast at Hallett's Point Reef Hell Gate, in the East River, New York.

(Concluded from page 68.)

THE REEF DEMOLISHED.

By 2 o'clock Mr. Streidenger announced to General Newton that everything was read in his department, and that the dynamite cartridge to cut the rope suspending the circuit closer, occupied its all-important post. The general quietly expressed his satisfaction. Indeed, nothing throughout the day seemed to provoke him out of a condition of stolid cool-headedness, which must surely have been the result of a combination of confidence in his plans and a powerful will—for it may have been one of the most trying hours of his life. All whose services were not required were then ordered to leave the works and seek a safe and advantageous retreat in the direction of Mr. Ramsey's grounds. Mr. Streidenger and a chosen corps of assistants then proceeded to carefully lower the metal plates into the cells of the batteries by means of crane handles. This was at 2.25. At 2.30 Mr. Streidenger removed the wooden truss, which for safety's sake, had been placed between the pins and the cups of the circuit closer, in order in case of accident, to prevent the table, from which the pins depended falling and so closing the circuit and firing the mine prematurely. There were thirty-three pins and cups for general purposes, and an extra one for the use of Gen. Abbott in making his own delicate experiments as to the amount and force of the shock wave, the fall of the table and pins being about twelve inches. "Ready, Sir," cried Mr. Streidenger, and the next mo-

* A branch of a tree with a white handkerchief fastened to it.]

ent he, the general, and the few others remaining on their way in the steam launch, to the firing point at Mr. Ramsey's, where the general had his initiatory battery. The first and second warning guns had long since, and the third and last stopped all talking and caused a good many persons, who were not over sure of their nerves, to hold their breath. The general approached his instruments, carefully looked into the nine shells of his three batteries to assure himself once more that all was right, and then turned to the Morse key, which was to order the mash up of Hallett's point.

The tiny finger of little Mary Newton, guided by the firm hand of her father, pressed the magic key, and the explosion of the torpedo which severed the rope suspending the circuit loser was lost in the grand and magnificent explosion which almost simultaneously, to the unappreciable fraction of a second, followed.

Those who expected to see the bomb-proof and its silent occupants—the batteries—knocked to pieces were confounded. They were precisely as the general and Mr. Striedinger left them, and a visitor dropping from the clouds would never dream that they had been so recently in operation, much less of the tremendous explosion they had brought about. The hanging doors of the bomb-proof had not their slender props knocked away by any shock; not a drop of the chemicals was spilled from the 800 battery cells, and even the mercury, which had been pressed out of the cups by the sudden entrance of the ins, lay in small globules in distinct circles round each cup—just where the globules fell. Even the wooden crosshead, from which the rope with its dynamite torpedo hung, was not moved or shaken one jot.

The total absence of any trace of the effect of the shock about the batteries was remarkable even to the minds of those who undertake these things and expected very little sign of shock. It only shows how well Gen. Newton and his associates had laid their plans and made all their calculations, and how well Mr. Striedinger had carried out those plans when made. And yet the explosion must have been terrific in the mine. The gaseous coloring of the water showed that, and, if that were not enough, the odors of combusted nitro-glycerine which swept over unfortunate Corville—as though a hundred tallow factories were on fire—would have been ample proof of what had been going on below the water.

The result was just what he had confidently asserted weeks ago that it would be. An engineer who has had long experience in the use of explosives exclaimed, "The man was a prophet," almost before the detonation had ceased. A column of water was seen to shoot up to the height apparently of 75 or 80 feet, carrying a part of that distance a few stones of small size and several portions of sections of the coffer dam. Some imagined that huge portions of rock were thrown up, but spectators from both sides agreed in the statement that only small rocks and portions of the dam were projected into the air. The report followed instantly, and, at the firing station, was not so loud as that caused by the discharge of two or three pieces of ordnance, while the jar was no greater than that felt from such a discharge at the distance, say, of 100 feet. The commotion of the water was great for a few

minutes, and the earth of which the coffer dam was partially composed made it very muddy, while pieces of timber and boards were thrown over and over on its surface in such a manner as to show how greatly the element was stirred. For a few minutes after the explosion the people on the shore and on the vessels uttered not a word, hardly breathing, as they stood in perfect silence watching the spot where more than 50,000 pounds of powerful explosives had been fired. When the conviction at length forced itself upon their minds that the great explosion, which had been the subject of so many wild theories, and had been the cause of fear to thousands, was over, the cheers that broke from the crowds were deafening, while the whistle of every steamer was employed to increase the sounds of rejoicing. "Three cheers for Gen. Newton," some one exclaimed, and they were given and prolonged by loud and enthusiastic shouts.

It was impossible, after the explosion had taken place, to accurately sum up one's sensations. The four sensible effects were the noise, the wave of compressed air, the trembling of the earth, and the ejected mass of earth and rocks, and the uplifted water, but many of the spectators on Ward's Island did not observe all of these effects. A number of persons stated that they heard no noise, while others said that they were not aware of any commotion of the air. The disturbance of the atmosphere indeed was very slight, and was probably unfelt by those who had taken shelter behind the trunks of trees. While there was a great variety of opinions as to the probable results, it was believed that a tidal wave of considerable magnitude would be set in motion, and yet on this point, upon which all the spectators were agreed, all were alike mistaken. The commotion was concentrated immediately over the mine, and the surrounding surface was unaltered. It had been thought probable that windows on the island would be broken, and many persons had feared that frail structures would be demolished. Investigation showed, however, that not a pane of glass was broken, that not even a dead limb fell from any tree, and that the only damage caused was to an old frame shanty, where two or three bricks were jarred from a dilapidated chimney.

The appearance of Hallett's Point when it was reached was so changed that it was hardly recognizable. Two or three hundred row boats and numerous steamers reached the spot almost as soon as General Newton. The building containing the office of Superintendent Boyle, which stood formerly upon the very edge of the shaft, had been thrown back from its former position in shore about 10 feet and partially overturned. The steps that led down into the shaft had been thrown up on the bank against the office, showing with what power the water had rushed upward. The condition of the ground and the buildings showed the manner in which the water had fallen over them after its fountainlike ascent. The bomb-proof building was uninjured, and nothing was materially displaced within it. The break-water, which extended each way from the coffer-dam, was badly shaken in places, and plank and pieces of timber were thrown about. Otherwise there was little damage. Windows in the boiler and engine-houses facing the mine, and only about 50 feet distant, were not broken. The people who moved out of the neighbor-

ing house might have remained, as it was not injured.

THE SUBSTANTIAL SUCCESS OF THE EXPLOSION.

With regard to the more substantial success of the explosion, Gen. Newton and all the engineers who were present say that nothing can be definitely known till the reef has been carefully surveyed and sounded, though they have every reason to hope that the reef was entirely blown to pieces. One piece of indirect testimony can be adduced by the writer in favor of this surmise. In addition to being well acquainted with the position and general outline of the reef and the arrangement of the headings and galleries of the mine, he had taken the precaution to have in his hand at the moment of the explosion, a small diagram of the reef. When the small columns or series of jets of water first thrown up by the explosion had fallen, but while the disturbance of the water was still in full bubbling activity from the escape of the remaining liberated gases, he was enabled to compare momentarily, the shape of the water disturbance with the shape of the original reef. They correspond in a remarkable degree, the only notable difference being a lesser surface disturbance as the depth of water increased over the reef. This would appear to point to an equal action in the mine of the explosives and to a correspondingly equal break up of the rock. As to the success of Gen. Abbott's interesting experiments with regard to the shock wave nothing can be known till he has collected his data from his various points of observation and made his calculations and deductions. This is impossible for a day or two, and any statements of the results of his labors will be mere guess-work and totally unreliable. As a mere matter of science, Gen. Abbott's deductions will be most interesting and valuable; for practical purposes the Hell Gate explosion has shown, by its innocence of all harm, that they are unimportant. No one will again fear any great shock from submarine explosions of dynamite.

General Newton, in a communication to the New York Commissioners of Pilots regarding the blasting of Hell Gate, says the reef at Hallett's Point has been swept. "From 180 feet distant from the shore line to the line of buoys the bottom slopes gradually from eight feet of depth at near low water to twenty feet. Outside the line of buoys nothing less than twenty feet of depth at mean low water was observed. The divers have been examining the reef, and report a thorough break up."

To Youthful Readers.—There is a passage in the Memoirs of Charles Greville, that we earnestly commend to the attention of young readers. It does little good to read unless the right books are read, and unless they are read carefully and studiously. Even good books may be read in such a way that the time given to them is almost wasted. To read a bad book is of course worse than a waste of time. C. Greville was a man who saw life in every favored form, and who was on familiar terms of acquaintance with nearly all the distinguished men of his time. On one occasion, after he had been listening to the conversation of some learned men, he was led to contrast their knowledge with his own, and he wrote down his thoughts as follows:

"A painful sense came over me of the difference between one who was superficially read

and one who has studied, one who has laid a solid foundation in early youth, gathered knowledge as he advanced in years, all the stores of his mind being so orderly disposed that they are at all times available, and one who (as I have done) has huddled together a quantity of loose reading, as vanity, curiosity, and not seldom shame impelled. Reading thus, without system, more to cover the deficiencies of ignorance than to augment the stores of knowledge, loads the mind with an undigested mass of matter, which proves when wanted to be of small practical utility; in short, one must pay for the follies of one's youth. He who wastes his early years in horse-racing and all sorts of idleness, flitting away among the dissolute and the foolish, must be content to play an inferior part among the learned and wise. Some instances there are of men who have united both characters; but it will be found that these have had frequent laborious intervals; that though they may have been vicious, they have never been indolent, and that their minds have never slumbered and lost by disuse the power of exertion. Reflections of this sort make me very uncomfortable, and I am ready to cry with vexation when I think on my misspent life. If I was insensible to a higher order of merit, indifferent to a nobler kind of praise, I should be happier far: but to be tormented with the sentiment of an honorable ambition and with aspirations after better things, and at the same time so sunk in sloth and bad habits as to be incapable of those exertions without which their objects are unattainable, is of all conditions the worst.

Dear young friends, save yourselves from such regrets.—*Nat. Baptist.*

Only a Pin.

Only two or three days ago an overseer in an American mill found a pin which cost the company three hundred dollars.

"Was it stolen?" asked Susie. "I suppose it must have been very handsome. What was it, a diamond pin?"

"Oh, no, my dear?" not by any means. It was just such a pin as people buy every day, and use without stint. Here is one upon my dress."

"Such a pin as that cost three hundred dollars!" exclaimed John. "I don't believe it." "But mamma says it is a true story," interposed Susie.

"Yes, I know it to be true. And this is how the pin happened to cost so much. You know the calicoes, after they are printed and washed, are dried and smoothed by being passed over heated rollers. Well, by some mischance, a pin dropped so as to lie upon the principal roller, and indeed became wedged into it, the head standing out a little from the surface.

Over and over went the roller, and round and round went the cloth, winding at length upon still another roller, until the piece was measured off. Then another piece began to be dried and wound: and so on till a hundred pieces had been counted off.

These were not examined immediately, but removed from the machinery and laid aside. When at length they came to be inspected, it was found that there were holes in every piece throughout the web, and only three-quarters of a yard apart. Now, in each piece there were from thirty-five to forty-five yards, and

at twelve cents a yard that would count up to five hundred dollars.

Of course, the goods could not be classed as perfect goods, so they were sold as remnants, at less than half the price they would have brought had it not been for that hidden pin.

Now, it seems to me that when a boy takes for his companion a profane swearer, or a lad who is untruthful, and a little girl for her playmate one who is unkind or disobedient, or in any way a wicked child, they are like the roller which took to its bosom the pin. Without their being able to help it, often the evil influence clings to them, and leaves its mark upon everybody with whom they come in contact.

That pin damaged irreparably forty hundred yards of new print, but bad company has ruined thousands of souls for whom Christ died. Remember "one sinner destroyeth much good," therefore avoid evil companions.—*Selected.*

THE SPELL OF LOVE.

Whatever of good from earth be gone,
Whatever the human hand disgrace,
Still trust in God, and labor on,
And cherish kindness toward the race.

Regard with hopeful heart the worst;
Misguided may have been his youth,
Or his first childhood curse
With oft-seen breach of right and truth.

Or trained he may have been to theft,
And cruel ways and mean deceit;
Till slowly, but at last, bereft
Of all in earliest years so sweet.

Yet, since from God his being springs,
Somewhat his heart has still of good;
A latent love of better things,
A power at least of gratitude.

Then try him with the spell of Love;
Oh, show him there is one in thee
Who longs to win for heaven above
A brother sunk e'en low as he.

Be faithful, but upbraid him not;
For who, O fellow-man, art thou?
Had his but been the happier lot,
Say, which had been the holier now?

Like Him thou lovest, love display;
Through love the weak may grow the best;
And dear to God and blest are they
Who joy to multiply the blest.

ETERNAL BEAM OF LIGHT DIVINE.

Eternal beam of Light divine,
Fountain of uncharmed love,
In whom the Father's glories shine
Through earth beneath, and heaven above!

Jesus, the weary wanderer's rest,
Give me Thy easy yoke to bear;
With steadfast patience arm my breast,
With spotless love and lowly fear.

Thankful I take the cup from Thee,
Prepared and mingled by Thy skill—
Though bitter to the taste it be,
Powerful the wounded soul to heal.

Be thou, O Rock of Ages, nigh!
So shall each murmuring thought be gone;
And grief, and fear, and care shall fly
As clouds before the mid-day sun.

Speak to my warring passions—Peace!
Slay to my trembling flesh—Be still!
Thy power my strength and fortress is,
For all things serve Thy sovereign will.

—Charles Wesley.

D. liberate long of what thou canst do but once.

"Bibliotheca Anti-Quakeriana; or, a Catalogue of Books Adverse to the Society of Friends, alphabetically arranged, with Bibliographical notices of the authors, together with the answers which have been given to some of them by Friends, and others. B. Joseph Smith: author of a Descriptive Catalogue of Friends' Books. London, 1873."

We apprehend few of the members of our religious Society at the present day, have a adequate idea of the labors which our early Friends underwent in advocating the doctrines of the gospel, and in refuting the attacks made by opposers, through the press. The above-named publication, which has been prepared apparently with a view to facilitate the business of the compiler, who is a bookseller in London, may enable the reader to judge of the extent and variety of these labors which attacks, from almost every quarter brought upon faithful Friends at the rise of the Society, and upon many of succeeding generations. It consists of 462 octavo pages and contains the titles of considerably more than a thousand different volumes and smaller treatises. The compiler states in the preface "This work does not include (except in a few instances) any entry of books written by antagonists who once belonged to the Society such as Bugg, Keith, Crowdon, and others that being already done in my Catalogue of Friends' Books, lately published; but this contains an account of all books (as far as has come to my knowledge) written by those of other religious denominations, &c.; and the reader will perceive on examination, that the greatest adversaries the Society had to contend with in early days, were the non-conformist divines." A short biographical sketch of many of these writers is also given, taken "mostly from sources furnished by their own bodies, or favorable to them." Although we think that in some, perhaps many cases, these publications, particularly those of anonymous adversaries, might have been properly suffered to remain in oblivion, yet to those who are engaged in carefully examining into the origin and nature of the controversial writings of our early Friends, this catalogue will no doubt, prove of great convenience. By an index of the authorship of the replies made by Friends, we notice that, next to George Fox, George Whitehead appears to have been most frequently engaged to defend in this way the cause of Truth; who, as we learn from his Journal, was also often called upon in public assemblies to vindicate its doctrines and testimonies, and who thus records his sense of the qualifications by which he was enabled to perform these services:—"The Lord gave me to perceive when a proposition was false and when the inference was unjustly deduced from a proposition though in itself true; knowing that it is a principal part of true logic in disputations, to see that the proposition is true, or truly stated, and that the consequence naturally follows, so that they truly agree. After the Lord was pleased to give me a clear understanding in this matter, between the true and the false way of arguing between what was true logic and what was falsely so termed,—as there is a true science, and that which is falsely so called; then I was the more prepared to withstand all the empty opposition of pretended logic and syllogisms which I met with, both at Cambridge and other places, and valued them no more

man pedantry; and I could easily invert an adversary's absurdity back upon him by way of syllogism. I have met with many priests very dull at their acquired artificial logic, and ready to run into many absurdities, while they would often contemn and deride us as illiterate men; but when we have discovered and refuted their ignorance and absurdities, then they would cry out against us, and assure us as jests. Thus I have been often eaten by them."

Of the answers which have been enumerated, were written by George Fox, 47 by George Whitehead, 45 by William Penn, 15 by Edward Burrough, 11 by Francis Howgill, 23 James Naylor, 6 by Robert Barclay, and by Isaac Pennington. The total number of authors whose works are cited, including those of a late date, is over two hundred.

For "The Friend."

[We take the following from the present month's number of the *British Friend*, expecting we suppose from a foreign paper. It is gratifying to observe that some of those who profess with Friends in the south of France, are willing thus openly to suffer for their testimony against war, but we believe it would tend to their strength, as well as advance this righteous cause before the people, if only to refuse serving as a soldier, but to all office or hospital service as a substitute therefor.—Eus.]

A "Friend" Conscript in the French Army.

A court-martial sat recently at Marseilles a recruit who, as a member of the Society of Friends, positively refused to take up arms and go out to exercise. His name is Nisolle, age 28, and he belongs to a wealthy and just, benevolent family in the department of Gard. When called out for 28 days' training, M. Nisolle went to the regiment at Nismes on the 21st of last August. He permitted them to put uniform on him, but when he was handed a musket he positively refused to take it, saying his religion prevented him from serving under arms against his fellow creatures. It was explained that no such service was at present required; but he answered that he would incur the moral obligation in accepting the musket. On the 4th of September he was conducted to the military prison. When before the court the president, the usual French way, questioned the silent prisoner. "Suppose," said the officer, "that an assassin was about to kill your father, what would you do?" "I would reason with him and try to prevent the murder, without having recourse to arms." "But if you did not succeed, would you let your father be killed?" "I would." This caused a prodigious sensation and the prosecutor demanded severe punishment. Poor Nisolle's defender showed that in previous years three members of the Society of Friends, who were drawn into the army, were left free from active military service, but were placed as clerks in the offices or as wardsmen in the hospitals; and he asked the same privilege for his client. The court sentenced him to two months' imprisonment and the costs. It came out in a trial that the patriarchal family of Nisolle composed of six persons, but that the father planted laid every day for fifteen, nine angry poor persons being invited to partake of the meal. This is true goodness, and we do not help thinking the punishment of the young Friend too severe a penalty.

For "The Friend."

Circular of the Bible Association of Friends in America.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association on the 1st of Eleventh month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to all the Queries, and of forwarding their report seasonably to the Depository.

It may be recollected, that in making donations to Auxiliaries, the Board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; and their receipt should always be promptly acknowledged.

Address John S. Stokes, No. 116 N. Fourth Street, Philadelphia.

SAMUEL BETTLE,
CHARLES RHOADS,
ANTHONY M. KIMBER,
Committee of Correspondence.

Philada., Tenth mo. 1876.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?
3. How many members, male and female, are there belonging to the Auxiliary?
4. What number of families of Friends reside within its limits?
5. Are there any families of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; if so, how many?
6. How many members of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?
7. How many Bibles and Testaments may probably be disposed of by sale within your limits?
8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?
9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?
10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?
11. How many Bibles and Testaments are now on hand?

A New York secular paper gives the following incident, as a warning to the multitude of poor rich men whom we meet continually:

A gentleman died last week, at his residence in one of our up-town fashionable streets, leaving \$11,000,000. He was a member of the Presbyterian church, in excellent standing, a good husband and father, and a thriving citizen. On his death bed, lingering long, he suffered with great agony of mind, and gave continual expression to his remorse at what his conscience told him had been an ill-spent life. "Oh!" he exclaimed, as his weeping friends and relations gathered around his bed—"Oh! if I could only live my years over again, I would give all the wealth I have amassed in a life-time. It is a life devoted to money-getting that I regret. It is this which weighs me down, and makes me despair of the life hereafter." His clergyman endeavored to soothe him, but he turned his face

to the wall. "You have never reproved my avaricious spirit," he said to the minister. "You have called it a wise economy and forethought, but my riches have been only a snare for my soul! I would give all I possess to have hope for my poor soul!" In this state of mind, refusing to be consoled, this poor rich man bewailed a life devoted to the mere acquisition of riches. Many came away from his bedside impressed with the uselessness of such an existence as the wealthy man had spent, until he became a millionaire. All knew him to be a professing Christian and a good man, as the world goes, but the terror and remorse of his death bed administered a lesson not to be lightly dismissed from memory. He would have given all his wealth for a single hope of heaven.

From "Piety Promoted."

Hannah Hill, wife of Richard Hill, and daughter of Thomas Lloyd, formerly governor of the province of Pennsylvania, by Mary, the daughter of Gilbert Jones, of Welchpool, was born in Montgomeryshire, North Wales, at the seat of her ancestors, called Dolobran, the 21st of the Seventh month, 1666. She was a woman highly favored of the Lord, and possessed many excellent Christian virtues, as well as natural accomplishments. Coming over into Pennsylvania with her parents when young, soon after their arrival it pleased the Lord to remove her pious mother by death, when the care of the younger children devolved upon her. This close trial in the earlier part of her time was abundantly sanctified to her; for her mind being engaged to seek the Lord for her portion, and her father's God for the lot of her inheritance, he was graciously pleased, not only to favor her with the knowledge of himself, and the enjoyment of his living presence in the days of her youth, but also made her a singular instrument of good, and a blessing to her father's family.

As she grew in years, her conspicuous virtues, joined with a courteous deportment, justly gained the esteem and favor of most, if not all, of those with whom she conversed. Being earnestly solicited in marriage by John Delaval, who though a worthy man, was not at that time of the same religious communion, she, by her prudent conduct and pious resolution, to maintain the principles she professed, without deviating therefrom in a matter of such importance, did not agree thereto; until he after some time embraced the truth in sincerity of heart, and bore his cross like a humble follower of Christ. He received a gift in the ministry, and continued faithful therein to his death; concerning whom she gave this testimony, viz., "That he never used to her an expression of anger, or the product of a disturbed mind."

The decease of her husband proved to her a time of deep probation, having been heard to say, that in eight week's time she lost sight of her family by death, beginning with the decease of her beloved husband, and ending with that of her only child. Under these afflictive circumstances, as well as those which attended her during the remaining part of her life, of which she had a large share, she approved herself a shining example of patience in tribulation, and a meek, humble, self-denying follower of Jesus, her crucified and risen Saviour.

In the affluent station wherein Divine Pro-

vidence had placed her, her benevolent disposition was conspicuous in administering to the necessities of the indigent; her enlarged charity not being limited to those of her own profession. She was a true servant of the church, and in the sense of the apostle's expression, "one that washed the saints' feet," receiving with joy into her house the ministers and messengers of the gospel, for whom her love was great: The low, the poor and the mean, were objects of her peculiar care.

In her younger years she received a gift in the ministry of Christ's gospel, which she retained with faithfulness to the end; and though not large in her testimonies, yet they were with great modesty and soundness of expression. "Her doctrine dropped as the dew, and distilled as the small rain," and was therefore truly acceptable. She travelled in the service of the gospel to New England, and divers other parts of this continent, and was also concerned for the good order and discipline of the church, having for a number of years served in the station of clerk of the women's Monthly, Quarterly, and Yearly Meetings, wherein she gave satisfaction."

Although bodily weakness frequently attended her in the latter years of her life, it did not abate her love and zeal for the everlasting truth, which she experienced to be her support in every time of trial. When her dissolution drew near, she made many seasonable remarks and observations, and signified her acquiescence with the divine will, in the dispensations of his providence towards her; at one time particularly mentioning the expressions of the apostle, "That no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby." This was her happy experience; and after a well-spent life, interpersed with a variety of exercising vicissitudes, she exchanged this state of existence, no doubt, for a blessed immortality in the regions of unmix'd felicity; after about three weeks' illness, on the 25th of the Twelfth month, 1726-7, in the sixty-first year of her age. Her corpse was respectfully attended by a large number of Friends and others, to the High street meeting-house in Philadelphia, where several living testimonies were borne, after which it was interred in Friends' burial-ground.

She was twenty-six years the wife of Richard Hill, who was a serviceable member both in church and state, and died in good esteem, the 4th of the Seventh month, 1729.

A young man entered the bar-room of a village tavern and called for a drink.

"No," said the landlord, "you have had the 'delirium tremens' once, and I cannot sell you any more."

He stepped aside to make room for a couple of young men who had just entered, and the landlord waited on them very politely. The other had stood by silent and sullen, and when they had finished, he walked up to the landlord and addressed him:

"Six years ago, at their age, I stood where these young men now stand. I was a man with fair prospects. Now, at the age of twenty-eight I am a wreck, body and mind. You led me to drink. In this room, I formed the habit that has been my ruin. Now, sell me a few glasses more, and your work will be done. I shall soon be out of the way;

there is no hope for me. But they can be saved. Do not sell it to them. Sell to me and let me die, and let the world be rid of me; but for Heaven's sake sell no more to them."

The landlord listened, pale and trembling. Setting down his decanter, he exclaimed: "God help me! this is the last drop I will ever sell to any one!"

And he kept his word.—*Late Paper.*

For "The Friend"

Notes on Algeria.

Algeria is constituted by a mass of mountains on the north coast of the African continent, extending from Morocco westward to the Pashalic of Tunis eastward, that is from longitude 8° west to 10° east, or 18 degrees, equivalent to 1,200 miles from east to west. The Atlas are told to the east in lower hills scarcely deserving the name of mountains, which form the back-ground of the Pashalic of Tripoli between the sea and the desert. Algeria is comprised between the 37th and 33rd degrees of latitude, and extends about 200 miles from the Mediterranean to the oases of the Desert, where mountains and raised plains disappear, and where the level is often only a few feet above the ocean. Mount Atlas, which constitutes this alpine country, instead of being formed by one range, as is generally supposed, is formed by three ranges, rather blended in the province of Constantine, but quite distinct in those of Algiers and Oran, with intervening valleys.

The northern part of Africa, from the shores of the Atlantic to the Red Sea and beyond, appears to have been inhabited from the dawn of historical times, by two distinct families of the Aramean branch of the white race, the Berbers and the Arabs; and the two families still exist in these countries. The Berbers have ever been mountaineers, agriculturists attached to the soil they cultivate, living in stone built cabins, owning flocks, but not horses, for which they do not care, as not adapted to their mountain residence. The Arabs have ever been nomadic, living in tents, owning the flocks which they drive from one region to another, from the plains to the lower valleys and *vice versa*. They attach great importance to the possession of horses and despise towns, which they destroy and do not rebuild.

The Carthaginians, the Romans, the Vandals, successively occupied the shores of Algeria and the fertile plains of the Tell, driving the original Arabs into the Great Desert, and the Berbers or Kabyles into the higher mountains, where both maintained their independence. When the religious and military migration of the Arabian Arabs took place after the death of Mahomed in the seventh century; the Arabs of the plains, reinforced by their eastern countrymen, occupied the entire country with the exception of the higher mountains, of which the Jurjura are the centre, where the Berbers or Kabyles successfully defended themselves. They, the Arabs, reigned supreme on the shore, on the plains, and on the lower mountain ranges, until the Turks took possession of Algiers (1516), of Tunis, and of Oran. Their power was destroyed in 1830, by the downfall of the Dey of Algiers, and their dominion in the three provinces of Algeria has fallen into the hands of the French. A recent traveller in this country, makes the following observations:

The Squill.—The bulb of the marit squill, the squill of druggists, varies in the size of the fist to that of a child's head, and it is, perhaps, the commonest plant Algeria. It extends all over the country, the highest mountains, in the driest, sandi hottest regions, and passing over the A descends into the desert itself, where it nearly the last plant seen. It is not used, ing considered poisonous by the inhabit

Date Palm.—The tree that constitutes riches of the Desert, that thrives the b and that more e-specially characterizes sandy plains beyond the great Atlas is date palm. It flourishes and ripens its fr in the most sterile sands—in sands all devoid of alluvial soil—if it can get water. believe it does not ripen its fruit out of Desert.

Grasshoppers.—The next morning I awakened at four in the morning by beating of drums, the blowing of bugles, and all the sounds of war. As Teniet is a c post of the French army on the borders the Desert, I thought it was some review military ceremony. On rising, however heard that news had arrived in the nig that an army of locusts were marching along the road, from the Desert, towards pass, and that a thousand soldiers had start as soon as it was daylight to meet the enem It appears that the locusts when they inva Algeria from the Desert, make for the pas through the Atlas, and if there is a road follo it, camping regularly at night. The locu we had met on our journey, two days be were no doubt the pioneers, the advan guard of the main army, now in full mar The troops were to endeavor to force the back in the day by noise and with branch of trees, and at night to make deep holes the ground, sweep them in and bury the I left the same day and heard no more on t subject. But later, whilst in Spain, I learn that the locusts succeeded in crossing t Atlas and spread over the fertile valleys the Chetif, doing much damage, and destru ing many of the magnificent crops which every where met my gaze. Thus the Fren soldiers whom I saw going out to fight th apparently contemptible enemy, must ha failed in their efforts, and have been signa defeated. They could conquer the Kabyle the Arabs, the wild denizens of the Deser but they were conquered in their turn by a army of grass-hoppers: a singular history.

Horses.—The horses driven were always pure Arab breed, and showed a speed and endurance that quite surprised us; they seeme to think nothing of twenty or thirty miles the full trot. I was told that with a light carriage they could easily do sixty or seven miles a day. One of the inspectors said he had repeatedly driven one of the horses the in the carriage a hundred and forty miles in two days in a light gig. Every kind of European horse has been tried on the roads i Algeria, but none can stand the climate an the work, the heat of summer, the moisture coolness and night fogs of winter. All breed down except the native Arab, which they drive exclusively. No doubt the constitution of the equine race has become modified in the course of centuries, so as to thrive and flourish under conditions inimical to more northern races. The country does not produce enough of these Arab horses for its own requirements so their exportation is not encouraged.

Keeping up False Appearances.—A great portion of the suffering which people in a peculiar circumstance have to endure, is brought upon them by their efforts to keep up appearances. They do not seem to be aware of the fact that the sting of pecuniary misfortune, if not extracted, is at least deadened by the mask and honest acceptance of the new situation.

Some families, when overtaken by misfortune, have the moral courage at once to admit the fact, and the practical wisdom to set about adjusting themselves to their changed circumstances. The costly house and furniture, the dresses and carriages, and the other appurtenances of an expensive and fashionable style of living, are sold, and the expenditures are brought within the reduced income. Such a family escapes the bitterest ills of misfortune. They are respected by their acquaintance; and, what is of far more consequence, they enjoy their own self-respect. They are not afraid to meet their butcher, the baker, and grocer, or anybody else who supplies them with the necessaries of life. They are not slaves to the requirements of a false position. Their economy, and prudence, and strength of character, build them anew; and in a few years they emerge from their troubles and rest themselves upon a surer foundation than ever before.

Nothing else does so well in any phase of life, as truth and honesty. And there are no other things that work so badly in social life for people who were once rich, but have come actually poor, to try and impose upon their neighbors by "keeping up appearances." *New York Ledger.*

Do I realize that time is both short and uncertain? And am I making a diligent use of the present, leaving nothing undone that I ought to do; trusting nothing to the uncertainties of the future, which to me may never come? Do I realize that my eternal welfare depends on the use I am making of the present? And am I diligent and earnest in working out my salvation, while God is waiting to work with me both to will and to do, that I may be saved?

The Habit of Saving.—It is a remarkable fact, that the habit of saving does not so much prevail in those counties where wages are the highest as in those counties where wages are the lowest. Previous to the era of the Office Savings Banks, the inhabitants of Wilts and Dorset—where wages are about the lowest in England—deposited more money in the savings banks, per head of the population, than they did in Lancashire and Yorkshire, where wages are about the highest in England. Taking Yorkshire itself, and dividing it into manufacturing and agricultural, the manufacturing inhabitants of the West district of York invested about twenty-five fillings per head of the population in the savings banks; whilst the agricultural population of the East Riding invested about three times that amount.—*Samuel Smiles.*

THE FRIEND.

TENTH MONTH 21, 1876.

We have observed with regret, the use, which we fear is increasing among members

of the Society of Friends in some neighborhoods, of certain words and expressions in a way inconsistent with their true meaning, and that weighty sense which we believe they are intended to convey.

We are well aware that the use of the term "Church," to indicate the building in which the congregation convenes is detected on the ground that it is nothing but a common and allowable figure of speech, and that the distinction is so wide between the two, that no one is liable to be led into error. Yet, we believe it is a fact, that the popular mind is being led by this form of speech to regard the building with something of that feeling which is only applicable to the body of sanctified believers in Christ. When George Fox began to preach the everlasting Gospel, he greatly moved the minds of many of his hearers by speaking of those buildings which they had been accustomed to style *beautiful and holy*, as men's piles of brick, stone and mortar. In holding fast the form of sound words, early Friends scrupulously avoided the use of the term in this sense, and thus were instrumental in bringing many away from these superstitious notions, in which it was the interest of the priests to imbue them. In one of the conferences of that undaunted advocate of the Truth, John Roberts, with the Bishop of Gloucester, he replied to the question, "Whether he went to Church?" by the remark, that "*Sometimes the Church comes to me*," which led to the following explanation of the views of Friends on this subject.

I call the people of God the Church of God, wheresoever they are met to worship Him in spirit and in truth. And when I say the Church comes to me, I mean the assembly of such worshippers, who frequently meet at my house. I do not call that a Church which you do, which is made of wood and stone; that is but the workmanship of men's hands, whereas the true Church consists of living stones, and is built up by Christ, a spiritual house to God." To this the Bishop replied: "We call it a Church figuratively, meaning the place where the Church meets." To which John answered:

"I fear you call it a Church hypocritically, with the design to awe the people into a veneration for the place, which is not due to it, as though your consecrations had made that house holier than others."

The Society of Friends has ever objected to speaking of the First-day of the week, as the Christian Sabbath. On this subject, Robert Barclay says: "We, not seeing any ground in Scripture for it, cannot be so superstitious as to believe, that either the Jewish Sabbath now continues, or that the First-day of the week is the anti-type thereof, or the true Christian Sabbath; which, with Calvin, we believe to have a more spiritual sense." From the frequency with which this term is misapplied, we think it behooves Friends carefully to observe the correct form of speech in relation to this subject.

The very common practice of speaking of the Bible, as "The Word of God," is one which Friends have frequently been called upon to testify against, as not sanctioned by Scripture; and tending to confusion of ideas. In a disputation which Thomas Story and his companion had on this point, this misapplication was thus clearly pointed out from the testimony of the apostle John: "In the beginning was the Word," but the Scriptures

were not in the beginning; 'and the Word was with God, and the Word was God'; but the Scriptures are not God; 'and the Word was made flesh'; but the Scriptures were never made flesh.

At the time when Friends first became a distinct people, it was customary to use the singular pronouns *thou* and *thee*, when speaking to one in an equal or inferior station in society; but to address one to whom it was intended to show especial deference or respect by the plural pronoun, *you*. This custom still continues in many of the rural parts of England. George Fox was shown, that a practice which had its root in the desire to flatter a fellow-mortal, was inconsistent with the purity of the Christian religion, which requires that every man should speak the truth to his neighbor; and he therefore used the same language to all. Wonderful indeed was the amount of ill-usage which our early Friends received for their faithful observance of this form of speech. At the present time, the more general adoption of the plural pronoun in speaking to all, whether high or low, has been made an excuse by some members of our Society for its use; and there has, in consequence, been a growing laxity in regard to it, in some quarters, though the root of the objection remains unchanged.

We are aware that the maintenance of these and others of what are called the minor testimonies of the Society, has often exposed Friends to the criticisms, and it may be, scorn, of the world and worldly professors, but we believe that their faithful observance is intimately connected with the best welfare of individuals, and that an unwillingness to support them often paves the way for other departures and inconsistencies. We would therefore encourage all steadfastly to follow the apostolic injunction, "Hold fast the form of sound words," knowing that it is declared, "he that is faithful in that which is least is faithful also in much."

In the first number of the present volume we published a letter of Ann Gilbert on the extension of the elective franchise to women, which a correspondent in England informs us does not deal with the question as it exists at the present time, and calls our attention to the following postscript to the letter alluded to, that was then omitted, viz: "It will be seen that this letter does not apply to the aspects of the question at present mooted. When a woman is sole head of a household, the family is entirely unrepresented, and voting for members of Parliament is a widely different thing from sitting as a member."

An obituary notice has been received from a subscriber at a distance whose signature is not given. We would again remind our contributors that these and other communications designed for publication in our columns should be accompanied by the name of the Friend who sends them.

SUMMARY OF EVENTS.

FOREIGN.—The efforts of the great Powers to end the insurrectionary war in European Turkey have thus far failed. The Porte refuses the peace conditions submitted to it by the great Powers, but has offered Servia an armistice of six months; and Montenegro one of five months, but in both cases the offer has been rejected. The Porte has handed to the ambassadors of the Powers a communication containing a scheme of re-

forms which provides that a legislative body consisting of 150 elected deputies, with a Senate of 50 government nominees, should be created and have control over the provincial administration exercised by fixed councils, the coming deputies from the various communities, the system to apply to the whole empire.

The Montenegrin official journal declares that Montenegro will not accept either an armistice or peace except in concert with Servia, because Montenegro, like Servia, is bound to continue the fight until the Christians are accomplished. The Serbian Prime Minister has informed the British Consul at Belgrade that Servia would consent to an armistice till Twelfth mo. 31st, but not for any longer period.

The Russians continue coming in great numbers to the aid of the Servians. The arrival of 500 men in a day.

A Berlin dispatch says Count Von Arnim's sentence to five years imprisonment in the House of Correction involves the forfeiture of his title and possibly his property.

A decree has been issued at Paris summoning the French Senate and Chamber of Deputies to assemble on the 30th inst.

The French Minister in China has demanded punishment of the mandarin who is considered responsible for the massacre of a Catholic priest and others at Ning-Kou-Fou.

The German Minister of Public Worship has issued an order directing that all orphanages in Germany at present under the exclusive control of Roman Catholic communities be placed under lay direction.

The emancipation of the serfs in Russia has resulted in great poverty among their former owners. In the Prussian government of Kutais the last census gives 105 nobles to every 1,000 of the population, or in all 30,000 members of the nobility, of whom 24,000 are without any means of support, the act of emancipation having deprived them of the greater part of their estates as well as the ownership of the laborers.

The population of Russia has been taken. The total population is 9,920,000, including 1,510,000 slaves, and 243,000 foreigners.

A Madrid dispatch announces the departure of Gen. Campos with a large force for Cuba, in order, if possible, to end the insurrection in that island. It is understood that the General will keep the Captain Generalship, but be under the orders of Campos as commander-in-chief. It is said that favorable terms will be offered to the insurgents. Campos is accompanied by several distinguished commanders.

Private information received in London states that the French Protestants are in a state of great alarm and actual peril, being threatened by a fanatical mob. A Madrid dispatch states that the Bishop of Minorca has issued a new circular enjoining on masters of primary schools not to admit the sons of Protestants.

From Calcutta it is reported that distress prevails in the Decan and Southern Mahratta because of failure of the crops. The government have opened relief works. Secrecy is also expected in other districts.

UNITED STATES.—State elections were held in Ohio, Indiana and West Virginia on the 10th inst. The voting in these States was watched with great interest as it was expected to result in the election for President next month. It was found that there was a Republican majority of a few thousands in Ohio, that in Indiana the Democrats had a small majority in the popular vote, and a much larger one in West Virginia. In Ohio and Indiana the Republicans elected most of the assemblies.

The yellow fever has abated in Brunswick, Geo., and does not prevail elsewhere to any serious extent except in Savannah, where its ravages continued up to the close of last week.

The interests in Philadelphia last week numbered 316. Among the new arrivals at the late the International Exhibition was visited by 504,552 persons who paid for admission. The total cash receipts up to that time had been \$2,688,500.

Several destructive fires occurred last week. Among them the following:—One at Pine Hill, Ariz., with an estimated loss of \$250,000, one at Study Hill, N. Y., with a loss of more than \$200,000, and another at Toledo, Ohio, loss over \$100,000.

The cotton manufacturing corporations of Manchester, N. H., recently declared semi-annual dividends of three to four per cent. This is one of many indications that the manufacturing industry is recovering from its long and severe depression.

The steambot Southern Belle was burned on the Mississippi, above New Orleans, the 9th inst. A large number of passengers perished in the flames. The cargo consisted of cotton.

The gross receipts of the Western Union Telegraph Company for the past year were \$10,034,984, and the net receipts \$3,999,530.

The boilers in Ziv & Co.'s mill mills, Pittsburgh, Pa., exploded on the 12th inst., destroying a large part of the buildings, and causing the death of twenty persons and the serious injury of twenty-nine others.

Snow fell in Boston, Providence, and various other places in New England, to the depth of two or three inches on the 14th inst. The storm commenced at Quebec, Canada, on the night of the 13th inst., and continued all the following day. Fully six inches of snow fell, and sleighs were brought into general use. Six inches of snow fell at Marquette, Michigan, in the same storm. Snow fell at Richmond and Norfolk, Va., with a temperature of 31 deg.

During the year ending 6th mo. 30th last, 6,524,356 acres of the public lands were disposed of, of which 2,875,910 were absorbed by homestead entries for actual settlers.

There was a public sale of short horn cattle at Winchester, Kentucky, on the 13th inst., and the following were the highest prices obtained, \$3,400, \$2,300, \$2,200 and \$1,300. Eighty animals were sold, and \$45,000 were obtained for them.

The Indians at Standing Rock Agency have agreed to renounce their claims on the Black Hills. The treaty was so far modified as not to insist upon their removal to the Indian Territory.

The Markets, &c.—The following were the quotations on the 16th inst. *New York*.—American gold, 109½; Superfine flour, \$4.70 a \$5.00; State extra, \$5.25; fine, \$5.00; their claims, \$3.75. Extra white winter wheat, \$1.34; amber Indiana, \$1.27; No. 2 Milwaukee spring, \$1.29 a \$1.27; No. 2 Chicago spring, new, \$1.22; Western rye, 73 cts.; State, 86 cts. Yellow corn, 59½ cts.; mixed, 58 cts. Canada barley, \$1.22; State, 90 cts.; lard, 15.35 a \$16.50 per 100 lbs. Carolina rice, 5 a 6½ cts. Sugar, \$5 a 9½ cts. Philadelphia—Wheat, \$1.11; for flour, \$1.11; for flour and New Orleans, flour, 74 a \$8.50. Western white wheat, \$1.30 a \$1.35; Pennsylvania amber, \$1.27 a \$1.30; red, \$1.22 a \$1.23. Rye, 75 cts. Yellow corn, 58 cts.; mixed, 57 cts. New York fancy cheese, 12 a 13 cts.; western, 10 a 11 cts. About 3500 head cattle sold at \$1.00 per lb. gross for fair to 5½ cts for fair to good, and 3½ a 4½ cts. for common. Sheep, 4½ a 5½ cts. per lb. gross. Receipts 12,000 head. Hogs, \$8.75 a \$9.25 per 100 lb. net. Receipts 5000 head. *Chicago*.—No. 2 spring wheat, \$1.09½; No. 3 do, 95 cts. a \$1.01. No. 2 corn, 42 cts. Oats, 32½ cts. Barley, 92 cts. *Louisville*.—No. 2 Louisiana red fall wheat, \$1.22; No. 3 do, \$1.11. Corn, 40½ cts. Oats, 34 cts. Rye, 58 cts. Barley, 80 cts. a \$1.20. *Cincinnati*.—Family flour, \$5.50 a \$5.75. Red wheat, \$1.10 a \$1.18. Corn, 47 a 48 cts. Oats, 30 a 37 cts.

NOTICE.

The Annual Meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held at No. 109 South Tenth street, on Fourth-day evening, 25th inst., at 7 o'clock.

Members of the Female Branch are invited to attend.

A. M. KIMBER,

Secretary.

WESTTOWN BOARDING SCHOOL.

SPECIAL NOTICE TO PARENTS AND OTHERS. The Committee having concluded to divide the School into distinct classes more fully than has hitherto been done, and in such manner that all the pupils of each class shall so far as practicable, recite together in their various studies, this change will take effect at the opening of the next session; and it is believed that it will so far facilitate the classification of the School that the classes may commence reciting on Fourth day morning, the 1st of Eleventh month. It is therefore particularly requested, that all the pupils be at the School by Third-day evening, and that all those who were not at West-town during the past session present themselves for examination on Second-day, or not later than by 10 o'clock, Third-day morning.

FRIENDS' ASYLUM FOR THE INSANE.

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

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

WESTTOWN BOARDING SCHOOL.

The WINTER SESSION of the School will commence on Second-day, the 30th inst. The Boys' School is full. Application for the admission of girls may be made to BENJAMIN W. PASSMORE, *Supt.*, (Address *Street Row P. O., Chester Co., Pa.*) or to CHARLES S. ALLEN, *Treasurer*, No. 304 Arch St., Philadelphia.

Pupils who have been regularly entered and who by the care from Philadelphia, can obtain tickets at the depot of West Chester and Philadelphia Railroad 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. These tickets may also be obtained of the Treasurer, at 30 Arch St. In such case the passage, including the stage fare from West Chester, will be charged at the School, to be paid for with the other incidental charges at the close of the term. Conveyances will be at the STREET ROAD STATION on Second and Third-days, the 30th at 3:45 and 10 A. M., and at 12:30 and 2:30 P. M.

Trunk Baggage may be left either at Thirty-first and Chestnut streets or at Eighteenth and Market. If left at the latter place, it will be under the care of a Alexander, the driver, who will convey it to Third 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 on the day previous (through the post-office or otherwise) to Alexander and S. R. N. Monthly and trunk will not interfere any attention from the owners, either at the West Philadelphia depot, at the Street Road Station, but will be forwarded direct to the School. It may not always go on the same train as the owner, but it will go on the same day, provided the notice to H. Alexander & Son reaches them in time.

DURING THE SESSION, passengers for the School will be met at the Street Road Station, on the arrival of the train, every day except First-day and small packages for the pupils, if left at Friend Book Store, No. 304 Arch street, will be forwarded every Sixth-day at 12 o'clock, except on the last two Sixth days in the Twelfth month, and the expense charged to their bills.

Tenth mo. 18th, 1876.

DIED, at the residence of her son-in-law, Francis P. Pyle, on the 8th of Eighth month, 1876, PRISCILLA wife of Thomas Wickesham, a member of New Garden Monthly Meeting, in the 64th year. During the latter years of her life, this dear Friend was permitted to pass through a succession of deep afflictions and peculiar trials, respecting which she remarked, "I do strive for patient submission; deep humiliation, amid these close proprivings. I sought, in my own weakness, for a measure of final comprehension. Yet I feel that I have been great sustained; and it may have a refining influence, truly as it is to flesh and blood to yield to the turnings and overturnings of His mighty hand upon us. But what would it signify if we should gain the whole world at the cost of our own souls? Her last sickness was of only nine days' continuance, during which she evinced much patience and entire resignation, under extreme bodily suffering; expressing a belief from the first that she would not recover, and desired to be in the quiet. She gave much good advice to her children, saying that she would be glad to see them all united in the same sweet it would be to pass quietly away; you should not wish my stay, it would be such a happy release." Her close was quiet and peaceful, and we feel no doubt through redeeming love and mercy, her spirit has been permitted to join that company who came out of tribulation, in the 64th year of her age, a member of New Garden Monthly Meeting, West Grove Particular Meeting.

WILLIAM H. PILE, PRINTER,

No. 422 Walnut Street.

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AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

Mission of George Bozle to Tibet.

(Continued from page 74.)

"The coldness of the climate renders furs a very essential article, and as no wood is to be had, the Tibetans are obliged to use cow-horn, which is carefully gathered from the hills. This is built up in a circular form, or cut into a pot with a hole in the bottom. It takes a cheerful and ardent fire when well kindled, and the people are abundantly skilful in the art of managing it, which my own ill success has often shown me to be a very difficult science.

"We arrived at Tanno, our next stage, about three o'clock. Some of my servants no longer walked, so tired that they were brought home on peasants' backs, as I had not been able to find horses for them all. I next got cow-tailed bullocks, but the Hindus would not ride on them, because if any accident should happen to the beast while they were on him, they would be obliged, they said, according to the tenets of the Shaster, to beg his bread during twelve years, as an expiation for the crime. *Memo.*—Inconvenient carrying Hindu servants into foreign parts.

"Our road next day (October 25) led us along the banks of the lake called Shiam-chu filling. It is fed by a large mineral stream, which issues out of the side of a mountain, and extends about eighteen miles from the north to south. It was half frozen over, and full stocked with wild ducks and geese. We so met with some hares, and a flock of antelope, besides a herd of wild animals called kangars, resembling an ass, and which I shall afterwards have occasion to describe more particularly.

"We should have had excellent sport, but my friend Palma's scruples. He strongly opposed our shooting, insisting that it was a real crime, would give much scandal to the inhabitants, and was particularly unlawful (within the liberties of Chumalbari). We had any long debates upon the subject, which were supported on his side by plain common sense reasons drawn from his religion and customs; on mine, by those fine-spun European arguments, which serve rather to perplex than convince. I gained nothing by them, and at length we compromised the matter. I engaged not to shoot till we were fairly out of sight of the holy mountain, and Palma consented to suspend the authority of the gawls, in solitary and sequestered places.

"The religion of the Lamas is somewhat connected with that of the Hindus, though I will not pretend to say how. Many of their deities are the same; the Shaster is translated into their language, and they hold in veneration the holy places of Hindustan. In short, if the religion of Tibet is not the offspring of the Goutos, it is at least influenced by them. The humane maxims of the Hindu faith are taught in Tibet. To deprive any living creature of life is regarded as a crime, and one of the vows taken by the clergy is to that effect. But mankind in every part of the world too easily accommodate their consciences to their passions, and the Tibetans find no difficulty in yielding obedience to this doctrine. They employ a low and wicked class of people to kill their cattle, and thus evade the commandment. The severe prohibition of the Hindus in regard to eating beef is likewise easily got over. The cows of Tibet are mostly of the bush-tailed kind, and having therefore set them down as animals of a species different from the cow of the Shaster, they eat, asking no questions for conscience's sake. The general principle by which they determine the degree of culpability in depriving an animal of life is very ingenious. According to the doctrine of transmigration, there is a perpetual fluctuation of life among the different animals of this world, and the spirit which now animates a man may pass after his death into a fly or an elephant. They reckon, therefore, the life of every creature upon an equal footing, and to take it away is considered as a greater or smaller crime, in proportion to the benefit which thereby accrues to mankind. According to this doctrine, the ox who clothes the ground in all the pomp of harvest, the sheep who lends them his own coat, and yields them milk in luscious streams, are slaughtered without mercy; while the partridge and wild duck enjoy the protection of government, and the trout lives secure and unmolested to a goodly old age. The musk-god is condemned, on account of its perfume. The deer and the hare are tried on a double charge, and suffer for their skin as well as their flesh."

The valleys only are cultivated, producing barley and wheat; and the streams descending from the hills furnish water-power to turn the mills in which their grain is ground. Dr. Bozle mentions meeting with a machine for cutting straw for cattle; and describes a Tibetan churn, which seems to have been an effective instrument in separating the butter from milk. On one occasion they met "a flock of sheep which had come from the Dospa country with a cargo of salt, and were then returning, loaded with barley and wheat. They were of a large breed with horns extended horizontally. There were about 1200 of them, and each sheep carried two bags of grain, which might be about 20 or 25 pounds. They were very obedient to their drivers' whistles, and if any of them happened to get

out of the road were easily brought back by the shepherd's dogs."

The usual home of the Lama was at Teshu Lumbo, but owing to the prevalence of the small-pox at that place, he had for several years occupied a small palace at Desherpigay, where our ambassador found him. He says: "He received me in the most engaging manner. I was seated on a high stool covered with a carpet. Plates of boiled mutton, boiled rice, dried fruits, sweetmeats, sugar, bundles of tea, sheep's carcasses dried, &c., were set before me and my companion, Mr. Hamilton. The Lama drank two or three dishes of tea along with us, but without saying any grace; asked us once or twice to eat, and then threw away Pelong handkerchiefs over our necks at retiring. After two or three visits, the Lama used (except on holidays) to receive me without any ceremony, his head uncovered, dressed only in the large red petticoat which is worn by all the gylozes, red Balgar hile boots, a yellow cloth vest, with his arms bare, and a piece of coarse yellow cloth thrown across his shoulders. He sat sometimes in a chair, sometimes on a bench covered with tiger skins, and nobody but the *Sopon Chambo* present. Sometimes he would walk with me about the room, explain to me the pictures, make remarks upon the color of my eyes, &c. For, although venerated as God's vice-gerent through all the eastern countries of Asia, endowed with a portion of omniscience, and with many other divine attributes, he throws aside, in conversation, all the awful part of his character, accommodates himself to the weakness of mortals, endeavors to make himself loved rather than feared, and behaves with the greatest affability to everybody, particularly to strangers." "I endeavored to find out, by his character, those defects which are inseparable from humanity, but he is so universally beloved that I had no success, and not a man could find in his heart to speak ill of him."

"Being the first European he had ever seen, I had crowds of Tibetans coming to look at me, as people go to look at the lions in the Tower. My room was always full of them from morning till night. The Lama, afraid that I might be incommoded, sent me word, if I chose, not to admit them; but when I could gratify the curiosity of others at so easy a rate, why should I have refused it? I always received them, sometimes exchanging a pinch of snuff, at others picking up a word or two of the language."

"On the 12th of November a vast crowd of people came to pay their respects, and to be blessed by the Lama. He was seated under a canopy in the court of the palace. They were all ranged in a circle. First came the dray folks. Every one, according to his circumstances, brought some offering. One gave a horse, another a cow; some gave dried sheep's carcasses, sacks of flour, pieces of cloth, &c.; and those who had nothing else presented a white Pelong handkerchief. All these offer-

ings were received by the Lama's servants who put a bit of silk with a knot upon it, tied or supposed to be tied, with the Lama's own hands about the necks of the votaries. After this they advanced up to the Lama, who sat cross-legged upon a throne formed with seven cushions, and he touched their heads with his hands, or with a tassel hung from a stick, according to their rank and character."

"Among all offerings, dried sheep's carcases always form a principal article. They are as stiff as a poker, are set up on end, and make, to a stranger, a very droll appearance. I was at some pains to inquire about the method of preserving them, as it is a practice common to Tartary as well as Tibet; but I could discover no mystery in it. The sheep is killed, is beheaded, is skinned, is cleaned; the four feet are then put together in such a manner as may keep the carcass most open. During a fortnight it is every night exposed on the top of the house, or in some other airy situation, and in the heat of the day it is kept in a cool room. After it is fully dried it may be kept anywhere. In this way they preserve mutton all the year round. The end of autumn, when the sheep are fattened with the summer's grass, is the usual time for killing them; and the difficulty of supporting the flocks in the winter time is, I believe, the reason for adopting this method. In the hot and rainy season it is necessary to use a small quantity of salt; but few carcasses are then dried. I found the dried mutton generally more tender than that fresh killed, but not so juicy and high flavored. The Tibetans often eat it raw, and I once followed their example; it had much the taste of dried fish. The facility with which meat is preserved from putrefaction in this country may be owing partly to the coldness of the climate, partly to the uncommon dryness of a gravelly and sandy soil, and partly to the scarcity of flies and other maggot-breeding insects.

(To be continued.)

A man who prided himself on his morality, and expected to be saved by it, was constantly saying, "I am doing pretty well on the whole. I sometimes get mad and swear, but then I am perfectly honest. I work on Sunday when I am particularly busy, but I give a good deal to the poor, and I never was drunk in my life." This man hired a canny Scotchman to build a fence around his pasture lot. He gave him very particular directions. In the evening when the Scotchman came in from work, the man said, "Well, Jock, is the fence built, and is it tight and strong?" "I canna say it is all tight and strong," Jock replied, "but it is a good average fence, anyhow. If some parts of it are a little weak, other parts are extra strong. I don't know but I may have left a gap here and there, a yard or so wide; but then I made up for it by doubling the number of rails on each side of the gap. I dare say that the cattle will find it a good fence on the whole, and will like it, though I canna just say that it is perfect in every part." "What?" cried the man, not seeing the point. "Do you tell me that you built a fence around my lot with weak places in it, and gaps in it? Why, you might as well have built no fence at all. If there is one opening, or a place where an opening can be made, the cattle will be sure to find it, and will all go through. Don't you know, man, that a fence must be

perfect, or it is worthless?" "I used to think so," said the dry Scotchman, "but I hear you talk so much about averaging matters with the Lord, it seemed to me that we might try it with the cattle. If an average fence will not do for them, I am afraid an average character will not do in the day of judgment."

Selected for "The Friend."

A General Epistle to Friends by Charles Marshall.

London, Second month 25th, 1697.

Dear Friends and brethren, who with a high and heavenly calling have been called out of darkness, and all the ways and works thereof, to walk in the marvellous light of the glorious day of God, that hath precious dawned; grace, mercy and peace be multiplied in and amongst you.

Friends, the great Husbandman of the whole earth having, in the riches of his love, planted a vineyard with the choicest vine, in a fruitful hill, in this age of the world which he hath pruned, dressed and plentifully watered, is coming to take a view thereof, to see what fruit it bringeth forth, and therefore it weightily concerns you to see with the light of the Lord, how you have answered his great and inexpressible love, which for many years hath been abundantly extended unto you; and prize your time whilst you have it, and it is called a day of mercy.

Oh! have a care that you give no room to the spirit of the world, that blinds the eye of the mind and subjects the affections to things below, and raiseth up the old love to the world again. Beware of going out of the simplicity of the Gospel, and let there be a tender inward care to watch against all thoughts that darken you and grieve the Spirit of the Lord, and let your words be few and seasoned with heavenly grace. Go not out of the exercise of the precious cross of Christ Jesus, into any excess in meats, drinks or apparel which are superfluous, and make no provision for the flesh to fulfil the lusts thereof; let not your gold or silver, lands or living, furniture or apparel, any way ensnare you, or entangle or overcharge you.

For oh, Friends, the enemy of Zion's prosperity hath laid deep snares in the spirit of the world to those things, to draw out the mind from the pure innocent life, obtained and enjoyed through the spiritual exercise of the cross of Christ Jesus, which crucifies us to the world, and the world unto us; but if the mind goes out of the fear of the Lord, and the holy cross and heavenly watch, into a false liberty, then you will live to the world and the world to you; and here is the way that death comes over again.

Therefore, dear Friends, this is the word of Truth to all the professors thereof, Abide in the spiritual watch-tower where you will receive manifold spiritual advantages, and will see the approaches of your soul's enemy, when, where, how, and in what he works; and here you see clearly how sin is conceived in the thoughts, and when it is finished it brings forth death, and so you receive an understanding how sin is strengthened and how overcome, and how it is finished and brought to an end, and the everlasting righteousness of Jesus Christ brought in, and how the knowledge of God increases and comes to cover the earth as the waters cover the sea, and so shall your peace flow as a river.

And, dear Friends, keep the unity of the Spirit in the bond of peace, and grow up in

it; for whilst the churches kept in the purity they were in the greatest unity; here they were with one accord, and great grace was upon them, under the dominion and beauty of the glorious power of the Lord; for Zion is a city at unity with itself, and the bodies itself with love. But when the enemy prevailed to draw out of the love of Christ Jesus, where all the members that hold the Head are knit together as with joints and bands, then other fruits appeared. As the pure unity of the churches is in the Spirit, which is increased as all grow up in the nature of Christ Jesus, who is meek and lowly so here all are preserved in the dominion of the edifying love of God, and in unity of with another, let there be ever so many thousands; but when the enemy prevailed to draw out of the quickening spirit of the second Adam, and out of his nature, wherein all follow his blessed example in washing one another's feet, and led into another spirit of wisdom which is from beneath, therein arose those bitter fruits mentioned in the Scriptures of Truth.

Therefore, dear Friends, everywhere, keep in the name and pure fear of the Most High, and grow up in the sweet nature and wisdom of the Ancient of Days, and watch against the least appearance of that which would break the unity; and if anything of this nature hath broken in anywhere in the name of the Lord God let it be driven out of the camp, it being one of the greatest enemies of Zion's peace and growth; for unity is our strength, and keeping our ranks here, all the enemy's endeavors without will not be able to prevail.

Friends, dwell in the spirit of meekness which keeps in a sound judgment and spirits discerning, where no wrath, fleshly passions, envyings or emulation can have any place for as all grow up in the Divine nature, in the faith of Abraham, no strife can have room. And here all controversies are ended at a stab out.

And now, dear Friends, with the light of God's holy day, search and see how it is with you, that so if the enemy of Zion's prosperity hath gotten any entrance to impede or hinder the precious work of the Lord from prospering in your souls, by turning aside into an by-path or setting down by the way, or taking up a false rest, with the glorious light of the Lamb, you may see and discern it, and speedily retire inward to hear the voice of the good Shepherd; that by him you may be led out of all the enemy's snares. Friends, make use of your time and day, and all keep in your spiritual tents, in the sweet valley of humility, where you will not only see all the devices and snares of the unwearied enemy of your souls, but will also enjoy the descendings of the glory of God, in the daily openings of his Divine hand, which is full of blessings. Here you will be tenderly concerned in spirit to render fervently to Him for yourselves and families, and for a people that have not hearts to see nor cry to God for themselves, that in tender compassion he would open their hearts, that they might see and be sensible of the mercies of a long-suffering and long-provoked God, who hath often shaken his hand, and threatened his terrible judgments, and on the other hand, largely and wonderfully extended his mercies. In this tender exercise of spirit you will approve yourselves the true friends of your neighbors, and you will have a hiding place in the day of his consuming judgment.

which he will assuredly bring to pass upon all the professors of Christianity, that are out of the nature thereof, unless they repent.

And now, Oh Friends! let a true silence and sweet stillness come on all your spirits, shall your inward ear be opened to his heavenly counsel, and you will be ready, in the bowdown of spirit to say, that the Lord hath commanded and required, that will we, through his Divine strength; and you will be preserved in all the various exercises of the day, and out of the hurries of the people, and as you are inwardly staid upon the Lord, in his eternal light, you will feel help from him in all your straits.

Gather to the munition of rocks; where your bread shall be sure and waters never fail. Be faithful in the Lord's work, and keep our meetings as the Lord requires, and that diligently, week days as well as first-days, and the Lord will appear in the brightness of his power; and the glory of his presence you shall enjoy more and more.

So to God Almighty I commit you; and having done his will, I rest in my Father's love, your tender friend and brother in the labor and travail of the Gospel.

CHARLES MARSHALL.

From the "New York Tribune" of 10th mo. 4th.

Preparing Salmon for Market.

As the season for salmon fishing has just ended, the presentation of some facts relating to the catching, canning, and preserving the fresh fish for the market is not inappropriate at this time. The Western rivers of this country in a great measure supply the world with canned salmon, and the industry has attained important proportions. The great canning centre is at Astoria, about 12 miles from the mouth of the Columbia River in Oregon. This river, draining a vast territory in the great North-West, is fed entirely by mountain streams, which are formed by the continuous melting of snows on the peaks among which they have their sources. In consequence, the waters of the Columbia are icy cold at all seasons of the year—the temperature best adapted to maintain the fish in excellent condition. The months from April to August form the spawning season, and the salmon in enormous numbers leave the ocean, making their way up the river and its tributaries to deposit their millions of eggs in the shallower parts of the stream. This is the beginning of the busy season for the large canning establishments on the river, and the work of catching begins. As the fish do not take bait during this season, the catching is done with nets, and always at night, because the water of the river being very clear the fish see the nets during the day and either swim over or under them. When the fish are brought in at early morning the packers immediately take charge of them and clean them. The fish are then soaked in brine for a certain time, after which they are cut up in pieces of the right size for the cans. These are then filled, and the operations of boiling and sealing are done as rapidly as possible to prevent the spoiling of the fish. Each can is carefully tested after this work is done, and those cans which are imperfectly sealed are not allowed to pass out of the establishment.

For this year the product of the Columbia River alone has been estimated at the enormous total of 20,000,000 pounds of canned salmon, and when the loss of weight from

cleaning and cooking, the quantity salted in barrels, and the amount consumed by the white people and Indians in the vicinity are taken into account, the aggregate is increased nearly to 40,000,000 pounds' production for one year. Yet with such an immense field the demand for canned salmon is greater than the supply, and the seasons are always anticipated, the production being bought ahead before the catching begins. The cans are shipped to all parts of the world. They are packed in cases, each of which contains four dozen cases weighing a pound and a quarter apiece. England alone takes 165,000 cases; New Zealand, 2,400; South America, 1,500; Australia, 14,000; New York and the Atlantic coast, 58,000. The value of the canned salmon of the Columbia River is estimated at \$3,000,000 annually.

The greatest demand for salmon preserved in this manner is upon the Pacific coast and among the frontier settlements of the West. From the gold mines of California to the Sierra Nevada range of Colorado the larder of no miner's cabin is considered complete without its store of canned salmon.

When any accident occurs in the process of preparing the salmon, such as imperfect canning, the fish are taken out and salted in barrels, each containing about 200 pounds. The salted fish are shipped East, where they are freshened and put through a process of smoking, being then sold in the markets as smoked salmon. From the catching of the fish to the completion of the work of canning 100 operations are performed.

In consideration of the great demand, and the enormous production of canned salmon each year, and the fact that salmon in Eastern waters have so diminished in numbers that they require the protection of the law, the question is naturally asked, How long can this great drain continue without exhausting the Western streams, and what are the probabilities of future supplies? Those in charge of the fisheries say that people residing in that part of the country for many years are unable to see any decrease in the number of fish annually going up the river, and that their nets, having meshes 8 inches in size, only catch the largest fish, the smaller escaping. Moreover, as the fishing is always done at night, enough salmon pass up the river during the day to keep up the supply. Travellers state that the territory of Alaska possesses all the conditions for successful salmon fishing, and that the rivers there are nearly inexhaustible in the abundance of that fish. Hence it is asserted that the supply will not be diminished for many years to come. Perhaps some may inquire why, if the production is so great and the supply almost inexhaustible, should the price of fresh salmon remain so high? The transportation of fresh fish for a great distance is impossible, even with refrigerator cars, which are at best very imperfect. The fish would not bear the transportation from the Columbia River to San Francisco in any other shape than as canned or salted. Although the cost of the fish when caught is merely nominal, the number of processes they go through, and the expense of freight enhance their value, and the cost in this part of the country is not considered excessive by the men best qualified to give an opinion in the matter.

Fresh salmon as they are seen on the fish stalls of the New York markets, are brought

from the large rivers running into the Atlantic along the coast of Maine and north of it. The largest sold in the New York markets are from the waters of New Brunswick, Nova Scotia, St. John's Bay, Miramichi River, Restigouche River, and the Bay of Chaleur. The "catch" of salmon varies from year to year, as the fish run in the rivers when they are taken, and generally continues from May 1st to Aug. 15th, when it ceases by order of the Fish Commissioners of Canada. The "best catch" is usually between May 1st and Aug. 1st, the largest fish running at that time. The total quantity of salmon caught in the Canadian waters this year was about 950,000 pounds, of which 450,000 pounds came to the New York market. The best of the fresh fish came from the Restigouche River, which furnishes an annual "catch" of 380,000 pounds. The rivers of Maine do not produce largely, only about 1,000 pounds reaching New York from the season's work on the Penobscot and Kennebec rivers.

For "The Friend."

Extract from a Letter of Richard Shackleton.

"The continuance of our Christian Society, as a light in the world, depends much on the visited youth giving up all, surrendering at discretion, without any capitulating, in order to preserve this or that favorite object alive, which ought to be slain. We have many half baked cakes, fitting morning clouds, and momentary early dews among us. All states have their trials and temptations, and in faithfulness or disobedience lies our increasing strength or weakness. Little trivial circumstances of dress or other light matters are prescribed by the enemy to young and tender minds. The sure friend and monitor in their bosom delirio from entering into the temptation; *here the conflict begins*, army against army; the free agents have to make the choice which standard they will join, *and in this choice is involved their safety*, their preservation and capacity for further growth in holy stability and religious experience. In their making a right choice, and in their diligent waiting for renewed help to persevere in that choice (through Divine mercy) consists their happiness in time and eternity."

May not the foregoing remarks of this worthy and beloved elder in the Truth, who felt the great importance of them, apply to the youth of our day? who, it is to be feared, are often too slow in yielding up their wills to the Divine will, and making that wise choice: which would, if faithfully maintained, not only enable them to make "straight steps for their feet," as they pass along through the "slippery paths of youth," but in the end would lead unto eternal rest.

Would that all could see the great necessity of giving up *unreservedly*, to that convicting influence which silently and secretly works in all hearts; which, as there is a yielding unto it, will enable every one to obey its inward teachings. It was the same Spirit of Truth which wrought of old in the hearts of our forefathers, (and in all of the faithful servants of the Most High,) showing to them the necessity of withdrawing from the fashions and customs of the world, if they would obey Him, who hath said, "Ye cannot serve two masters."

Why should the apostle Paul, in writing to the Romans formerly, have said, "Be not conformed to this world," if he had not him-

self know the importance thereof? know that they who followed the world's ways, customs and fashions, could not be the true disciples of the meek and lowly Jesus; that those whose thoughts and whose time was taken up so much in caring for the poor body, and the perishing things of time, could not have an undivided heart; these could not be loving the Lord their God, with all their heart, with all their soul, and with all their mind, thus keeping the first and great commandment.

How true it is that the unwearied adversary, remains to be the same artful intriguing enemy that he ever was; and that he is just as ready to meet us with his plausible reasonings, and stifle whenever he can, those convictions for good, which the Spirit of Truth is pleading for within the heart; so that there is the very same need in the present day, for each one to make that choice which will be for their eternal good. And true it is, that here, as Richard Shackleton remarks, "the conflict begins," and that, "in this choice, is involved their safety and preservation."

There is a certain *Guide*, a *sure Friend*, unto whom all may go when perplexed and buffeted by the enemy, and none shall seek unto Him in vain. The Omnipotent One knows every secret thought; He knows who they are that are sincerely desirous to be led in the right path; and the poor, weary, and heavy-laden one, who is distressed on all sides, scarce knowing which way to turn, will find, as there is an earnest longing begotten in the heart to yield obedience to the "still small voice," that there is a power far beyond the power of the enemy, which will give ability to bow in submission to the Divine will, and strengthen to perform all His requirements.

None need be discouraged because of the way, nor think their trials and provings are greater than those of around them. All have their own peculiar trials and temptations, their seasons of affliction; and their cups of sorrow to drink; for in this world we shall have tribulation. But as there is a willingness wrought in the heart, a submission to these needful baptisms, which an All-wise Providence sees meet to dispense, in order for the cleansing and purifying of the temple of the heart within. He would reign, the obedient, trusting one, who leans on the strong Arm of Power for support, will, in great mercy, find that His grace is sufficient in every time of need; and that His strength will be made perfect, in their weakness.

The Dry Season of Brazil.—As an illustration of the extreme dryness of the soil during the early season in Brazil, it is stated that, in June, all vegetation ceases, the seeds being then ripe or nearly so. In July the leaves begin to turn yellow and fall off; in August an extent of many thousands of square leagues presents the aspect of a European winter, but without snow, the trees being completely stripped of their leaves; the plants that have grown in abundance in the wilderness drying up, and serving as a kind of hay for the sustenance of numerous herds of cattle. This is the period most favorable for the preparation of the coffee that grows upon the mountains. The beans are picked and laid on the ground, which gives forth no moisture, but on the contrary absorbs it, and being surrounded by an atmosphere possessing the same desiccating properties, the coffee dries rapidly without

becoming mouldy. — From *Baird's Annual Record of Science and Industry for 1875.*

Selected.

ABIDE WITH ME.

"Abide with us; for it is toward evening and the day is far spent."

Abide with us; fast falls the eventide;
The darkness deepens; Lord, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day;
Earth's joys grow dim; its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me.

I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power;
Who like Thyself my guide and stay can be?
Through cloud and sunshine, Lord, abide with me.

I fear no foe with Thee at hand to bless;
I have no weight, and tears no bitterness;
Where death's long shadow, where, grave, thy victory?
I triumph still, if Thou abide with me.

Hold Thou Thy cross before my closing eyes;
Shine through the gloom, and point me to the skies;
Hallelujah! morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me.

The White Whale.

The *New York World* of 10th mo. 11th says: Almost before it was fairly light yesterday morning a crowd had gathered in front of the Aquarium at Twenty-fifth street and Broadway, waiting for the coming of a whale. The maternal milkman, the early laborer going to his work, the cartmen, newsboys and all the night denizens of the streets had joined the gang of workmen regularly employed in the guiding, and anxiously looking for the arrival of his whaleship. Manager Coup and Professor Butler stood at the door of the establishment. They had been up through all the long watches of the night, for it was not known at just what hour the train bearing this curious freight would reach the city.

It was about five o'clock that the heavy rumbling of some large vehicle was heard, and a shout of "There she blows" from the crowd without gave token that the patient waiting and anxious expectation of the last few days was at an end. The monarch of the deep made his entry into the metropolis boxed closely up, like the most ordinary of fish.

With but little delay the wooden inclosure was transferred from the truck to the interior of the Aquarium, and the doors closed on the crowd that thronged around the entrance. The perforated lid was removed, and there lay his marine majesty in admirable condition, and apparently perfectly aware that the quieter the better it was for him. The box was rolled up to the huge tank which is to be his future home, and bands were passed around the body at various points. These were joined together and made fast to the hoisting apparatus, consisting of a series of pulleys and ropes dangling from the huge centre of the roof. All was announced to be in readiness, and with a slow, steady movement, the great inert mass was raised in the air. By an ingenious arrangement the hoisting apparatus was shipped forward until it was just over the centre of the tank. The whale was then lowered, and advantage taken of his dormant state to slip the bands as soon as he touched the surface of the water. A shout arose from the employes as soon as the feat was success-

fully accomplished, and an enthusiastic Canadian, who had accompanied the stranger's travels, exclaimed, "He shall be called 'Le Grand Coup!'" For a moment he was quiet, and then began a "smelling investigation" of his new home. After nosing about a little while he seemed to come to the conclusion that all was well, and devoured with infinite relish his breakfast of eels. He met himself quickly at home, and during the evening frolicsome tokens that everything was correct, so far as he was concerned.

The present is the third whale that has been in the Aquarium since it was started. The first two were brought to the city in the month last, but met with untimely death, striking their flukes against a projecting pipe to the tank. The recurrence of a like accident has been avoided by protecting every exposure of iron with buffers of sponge. "Le Grand Coup," the present occupant, was captured about the latter part of 7th mo. at St. Paul's Bay, on the lower St. Lawrence, by Coup, brother of the manager, and a party of Canadian fisherman. After the death of the first two whales Z. Coup returned in 6th mo. to the scene of his spring labors. An immense pit was dug at low tide, surrounded by stakes, with a coral leading from it. About a month later the whale, now in this city, made his way at high tide into the inclosure and was captured when the tide fell. During this time the hunters had captured a ca whale, too young to feed, and a sperm whale forty feet in length. The latter was so violent that he had to be harpooned, and he died for want of nourishment. During "Le Grand Coup's" captivity he was fed on sm eel and herring. About a week since he was taken to Quebec in a schooner. Here he was transferred to a special car, being placed in a large box for easier handling. Another ca was provided with barrels of sea water, the content of which were used to keep his fluke wet. In this manner he was carried from Quebec to Montreal, where he remained Saturday. On Sunday he again started by special train by the way of the Grand Trunk and Vermont Central and Harlem to New York. His journey was heralded in advance, and a every station crowds of sightseers were gathered, and in conjunction with the local press grew enthusiastic over his progress. Le Grand Coup is about eighteen feet in length, of a grayish white, and unknown weight. His present home is thirty feet in diameter, contains 30,000 gallons of sea water, and is emptied and filled every twenty-four hours. He seems to be sociable and to be willing to afford his numerous visitors perpetually recurring glimpses of his royal person. He is a good feeder, and, as he devours a bushel and a half of eels daily, threatens, in conjunction with the sea lions, to create a famine in the fish market.

Rainfall and Solar Spots.—In the monthly notices of the Meteorological Society of Mauritius, Mr. Meldrum, that of island, concludes that whether we take the annual rainfall for the largest possible portion of the globe for short periods, or for a small portion of the globe for a longer period, we arrive at the same result, viz: an increase of rain at or near the epochs of maximum sun spots, and a decrease of rain at or near the epochs of minimum sun spots. The exceptions to this law are few and trifling, and disappear from the

ults as the enquiry is made to cover more extended portions of the earth's surface and longer interval of time.

Selected for "The Friend."

From our Yearly Meeting of Women Friends held in London, by adjournments, from the 25th of the Fifth month to the 30th of the same, inclusive, 1776. To the ensuing Yearly Meeting of Women Friends, to be held in Philadelphia.

Dear beloved Friends:—Under a renewed and pleasing sense of the continued extending merciful regard, yet reaching for the gathering in the revelling children; the scattered our Israel, as well as uniting the hearts of tried children in his holy fear; owning and crowning our assemblies with his life-giving presence, do we nearly and affectionately salute you.

Your Epistle of the Ninth month last was very acceptable to us, as it conveyed an account of your being once more permitted to attend the usual Annual Assembly, and were therein favored in good degree with the presence of Him, who graciously condescends to us, to strengthen and assist by his counsel those who are asking of Him wisdom; and to help those never was more need of dwelling upon, of abiding in true watchfulness and humility, than in this trying day, when the judgments of the Lord are in the earth.

Yet it is cause of real rejoicing to some amongst us, that there is preserved amongst us, a few whose eye is kept single to God, and in calmness and patience are waiting in faith, that all things will work together for good to them that love and fear; and our own breathings to the God of all comfort and consolation, is for your preservation, and that the afflictions of the present time, may work for you a far more exceeding and eternal weight of glory. The living and truly numbered members of this our Annual Assembly salute you in the love of the gospel, under a deep sense of your present tribulations, which we hope, through divine succor and continued support, may at last terminate in the glory of God, by your patient continuance in well-doing. Though such as do wickedly against the covenant, may be corrupted by self-battery; yet the remnant that know their God, shall be strong, and suffer patiently under the refining hand, that they may be effectually purged and made white.

We feel fervent desires that your dwelling may be deep in the life that conquers through offerings; that bearing about in your bodies the dying of the Lord, the holy life of the Lord Jesus may be made manifest in your mortal flesh.

We see with sorrow, and confess with the prophet, that many have sinned, committed iniquity and rebelled by departing from the precepts and judgments of the Shepherd of Israel; neither have they hearkened to the messengers that have been sent to labor and await in spirit night and day, that Christ might be truly formed in them; for which use He has greatly sinned us, and called any of his faithful laborers from works towards; a sense of which calls for deep mourning. Yet we renewedly witness, that the Lord our God belongs mercy and forgiveness, though many have rebelled against Him, and it is cause of humble thankfulness, that at such a time and deep abasement being to us, yet his regard is still extended, and

his holy Arm made bare for our help in this dark and cloudy day; yea, He is still graciously visiting his heritage, and forming vessels for his service, through great tribulations, for you know this remains to be the way to the kingdom.

We fervently desire that none may turn aside from the fire because of its heat, but endure hardness as good soldiers. Put on strength, we beseech you, in the name of the Lord, and call to remembrance the days that are past, in which He manifested his power; and carried our worthy predecessors through a fight of afflictions from the combined powers of this world, as they patiently relied only upon Him, in whom is everlasting strength.

We feel bowels of compassion (even the compassion which we ourselves have partook of) to flow towards you, under your present trials, and we sensibly feel in measure your deep exercise—yea! the cry of the truly poor in spirit amongst you; our hearts are bowed and our cries ascend for your preservation and perseverance in the holy, humbling path of true self-denial, that the flesh may be nailed to the cross, and no beast suffered to approach the holy mount, either amongst us or you; lest the fires that consume God's adversaries increase hotter and hotter. Oh! that an honest search may run through ourselves and families, to find out the accursed thing, that the Lord has so contemned by us. Be ye strong therefore, and let not your hands be weak. O, ye elders of Israel, and rulers of the people, for this work will certainly be rewarded, for the Lord is with us while we keep close to his counsel, for his eyes, as saith the prophet, run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards Him.

Dear beloved youth, whose hearts are in measure inclined to seek counsel of the God of our salvation, be not discouraged, nor soon shaken in mind, because of the present troubles that surround you, in the midst of which retire to the Rock that was never shaken, and know ye the God of your fathers, and serve Him under all your trials with a perfect heart, and with a willing mind; for surely He that carried his people through a waste wilderness, and bore them on eagles' wings (yea, took Ephraim by the hand teaching him to go) will hide you in the secret of his presence from the pride and rage of men, and be as the shadow of a mighty rock in a weary land.

We trust the Lord will appear for your help and consolation, and the enemies of Zion's peace will be confounded, and we beseech you hear attentively the language of the rod, and consider deeply who has appointed it, and for what end. Is it not in measure to try his people? and what is the fruit expected? but the taking away our sins, that we may be found to the praise, honor and glory of his excellent name, as a people formed for himself, to show forth his praise.

Dear tender young people, prize the day of your visitation, and humble yourselves under the mighty hand of God, casting all your perplexity and care upon Him, who will, (we are persuaded,) as you abide there, strengthen, establish and settle your minds, though it may be after you have suffered awhile. Therefore, consider Him who endured such contradiction of sinners against himself, lest you be weary and faint in your minds.

And now, dear Friends, we may inform

you, our Annual Assembly hath been very large, and the gospel showings shed plentifully upon us, and a pleasing appearance of promising youth, give a pleasing prospect of hope, that if they wisely submit to the operations of Truth in their own hearts, they may be a succession of such as may fill the vacant places of those who are removed from works to rewards, and we believe a care remains on the minds of Friends for the revival of discipline, and that the breaches in the wall of our Zion may be repaired; and in a sympathetic sense of your present trials and deep sufferings (for your encouragement) we say trust in the Lord, his power is the same as in former ages, when he delivered his people from the Egyptian host; and in the words of an apostle to the primitive churches, we recommend you unto Him who 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 evermore.

In the love of the gospel we salute you, and remain your affectionate sisters.

The Wheat Crop of 1876.

Dispatches from London have been received in this city stating that there will be a deficiency in the corn supply of England, and that much interest is felt in the American crops of cereals. Much of the English wheat went into market in a damp condition, but drier weather has allowed the threshing to proceed under better circumstances. Much attention is now given to the ingathering of Scottish grain crops, and considerable anxiety in regard to them has been felt for some time. The conditions under which the crops have been harvested have been unfavorable, and the publication of the agricultural returns for 1875-6 has forced those interested in the matter to the conclusion that the United Kingdom will be more than usually dependent upon foreign importation for her bread supply. The question which arises from these facts are, whence is the supply to come, and how will the demand affect the fall and winter grain trade of the United States? Mr. Walker, superintendent of the Produce Exchange, furnishes *The Tribune* the following facts:

Europe will demand from abroad a supply of 120,000,000 or 150,000,000 bushels of grain. The United Kingdom will need for the cereal year, from September 1, 1876, to August 31, 1877, an estimated supply of 104,000,000 bushels, including her present stock and the amount now in transit, which are about 18,000,000 bushels; consequently 88,000,000 bushels must be drawn from foreign sources. The following are the countries which usually import grain with the amounts of the importation: Belgium and Holland, about 12,000,000 bushels; France imports and exports, but her imports have exceeded her exports for the past few years by from 10,000,000 to 30,000,000, depending upon the paucity or abundance of her own crop—just what France will raise this year is not yet known; Switzerland takes 3,000,000 or 4,000,000 bushels, which go by way of Marseilles; it will import more than usual, her southern crop being light and her northern crop only an average one; Germany will also import more than usual, for her crop is fully 20 per cent. short. The rye crop all over Europe is undoubtedly very short, and this fact will also increase the demand for wheat.

The countries whose grain crops exceed their necessities, with the amounts which they furnish, are as follows: Russia's supply for export is from 30,000,000 to 70,000,000 bushels. Her average exportation to all foreign countries for the past ten years has been about 50,000,000, of which the United Kingdom has taken 20,000,000, and the other European countries 30,000,000. Her crop this year in the north is estimated to be 70 per cent. short; Russian Poland and Central and Southern Russia will furnish an average crop. In the vicinity of the Sea of Azov, and in the Crimea, the crop is short. The countries which will be called upon to supply the deficiencies of Europe will be Chili, which will furnish 4,000,000 and 5,000,000 bushels; the United States, 70,000,000; Australia, 3,000,000; British India, 5,000,000; Austria and Hungary, 8,000,000; and Russia, 50,000,000. The total supply from these countries amounts to 141,000,000 bushels, and the United States, therefore, will have a very fair opportunity to push the surplus of the crops to market, but the demand will not justify exceedingly high prices. These inferences from the statistics are supported by the opinions of prominent dealers in wheat and flour, exporters, and shipping agents of this city, whose conclusions in the matter have been drawn from different sources.—*N. Y. Tribune.*

Collins and the General.

Among the mighty men of God who labored to spread the gospel of Christ in the newly-settled portions of America, was John Collins, who was born in New Jersey, in 1763, and died in Maysville, Kentucky, August 21st, 1845. Earnest, logical, devout and eloquent, many souls were given to him as seals of his ministry, among whom was John McLean, afterwards Judge of the United States Supreme Court, to whose pen we are indebted for a sketch of Collins' life, and various incidents connected with his ministry.

Unlike many of the present day, Collins could not harmonize in his own mind the practice of war with the gospel of peace, and hence, when he would follow Christ, he forsook the world. When he was converted, he held the office of major of militia; this he laid down when he received a commission in Linnane's army. The one who succeeded him came to purchase his uniform and arms, and Collins said to him, in his own peculiar style, "*My friend, when you put these on, think of the reason why I put them off.*" The remark made an indelible impression upon his mind, sunk deep into his soul, and led to important results. It led him to reflect, and his reflections led him to act. He also renounced his commission, and became a man of prayer; he yielded to the most illustrious of conquerors, enlisted in the army of the redeemed, and fought under the great "Captain of our salvation."

In the experience of Collins, there were frequent instances which illustrate the direction of the Guiding Hand. The following interesting instance is an example:—

When the country was new and but thinly settled, J. Collins was riding upon the banks of the Ohio River, some thirty or forty miles above Cincinnati, in company with a friend, when they came to the forks of the road; the left hand road led more directly to their place of destination, the right was more circuitous; but J. Collins, against remonstrance, preferred the latter, from an impression which he did

not particularly define. It led to the mouth of Red Oak, where the town of Ripley is now situated.

As they approached this point they saw a funeral procession, which they immediately joined, and followed it to the grave. It was the first funeral in that place. The corpse was the wife of Bernard Jackson, an avowed infidel. The scarcity of ministers in a newly-settled country often prevents the holding of religious exercises in connection with the burial of the dead, and the skepticism of Jackson may have tended to the same result. But whether he desired it or not, God had purposed that to those people who had gathered to open the first grave in their forest settlement, the gospel of Him who brought life and immortality to light should be proclaimed for the salvation of those whose probation was yet extended. The hour had come, and the messenger of God was ready with his tidings. After the grave was covered, J. Collins stepped forward and made known to the people that he was a preacher of the Gospel, and would then preach a sermon to all that remained. No one went away. Solemnly and seriously they stood around the new-made grave, where one of their number had just been laid, and listened while he read for his text, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live;" and preached to them the word of everlasting life.

The word was quick and powerful, and sharper than a two-edged sword. The circumstances of the occasion, and the manifestation of the hand of God in guiding his servant to that mourning group, added to the solemnity of the hour; and while death and judgment, and life and immortality, were set before the people, all hearts were moved by the power of the truth. There were many tears and sobs in the congregation. The infidel husband was overwhelmed; and from that day and hour he renounced infidelity, shortly after became a member of the church, lived to adorn the Christian religion, and died in peace. He had one son, who is now a traveling preacher in the State of Indiana.

John Collins believed in a special Providence. The inclination to take the right hand road, he believed was prompted by it, of which he could entertain no doubt when he saw the funeral procession and preached to the mourning crowd.

"And is this," says Judge McLean, who relates this incident, "too small a matter for Deity? Peter was called to preach to Cornelius; and his objections were overcome in an extraordinary manner. Philip, being prompted by the Spirit, joined himself to the chariot of the eunuch, and 'preached to him Jesus.' And who that believes the Bible does not believe that the same Spirit operates more or less upon Christians at the present day?"

Would that this inward guiding was more devoutly sought and teachably accepted; then where we now see sinners scoffing at a money-seeking ministry, we should see them filled with solemn awe at the providence which guides the servants of the Lord, and the power that clothes and seals his quick and powerful Word.

I have known instances wherein meekness and forbearance, and charity, and brotherly love, have reclaimed a wanderer from his way of error; but no instance has yet reach-

ed me of fierceness, and intolerance, uncharitableness, and apparent hatred, having convinced the judgment, or won the affections of an offending brother.

American Forestry.

The supply of railroad sleepers and graph poles is a question of as great significance as that of fences. When the vast road and telegraph system shall have attained full dimensions, we may conjecture an amount of durable wood we shall need the purposes of that huge organization motive and electric power. The remedy would here suggest is already in force, we find it announced that the Atchafalaya and Santa Fe Railroad Company have contracted for the planting of a quarter section of trees every ten miles along the line of the road from Atchison to the western of the State, about 300 miles. Chestnut white oak sleepers are in most request the railroad companies, although they said to stand the hard service to which they are subject not longer than six to eight years. For telegraph poles no timber is more accessible than locust or red cedar, woods of so remarkable endurance that they are known last for three-score years. It is a somewhat rare propensity to forecast the future, and secure a supply of timber for twenty-years in advance seldom falls within the scope of our great railroad projects. The mar is always supplied with an abundance; statistical knowledge in regard to the decay of the forest is either unsought or disregarded. Planting the hard timbers, and these will answer railroad purposes, will soon come up as a measure of necessity, and when the trees of artificial growth make their appearance, they will undoubtedly be utilized through sheer necessity, long before they have arrived at maturity.

But a more important subject than all this we shall certainly find in the increasing distribution of the white pine. Hitherto this known timber has been the desirable material used to meet all our architectural wants. The ease with which it can be worked and durability render it almost indispensable, and its adaptability to other than architectural purposes has scarcely any limits. All statistical information, all knowledge derived from dealers in lumber and men whose abode is the white pine forest, give us to understand the consumption of this cherished wood will soon outrun the supply. The time is at hand for laying up a reserve for all the future want of building and various mechanical appliances is past, and the opportunity we once possess of doing it cannot be recalled.

The white pine, in common with the tulip tree (*Liriodendron tulipifera*), cottonwood, bass-wood and other soft woods, can be planted and reared, but it cannot be made of much service until grown to maturity, and when this tree is gone, we shall find our refuge in chestnut, and the numerous soft woods at the fragile and more evanescent varieties of timber that are now in partial use and only serviceable when combined with white pine. Should the white pine, or hemlock, or spruce be cultivated for future supplies of the valuable material they afford us, we shall find in nature herself our best instructor as to the chemical elements required for the successful propagation of the pine, spruce and fir. * * * *

The substitution of chestnut for white pine in an event in the history of American timber which does not await realization, for it has already begun. This wood grows in almost all soils, is a successor of the oak, whenever makes its spontaneous appearance, and is ready to be hewn for the uses we are now availing upon, such as ordinary building and monumental architecture, in seventy years. A point of utility it will never rival the white oak, but will only serve as a substitute for one of the most cherished of our lost woods. The inestimable black walnut, which is now rapidly disappearing from all its native seats, has been enhanced to an incredible price, and propagated and brought to early maturity. In applying this expression, we have recourse to the great perfection of quality it attains in the comparatively short period of fifty years, and we have to remark, as a general thing, the pursuits of dendrology and arboriculture will be governed by more deliberate action and the anticipation of later results than the American mind is accustomed to yield to; and as we enter this new field of cultivation and science combined, we shall have to exchange our restless decades for centuries of quiet anticipation. Two centuries are not an unrequited term among the forest culturists of Europe, and we shall have to adapt the thought to its resulting benefits contributing our energies to the future welfare of the nation.

Immense numbers of walnut trees that now stand gracing and beautifying many an aged homestead owe their origin to the wisdom of the planter, and are, in such situations, rarely of spontaneous growth. The selection for the tree, and the increased estimation that begins to attach itself to it, are rendering it an object of universal culture, and we hope to see an enthusiasm in its behalf spring up throughout the land.—From "European and American Forestry," in the Penn Monthly for September.

THE FRIEND.

TENTH MONTH 28, 1876.

"But one thing is needful."
In this age of intense activity, both of the mental and physical powers of mankind; in which the forces of inanimate nature have been so greatly pressed into service to minister to the demands of man for the accomplishment of great results in short spaces of time, there is a corresponding tendency to crowd on the mind the just contemplation of those objects which are unseen and eternal. The agency of steam has now so bridged oceans and continents as greatly to diminish those natural barriers which once isolated men of different nationalities, and thus renders the desire to please the eye and the taste by visiting distant countries of easy gratification. The ambition of different communities in our day to rival their cotemporaries, has brought together in one place those marvellous displays of the products of art, mechanism and industry, many of which were unknown to our progenitors who died within the first half of the present century; and the extension of the electric wires to most parts of the civilized globe has enabled journalists to furnish information of the doings of our fellow beings of almost

every clime and race in such detail, as to occupy the attention of their readers for hours, perhaps, of each day in their perusal. These and other features of the present progressive period, powerfully tend to absorb every faculty of the mind in their consideration or enjoyment, and to obscure almost insensibly, even to the Christian traveller, the "one thing needful," from his view.

We believe it is highly important for all, and especially for those to whom others may look for examples in religious life and conversation, that a jealous guard should be kept over their hearts and thoughts in respect to the advancing demands which the material world is making upon Christians, through the medium of the beautiful, and even the utilitarian. It is no less true now than when the Apostle John penned the declaration, that "if any man love the world the love of the Father is not in him;" and that "the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." If our thoughts and time are engaged from day to day in seeking the gratification of our physical senses, even though it may tend to the acquisition of material knowledge, and the cultivation of what is considered a refined taste, there is great danger that the life of the heavenly plant in the soul may be choked out by their too ardent pursuit, and these things prove to be such as our Lord declared were abomination in the sight of God, although highly esteemed among men. How unfit the reasoning faculties of the unsanctified heart are to decide upon the latitude which may be taken in this way, and the conclusions which may be properly drawn from the study of both nature and art, is lamentably indicated by the infidelity and skepticism into which many of the devotees of science, and men eminent for their knowledge of natural subjects, have fallen in this age; who whilst inventing ingenious theories to account for the phenomena of creation, and urging their acceptance upon mankind as the only possible solution of the secret operations of nature, set aside as unworthy of credence, the inspired revelation of the order of creation given to man by his Maker, because they see discrepancies between the few facts which their limited observation has discovered, and the text of the Holy Scriptures. As a late writer truly observes in reference to this subject, "The triumph of our nature lies in the carrying out of its own will, in identification with some great object, in adhesion to some lofty aim. The triumph of Christ is placed in the subjugation of that very will." * * * "The sober Christian may possibly feel a shock in finding Novalis describe his faith as a foe to art, to science, even to enjoyment, yet does not his own daily experience prove, that the holding of the 'one thing needful' involves the letting go of many things lovely and desirable [to the natural man], and that in thought as well as in action he must go on ever narrowing his way, avoiding much?" "And this not because his intellect is darkened to perceive beauty and excellence, or his affections dulled to embrace them, but because human life and human capacity are bounded things; the heart can be devoted but to one object; and the winning of the great prizes of earthly endeavor asks for an intensity of purpose, which in the Christian has found another centre."

We are not advocates for a system that would satisfy the cravings of the soul for

purity, and favor with the Almighty, by a self-imposed asceticism or a chilling rejection of the gifts of a bounteous Providence. He truly "giveth us richly all things to enjoy;" and "every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the Word of God and prayer." The religion of Jesus, whilst it is one that leads in the narrow path that He casts up who is the Way, the Truth, and the Life, has its joys that the world knows not of. If the ambition of the follower of the Lamb of God for worldly fame is quenched by the power of His cross, there is a nobler and stronger aspiration substituted by Him, that fills the soul and directs all its energies. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." But let us not forget the conditions of His discipleship, and on which alone we can share in these ineffable joys: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." "And every one that hath forsaken house, or brethren, or sisters, or father, or wife, or children, or lands for my name's sake, shall receive a hundred fold, and inherit everlasting life."

SUMMARY OF EVENTS.

FOREIGN.—The troubles in European Turkey continue, and serious fears are felt that Russia will become involved in the quarrel. In Russia the people warmly sympathize with their co-religionists the Servians, and are urgent that the government should openly espouse their cause. Many of the Russians that are now arriving in Servia are all uniform.

Recent engagements between the insurgents and Turkish forces appear to have resulted to the disadvantage of the former. There is much sickness in the hostile camps. Last week a sudden outbreak of plague carried off 318 Servian soldiers. Their high clothing and bedding were set on fire, and the ground was ploughed up, when the pestilence ceased as suddenly as it appeared.

Russian securities fell nearly twenty per centum in the London markets last week in consequence of the universal impression that open war between Russia and Turkey was inevitable. The London Times in an editorial article says: "The hopes we have so anxiously cherished must we fear at length be abandoned, and we must recognise the fact that negotiations are practically at an end, and that the two belligerents, now face to face in European Turkey, must be left to the consequences of their own acts."

The semi-official North German Gazette of Berlin announces that it learns from a good source in St. Petersburg, that the Czarowitz will shortly leave Livadia for Vienna, Berlin and London, for the purpose of personally promoting unanimous action of the great Powers in the interest of a satisfactory solution of the eastern question. According to assurances given in St. Petersburg circles, the Czar still adheres to his resolution not to act singly or abandon his alliances.

A Rector telegram from Vienna says: "Russia has presented to the Porte an ultimatum embracing in substance the following points: First, a six weeks' armistice unconditionally; second, administrative autonomy for Bulgaria, Bosnia and Herzegovina; third, the execution of reforms under the supervision of commissioners named by the great powers, and to be protected by an armed foreign force."

A Vienna dispatch to the Daily News says, intelligence has been received from Constantinople that the Porte will accept a six weeks' armistice, on the condition that the reform projects be not interfered with, and that the status quo be maintained in Servia and Montenegro.

The missionary societies connected with Spain sent an address to Lord Derby representing to him the dangers to which the Protestants in Spain were exposed in consequence of the intolerance of the clergy and authorities, and suggesting that he should invite the co-operated States to protest against the existing persecution of Protestants, and to afford them protection. In reply Lord Derby says: "Our minister at Madrid is

taking such steps as he properly can to induce the Spanish government to put a lenient construction on the eleventh article of the constitution, so as to secure full religious liberty to Protestants in Spain."

The *Pall Mall Gazette* publishes a long statement which it says is by a person fully entitled to speak on behalf of the whole body of American missionaries in Asia. The paper, however, does not state that the missionaries do not hesitate to say that the Turkish government affords better assurance of religious liberty than some forms of Christian rule which might replace it. The missionaries have such dread of Russian ascendancy that they have requested me confidentially to lay before the German government certain proofs of Russian intolerance, and to solicit Germany to secure from Russia guarantees of religious liberty before consenting to the dismemberment of Turkey or Russian occupation.

A Manchester dispatch of the 17th says: At a meeting of the Cotton Spinners and Manufacturers Association of northern and northwestern Lancashire yesterday, it was resolved that the operative cotton spinners having given notice that they will be bound no longer by the arrangement by which their wages have hitherto been regulated, action which would give that body the right of the position of wages in the district, therefore the mill owners refuse to continue work under the proposed conditions, and decide to give a month's notice that they will close their mills on November 23d. On this decision being announced the operative spinners agreed to recede from the position taken by them, thus practically ending the strike.

The British Parliament has been further prorogued until the 12th of Twelfth mo. 1876.

It is stated that the German government proposes to submit to the next Parliament the propriety of largely increasing the silver coinage of the country, on the ground that the present amount in circulation is insufficient.

The insurrections are spreading in various provinces in China. Yakub Beg is reported to have crossed the extreme western boundary of China proper, the Imperial troops retreating before him to Lan-Chou-Fo, capital of the province of Kansuh.

It is remarkable that a time when the depreciation of silver is causing so much uneasiness, China is almost devoid of coin. Interest has run up to 20 per cent, and money is scarcely procurable at that rate in Shanghai.

The last invasion of Abyssinia like the previous one, resulted disastrously to the Egyptians. The London Press states it has been ascertained that the Khedives forces lost 2700 men in the recent campaign.

Much indignation is expressed by British residents in China at the terms agreed to by Sir Thomas Wade, the British Minister, for the settlement of the Margary affair. The result is generally pronounced unsatisfactory to English feeling, and a triumph for Chinese diplomacy.

Calcutta advices report famine and drought in many parts of India, and in consequence much suffering. It is supposed that 300,000 people will have to be provided with charity.

There will be shorn in New South Wales, Australia, this year 1876, upward of 25 millions of sheep. The value of the wool crop of 1876 is estimated between 31 and 32 millions of dollars.

UNITED STATES.—President Grant acting upon information given to him by the Military Division of the Atlantic, has issued a proclamation declaring that it has been satisfactorily shown to him that insurrection and domestic violence exists in several counties of the State of South Carolina, and that certain combinations of men against law, known as rifle clubs, exists in many counties of said State, who murder respectable citizens and individuals of other States. All persons engaged in those unlawful and insurrectionary proceedings are commanded to disperse at once and retire to their respective abodes. Supplementing the President's proclamation is an order from the Secretary of War directing General Sherman to forward all the available force to the Military Division of the Atlantic to General Ringer at Columbia, South Carolina, in anticipation that the President's proclamation may be disregarded by the "rifle clubs." Secretary Cameron closes by saying that it is the fixed purpose of the government to see that the laws are enforced upon all citizens, and that the military force will be used if the regular troops are insufficient in case of resistance by the riflemen, the militia of the States will be called into service. This proceeding of the President is strongly condemned by the Democratic journals, which insist that no such condition of affairs as the President alleges has taken place in South Carolina, and that his action is based upon false or evidently exaggerated

statements of political partisans. The friends of the administration on the other hand, contend that the measures complained of were necessary to prevent bloodshed and make a fair Presidential election in South Carolina possible.

The Mayor of Savannah has given notice that the no further issue of excursions from that city. He however cautions absent citizens from returning to their homes, as some yellow fever deaths occur every day.

The aggregate vote on the State ticket in Indiana is 433,403, of which Williams, Democrat, received 213,098; Harrison, Republican, 207,979; Harrington, Independent, 12,296. Williams majority over Harrison 5119. The Legislature stands: House—Republicans, 53; Democrats, 45; Independents, 2. Senate—Republicans, 23; Democrats, 25; Independents, 2. The Democrats elected only four of the thirteen members of Congress.

The Commissioner of Indian Affairs at Washington has received a letter from Indian Agent Mitchell, at Fort Peck, Montana, stating that Sitting Bull had sent a messenger to the agency inquiring whether the hostile warriors would be allowed to come in and trade for ammunition. Agent Mitchell says: I dispatched a messenger 12-296. Williams majority over Harrison 5119. The Legislature stands: House—Republicans, 53; Democrats, 45; Independents, 2. Senate—Republicans, 23; Democrats, 25; Independents, 2. The Democrats elected only four of the thirteen members of Congress.

Agent Mitchell has since received the following instructions: Inform Sitting Bull that the only condition of peace is his surrender, when he will be treated as a prisoner of war. Issue no rations except after such surrender, and when fully satisfied that the Indians can be held at the agency. Make early preparation to defend the property of the United States. The military will cooperate as far as possible.

Among the destructive fires of last week the most serious was that which occurred at Louisville, Ky., the 17th inst., in which many valuable buildings and much merchandise were destroyed. Total loss \$900,000.

The 18th inst. was a memorable one in Ohio as was 631,095, and the Republican majority 6,149. The Republicans elected twelve Congressmen and the Democrats eight. The popular vote was 35,000 higher than ever cast before in the State.

The Democratic Executive Committee of South Carolina has issued an address commending the President's proclamation. Attention is called to the notorious falsity of the statements upon which the proclamation is based, but in the interest of peace and order the committee calls upon the so-called rifle clubs to disband and obey every command from Washington.

There were 467 interments in New York last week, and 293 in Philadelphia.

During the six days ending on the 21st, the International Exhibition was visited by 620,814 persons who paid for admission. The largest number any day was 161,355, on the 19th inst., and the smallest 72,971, on the 1st of last week. The total cash admissions up to the close of last week were 6,375,493.

The whaling bark *Florence* arrived at San Francisco the 21st inst. from the Arctic ocean, with one hundred and ninety men on board, being a part of the crews of the Arctic whaling fleet, twelve of which had been lost in the ice, with portions of their crews. The remaining 190 were taken on board by the *Chileno*, and returned. The whole number of lives lost was uncertain, but probably from 50 to 60 men were left behind. The disaster which occurred near Point Barren, seems to have been caused by immense fields of drifting ice which surrounded and crushed the vessels.

The following were the quotations on the 23d inst. *New York*—American gold, 169; Superior flour, \$4.60; State extra, \$5.30; extra white, \$5.50; finer brands, \$6 to \$8.75. State white winter wheat, \$1.36; amber winter, \$1.32; No. 2 Chicago spring, new, \$1.27; amber, 92 cts. Mixed and yellow, 90 cts. *Philadelphia*—Flour, \$4.50; extra, \$5.00; extra, \$5.50; extra, \$6.00; extra, \$6.50. Oats, \$1.35; Pennsylvania red, \$1.20 to \$1.25. Rye, 72 to 75 cts. Yellow corn, 60 to 61 cts. Old white oats, \$1.00; yellow, \$1.00; red, \$1.05. Sales of 4700 head of cattle at 51¢ per lb. over live gross extra. 41 to 51 cts. for fair to good, and 31 to 41 cts. for common. Sheep, 41 to 61 cts. per lb. gross. Receipts 13,000 head. Hogs, 85 to 90¢ per 100 lb. net. Receipts 5500 head. *Chicago*—No. 2 spring wheat, \$1.10; No. 3 do, 95 cts, 90 cts. No. 2 corn, 43¢ cts. Oats, 32 cts. Lard, 9 cts.

BIBLE ASSOCIATION OF FRIENDS.

The next stated Annual Meeting will occur on Friday evening, first proximo, at 8 o'clock, in the mitee-room of Arch Street Meeting-house. Friends generally are invited to attend.

WILLIAM EVANS.

Tenth mo. 1876.

WESTTOWN BOARDING SCHOOL.

THE WINTER SESSION of the School will commence on Second-day, the 30th inst. The Boys' School Application for the admission of girls may be made to BENJAMIN W. PASSMORE, *Supt.* (Address Street P. O., Chester Co., Pa.) or to CHARLES J. ALDEN, *Treasurer*, No. 304 Arch St., Philadelphia.

Pupils who have been regularly entered and written by the cars from Philadelphia, can obtain tickets to ride to the West Philadelphia Railroad Station, at the 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. These tickets can also be obtained of the Treasurer, at 304 Arch St. In such case the passage, including the stage fare to the Railroad station, will be charged at the School. Pupils who wish to attend on other incidental charges at the close of the term. Conveyances will be at the Street Road Station on Second and Third-days, the 30th and 31st insts., to meet the trains that leave Philadelphia at 7:35 and 10 A. M., and at 12:30 and 2:30 P. M.

Baggage may be left either at Thirty-first and Chestnut streets or at Eighteenth and Market. If left at the latter place, it will be forwarded to the depot at Alexander & Son, who will convey it thence to the 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 City, by sending word on the day previous (through the depot or otherwise) to H. Alexander & Son, 304 Arch Street, and Market Sts., their charges. A case for taking baggage to Thirty-first and Chestnut streets, will be 25 cents per trunk. For the same they will also collect baggage from the other railroad depots, if the checks are left at their office, corner 18th and Market Sts. Baggage put under their care properly, will not require any attention from the owners, either at the West Philadelphia depot at the Street R. Road Station, but will be forwarded by the School. It may not always go on the same to the school, but it will go on the same day, provided the notice to H. Alexander & Son reaches them in time.

DURING THE SESSION, passengers for the School will depart at the Street Road Station, on the arrival of the first train from the depot, except on the 30th and 31st, and small packages for the pupils, if left at Friend Book Store, No. 304 Arch street, will be forward every Sixth-day at 12 o'clock, except on the last two Sixth-days in the Twelfth month, and the expense charged their bills.

Tenth mo. 18th, 1876.

WESTTOWN BOARDING SCHOOL.

SPECIAL NOTICE TO PARENTS AND OTHERS. The Committee having concluded to divide the School in distinct classes more fully than has hitherto been done and in such manner that all the pupils of each class, so far as practicable, recite together in their various studies, this change will take effect at the opening of the next session; and it is believed that it will so facilitate the classification of the School that the classes may commence reciting on Fourth day morning, 1st of Eleventh month. It is therefore particularly requested that all the pupils be at the School by Friday evening, and that all those who were not at Westtown during the past session present themselves to the Superintendent of the School, or not later than 1 o'clock Third day morning.

FRIENDS' ASYLUM FOR THE INSANE.

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

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

MARRIED, at Friends' meeting-house, London-Britain (Chester Co., Pa.), on Fifth-day, 9th mo. 21st, 1876, HENRY W. SATTERTHWAITHE, of Fallsington, Pa., the daughter of Charles and Mary A. Sharpless, the former place.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. L.

SEVENTH-DAY, ELEVENTH MONTH 4, 1876.

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AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

Mission of George Bogle to Tibet.

(Concluded from page 82.)

While George Bogle was with Teshu Lama, returned to his home at Teshu Lumbo, in which the small-pox had driven him away. He was accompanied by a numerous suite, and received those marks of respect and affection on his journey, which his station and personal character were calculated to produce. G. Bogle says, there was on the attentances of the spectators a look of veneration mixed with joy, "which pleased me beyond anything." "One catches affection sympathy, and I could not help, in some measure, feeling the same emotions with the lama's votaries."

It is very evident in reading the narrative of this mission, that a sincere friendship grew up between Bogle and his host. The varying kindness and attention with which he was treated, and the amiable character of the Lama, naturally awakened an affectionate interest in the mind of the young Scotchman. He was received without ceremony, and his frequent conversations with the Lama were one of the most pleasant sources of relief to the rather monotonous life he led while in a palace.

Desiring to make some return for the civilities he had received, he purchased some coral beads, which are much valued in that part of the world. He then called on the widow and daughter of a brother of the Lama, who were paying a visit to their uncle, and presented a portion of his purchase to them. But he found great difficulty in persuading them to accept the gift. With the two nephews of the lama, whom he had found to be pleasant companions, the same difficulty presented. "You," said they, "are come from a far country; it is our business to render your stay agreeable; why should you make us presents?" "This circumstance," adds Bogle, "serves to set the character of the Tibetans in a stronger and more favorable light than if I were to write volumes on the subject."

"About this time I undertook a work for the Lama which gave me a deal of employment and a good deal of trouble. It was an account of Europe, and I confess I found it a very difficult task, for I had to fancy myself a Tibetan, and then put down the things which I imagined would strike him. I had abundance of difficulty also in translating it into the Tibet language, being obliged to use

an interpreter, a kind of being who is generally more apt to follow out roundly his own ideas than to keep strictly to yours. I got through France, England, and such other countries as I have seen; but having no books to assist me, I was obliged to leave it unfinished. As it was, it afforded a great feast to the Lama's insatiable curiosity.

"As Mr. Hamilton was returning from Durjay Panno's he saw a crowd of people, in the midst of which a young gylong [priest] was being chastised for neglecting his lesson. He was extended upon the ground and held down by four people, while a fifth was bastinadoing him. Let no one who has been at a public school in Europe cry out against the Tibetans for cruelty.

"The Pyn Cushos [nephews of the Lama] used often to come and see me. To-day their sisters, the nuns, came along with them. They asked me to show them my fringed dress, and we prevailed on the youngest sister to put on my coat. We had a great deal of laughing and merriment. But who can repeat the little unimportant trifles which gladden conversation and serve to while away the time?"

"The priest, who every morning came to me with boiled rice and tea from the Lama, was called Debo Dingi Sampa. He was about fifty, marked with the smallpox, his eye mild and candid, and himself of great singleness of mind and simplicity. He came to understand my imperfect attempts to speak the Tibet language tolerably well, and we used to have long chats together. I grew very fond of him, and he, which showed his sagacity, took a great liking to me. He always kept a box of excellent snuff, and was not uggardly in offering a pinch of it. But with all Debo Dingi's good qualities, he was as averse to washing his hands and face as the rest of his countrymen. He happened one morning to come in while I was shaving, and I prevailed upon him for once to scrub himself with the help of soap and water. It gave him a new complexion, and he seemed to view himself in his shaving glass with some satisfaction. But he was exposed to so much ridicule from his acquaintances, that I never could get him to repeat the experiment."

In his despatches to Warren Hastings, David Bogle gives this character of the Lama: "He is of a cheerful and affable temper, of great curiosity, and very intelligent. He is entirely master of his own affairs; his views are liberal and enlarged, and he wishes, as every great man wishes, to extend his consequence. From his pacific character, and from the turn of his mind, naturally gentle and humane, he is averse to war and bloodshed, and in all quarrels endeavors by his mediation to bring about a reconciliation. In conversation he is plain and candid, using no flattery or compliments himself, and receiving them but badly if made to him. He is generous and charitable, and is universally beloved and

revered by the Tibetans, by the Kalmuks, and by a great part of the Chinese. The character I give of him may appear partial; but I received it in much stronger colors from his own subjects, from the Kashmiris, and from the fakirs; and I will confess, I never knew a man whose manners pleased me so much, or for whom upon so short an acquaintance I had half the heart's liking."

He entered heartily into the plans for opening anew the commercial relations between the two countries, and used much exertion to promote it by employing his influence with the regent of the Dalai Lama, who still retained many suspicions of the English; and by representations to the merchants who carried on trade with distant regions. The conversations, between them, which our author narrates, are numerous; and evince much liberality of sentiment, and statesmanlike views; and at the same time a degree of openness very different from the artful duplicity that marks many negotiations. The jealousy of the representatives of the Chinese Government residing in Tibet was greatly in the way of success; and the merchants feared the fatal effects of the hot climate of the low plains of Bengal on a people who had always lived in the cold and bracing atmosphere of their elevated country. They told him that of those who had made the journey, eight out of ten had died. Bogle replied, that they could employ agents more accustomed to the climate of the lower regions.

The final parting with the Lama is thus described: "Teshu Lama repeated his concern at my departure; the satisfaction he had received in being informed of the customs of Europe, and concluded with many wishes for my prosperity, and that he would not fail to pray to heaven in my behalf. He spoke all this in a manner and with a look very different from the studied and formal compliments of Hindustan. I never could reconcile myself to taking a last leave of anybody; and what from the Lama's pleasant and amiable character, what from the many favors and civilities he had shown me, I could not help being particularly affected. He observed it, and in order to cheer me mentioned his hopes of seeing me again. He threw a handkerchief about my neck, put his hand upon my head, and I retired."

In a letter to his sister, he thus refers to his leaving Tibet: "as the time of my departure drew near, I found that I should not be able to bid adieu to the Lama without a heavy heart. The kind and hospitable reception he had given me, and the amiable disposition which he possesses, I must confess had attached me to him, and I shall feel a hearty regret at parting. In spite of all my journeyings and wanderings over the face of the earth, I have not yet learnt to take leave, and I cannot reconcile myself to the thoughts of a last farewell."

"When I look on the time I have spent

For "The Friend."

among these hills it appears like a fairy dream. The novelty of the scenes, and the people I have met with, and the novelty of the life I have led seem a perfect illusion. Although my days have been spent without business or amusements, they have passed on without care or uneasiness, and I may set this down as the most peaceful period of my life. It is now almost over, and I am about to return to the hurry and bustle of Calcutta.

"Farewell, ye honest and simple people! May ye long enjoy that happiness which is denied to more polished nations; and while they are engaged in the endless pursuits of avarice and ambition, defended by your barren mountains, may ye continue to live in peace and contentment, and know no wants but those of nature."

At the earnest request of the Emperor of China, Teshu Lama, a few years after the visit of D. Bogie, consented to make a journey into that country and remain a few months there. About ten months were spent on the journey. He was received by the Emperor with great respect, and lodged in a magnificent house outside of the walls of Peking, and for several months there were constant interchanges of visits between the Emperor and the Lama. The native account says, "To the inexpressible grief of the Emperor and the whole people of China, the Lama was seized with small-pox, and expired on the evening of November 12th, 1780, as he sat at prayer between two large pillows, resting his back against the wall. His death was remarkably tranquil. The body was placed in a coffin of pure gold in the form of a temple, fixed on poles, and the Emperor ordered it to be conveyed to Tibet in charge of the Lama's brother. The gold temple was placed within a copper temple. The return journey occupied seven months and eight days from Peking to the mausoleum at Teshu Lumbo."

Cheer Him.—Moody tells a thrilling incident of the great Chicago fire. A child was in an upper room, seeking for help, while the devouring flames were wrapping the building in the fiery winding sheet of death. A stalwart fireman thrust his ladder against the wall, and began to ascend. A crowd gathered, and as the brave man was about to enter the window, volumes of smoke and fire burst forth, and he stopped, hesitated, faltered. Suddenly a man cried "cheer him," and loud exulting cheers immediately burst from every lip, which, like a thundering avalanche, urged the man forward, who, springing upward with renewed energy, dashed through the fiery billows, grasped the child, and bore it in triumph from the very jaws of death.

A man becomes almost omnipotent when a whirlwind of cheering bears him on. Fire may rage, and surge, and glow, and smoke may ascend, but who life imperiled, every impediment is swept aside, danger is faced, opposition overcome, and victory is ours. We little think how much a whispered cheer will nerve another. It may be echoed in life's success, and thunder in the choruses of heavenly song. Shall we not plant roses rather than thorns?

After the despondent soul intent on duty, and struggling like a hero for the right. The cheer may be taken up by others, and that which to-day is whispered hesitatingly, may to-morrow be the chief note of your battle song.

Testimonies to the Truth, having Application Now.

The following are selections from the Letters of that seer in Israel, the late Sarah Lynnes Grubb. Alas, how has that which she saw, and feared, and warned of, been lamentably experienced! But while a class, so given to unsettlement and innovation, are admonished, and, in the love of the gospel, labored with; there is another class—a meek, and constant, and change-fearing remnant—who are encouraged to keep fast hold of the ark of the covenant, and to not be moved, by any of the storms that either frown or fall, from a holy steadfastness that is in Christ Jesus.

The extracts are fraught with solemn admonition to all in our religious Society; and especially to such as are in danger of being captivated by the compromising spirit, the thirst for change, with the freedom from restraint, now so wide-spread, and which so insidiously tends to lead from the strait gate and the narrow way—the only ones to life.

She first thus instructively writes concerning herself: "Third month, 1831.—He who hath 'His way in the sea,' whose footsteps are not seen, hath been my help in suffering. I can say that I have risen at the midnight hour to supplicate His mercy, and to beg that *I might be kept by His power*; that for the sake of my beloved husband, for the sake of our dear children, but *above all*, for the sake of the truth itself, nothing might really prevail against me, to render me as a broken bow."

"Third mo. 1832.—It seems to me to be a day of perplexity and of treading down; a day of gloominess and of thick darkness; a time wherein *opinion takes the place of faith* to an alarming degree; which is manifest in the want of unanimity respecting our testimonies, and in the *contrariety of practice*, as relates to some of them in particular.* It is indeed a trying time many ways, and puts me in mind of that scripture, 'If the foundations be destroyed, what can the righteous do?' but surely the Lord knoweth the way of the righteous, and although He may permit these to be much tried for a season, He will *one day bring them forth as gold*; yea, I believe that the remnant among us, who *keep fast hold of their integrity*, will yet appear in the same brightness that the sons of the morning did, and show forth the praises of the Most High, as was the case with Friends before the gold became dim, or the fine gold was changed. May the simple-hearted therefore strengthen themselves in their God, even in this evil day, though it may yet show itself to be still *worse* an evil day, and notwithstanding terrible things may be spoken in righteousness, by the Judge of all the earth."

"Fifth mo. 30th, 1832.—To some of us this Yearly Meeting has been a trying time, beyond what I can remember; for the lowly life has, in my apprehension, been borne down by that which, with a *specious appearance*, seems to me to be much devoid of substance. I have once more been constrained to sound an alarm, and set forth our danger, which some believe, and many set at naught."

"Eleventh mo. 4, 1832.—The world seems to gain much ascendancy in the present day among us, as a people, both with parents and

* The reminiscence is almost incredible—that the lapse of which she writes, and the results of which have been so distressing, should have been noticeable forty-four years ago.

children; so that little room is left for simplicity, purity, and meekness of the Gos of Christ; and we have few noble stand-bearers, and few of our children promise by their humble deportment, to become valid upon earth, in the great and glorious cause of promoting the kingdom of the Redeem among men. Is it not so? I wish I could take a more encouraging view of things immediately relating to our Society than I am capable of doing, when my mind is in an distracted state; but fear takes hold upon me lest we should be assimilating more and more to spiritual Babylon, in too general a way.

Shall not we who are parents, endeavor see, in the light which deceiveth not, how is in our families, as well as in the church and is it not for us to labor with our dear children, to bring them to a just sense of the necessity of taking up their daily cross, they would have a crown of everlasting righteousness and joy; and if, indeed, they would be owned by the Saviour upon earth, as He people?"

"Twelfth mo. 11, 1832.—The righteous are indeed taken from a day of overturning at least among ourselves as a people; for seems to me our departure from the true and ancient standard *almost generally*, is becoming more and more apparent, from the forenoon rank down to the children.* Alas! I do not recollect to have been so much of a mourner in all my life, with respect to us; and will the Most High visit for these things? Be enough; there remains to us that which is irremediable and safe to attend to and build upon and there are preserved those who have our dependence, and who will prove themselves truly wise in their choice and in the obedience, when the sandy foundation will be discovered and shaken, and all will give way that has been erected on it."

"Sixth mo. 6, 1833.—On the whole, this Annual Assembly has proved more discouraging in the review of our state in this land than I have ever known it. I am sorry to say that I fear many of the most active among us, are going back into things which our community, in the beginning, suffered much in coming out of. Where this will end time must reveal. Surely we shall yet be a dis-

* And is not this the almost invariable result?—The parents eat sour grapes will not the children's be set on edge? For the former renounce from the vintage ground and safe-abiding of original Quakerism, will not the latter, encouraged by the example of those the love, be likely to relapse too? and give themselves over to the very congenial loss of the flesh, the lust of the eye, and the pride of life? Parents should see to it, that the leprosy they may sooner or later deplore in their children, had not its beginning in their own devious or wavering course; and the Christian discipline and the daily cross neglected on the part of the one the other.

Even the beckoning Pleasure leads them, wildly stray 'E'en to break the bands, and cast the yoke away."

† Lest any should say, that S. L. G.'s remarks and exercises had allusion *only* to what was then called "heavenism," we quote from the pen of her able contemporary, John Barclay, in the same year, 1832. "We have signs of the times enough to assure us, that there is that at work in our poor Society, which if not averted, may beguile and corrupt, if not shake us as in sieves, till we be reduced to a little remnant." 1837.—"Though the Society seems somewhat relieved, yet grievous exercises remain to be borne, and a great deal to be worked through and worked out, before this one self-denying and redeemed people, can be reinstated in their former brightness and ancient purity. The Lord waits to be gracious, and I believe will hasten this work in his time." 1837.—"Time rolls on and manifest things and persons appear." The conflict and con-

net people; at least this is my humble hope. The same testimonies will, however, be borne, and the same standard flocked unto, which have been upheld by this people; for they are ever-lasting, immutable Gospel of our Lord and Saviour Jesus Christ."

"Twelfth mo. 1833.—In the Select Quarterly Meeting in London, I felt constrained to speak of our dangerous state, and call for aid at which, however specious, was making me head sick and the heart faint, in our body as a Society. I felt a mighty current against my testimony, but was enabled to deliver it faithfully, and to invite from all that would sinuate itself as an evil disease, yea, a noxious pestilence walking in darkness—*were to dread* than that which laid low the earth's tabernacle, and brought it to the silent 'ave.'

"Second mo. 1834.—Oh! how is the innocent life now trampled upon! How is the mystical body of Christ despised within our Isle! Surely if the members are set at nought, he is the Head; and I am persuaded that the true Christ is crucified afresh, and put to open shame, under the very pretence of extolling him. We have indeed the 'lo here,' and the 'lo there,' come with power, but concerning which, we had need to attend to the warning and prohibition, 'Go ye not forth to meet me.'

"Whether these things will bring to any outward line of separation or not, is yet to be proved. Great want of unity is apparent. We who do not profess to see further than our first Friends did, and who consider that the boast of greater light on gospel truth than they were to speak of, is not safe, I say, we are styled 'ignorant,' 'prejudiced,' and 'uncharitable.' But is not the straitness in that which thinketh it knoweth any thing without the Spirit that searcheth all things, even the deep things of God? And is not that out of the true charity, which denies 'Christ with the hope of glory?' It has been my painful lot, from year to year, for many years past, to utter a warning voice in our annual assemblies, and at other times, against the very things that are come upon us; but I was told again and again that I must be mistaken, and recommended to endeavor to look on the right side of things, &c.; and even now, in effect, the cry is, 'Prophecy peace; prophecy moor things'; or else keep silence."

"Fourth mo. 1836.—We are indeed come to strange times (as regards our Society) but of this I am persuaded, that the standard of truth, ancient and new, cannot be lowered by the wisdom of man, or any of the devices of the serpent; though a disposition may prevail and be operated upon, to square things to the notions of such as are 'wise in their own eyes, and prudent in their own sight.' Let us be simple and humble; keeping with the lowly life of Christ Jesus in our own hearts; then will it keep us from all that could harm us."

"1837.—Oh! may all beware of choosing a path that looks pleasing to the unappointed eye, and as though it must end in life and

rest is pretty well over, with what was called Beacon; but there are those still remaining, who occasion the true Friends great exercise; being unwilling to go the whole length with our ancient primitive worthies, but are readily fine in fault. O! I trust this also shall in the end be broken up, and the testimony of Truth, in all its completeness and simplicity, rise and shine over all opposition. Modified quakerism cannot stand the fire."

salvation, but not being strait and narrow, to the aspiring, unsubdued mind of men, will, sooner or later, be found to diverge into the broad way that leads to destruction. An insidious spirit, ready to draw from the true fold, is still amongst us in different degrees; but the Lord will more and more discern it, by that which searcheth all things; however secretly, and with whatever subtlety it may now be at work. It hath done, and is still doing great injury to the rising generation of this people; 'a people near unto the Lord.' Its voice is causing many of them to go from hill to mountain, as scattered sheep; and great will be found to be the responsibility of those who have induced them to turn a deaf ear to the monitions of the Good Shepherd in their own hearts."

"Tenth mo. 1837.—Few seem to me to remain amongst us, who persevere in the path cast up for the self-denying followers of Immanuel crucified. Few indeed, in this good old way, in which our forefathers were as a shining light; and yet I hope we still have hidden ones secretly embracing, yea, purchasing the ever blessed, immutable truth, on its own terms; not wishing to enter into, or repair to argument, to convince them of that which is self-evident, but simply submitting to Divine grace, that what they are, they may be by it."

"Twelfth mo. 1837.—Above all have I sighed and mourned for the state of things among us, as a Society. * * Its acts, in some instances, have been utterly inconsistent with our principles; so that it may be confessed that, in our sanctioning what is irreconcilable with the truth, even in a Society capacity, we have given away our strength like Samson, and we have surely 'changed our glory for that which doth not profit us.' Some tell me to recollect 'the cause is the Lord's.' This I do not forget; but some of us are commended to sigh in measure, like the prophet, who was to sigh deeply; yea, to the 'breaking of his loins.' Others see nothing to sigh for."

"Sixth mo. 1839.—I wish that many may be induced to return, who have wandered as wandering stars in our day; but oh! the humility, the great mortification of the mere man that becomes necessary, almost brings me to the mournful language of the prophet, as regards some, 'there is no hope; and the wilful blindness of others leads to the painful conclusion, that they are not likely again to come out of captivity, or see their native country.'

"Second mo. 1841.—In my very secluded allotment here, I think my inward eye sees a covering in our Society that is prohibited in the truth; a mixture as surely disapproved in the sight of the great Head of the Church, as ever the forbidden linsey-woolsey garment was of old; and which must one day be taken off, for the all-scrutinizing eye will not wink thereat."

Removal of Dry Putty.—According to an English Journal, the difficulty of removing hard putty from a window sash can be obviated with great readiness by simply applying a piece of heated metal, such as a soldering-iron or other similar implement. When heated (but not red hot) the iron is to be passed slowly over the putty, thereby rendering the latter so soft that it will part from the wood very readily.

Roquefort Cheese.

Roquefort cheese, the finest of French cheese, is made from the milk of a peculiar breed of sheep. These sheep are tended with great care, being fed in the winter on preserved grapes, and their drink consisting of water whitened with barley flour. In the summer they feed on the choicest artificial pastures, and are watered at brooks warmed by the sun's rays; they are carefully guarded from all excitement from dogs or other animals, and every detail is studied that can affect the quality of their milk. The milk is taken from the sheep morning and evening, in iron pots lined with tin. It is carried in there to the farm-house, where it is skimmed, strained and warmed, though never above boiling point, the temperature depending upon the state of the weather. After this it is placed in large, deep pans for the cream to accumulate. A great amount of experience, as well as a fine discriminating sense, is required to decide as to the milk which is fittest for cheese and for butter respectively. This point having been settled, the morning and evening milk, which had hitherto been kept apart, is mixed, and the milk in the pans is then stirred with willow sticks by the milk maids. Then covers are put on the pans, and the milk is allowed to rest, rennet having been added. Following this are several processes, such as breaking, squeezing and filtering the curd, molding, milling and draining. In one of these processes the new cheeses are rubbed with moldy bread, the latter entering into the composition of the cheese, and imparting to it the necessary green ripeness. This bread is made from the finest wheat or barley; it contains a quantity of the strongest yeast; it is thoroughly baked; after the crust has been removed it is pounded in a mortar; it is then allowed to be in a damp place until every crumb is touched; it is sifted, and when so prepared the mold actually grows through the cheese like a plant. The remaining milk is next drained off, the cheeses being placed on grooved shelves for the purpose. After this the cheeses are turned twice a day for a week, and subsequently go to the drying room, an excavation facing the north kept perfectly clean and having metal or canvas blinds, for the exclusion of dust and flies, and lined with linen-covered shelves, on which the cheeses are kept warm by relays of pails of boiling water. The cheeses next pass into the cellar, being packed in cases of special construction, and loaded in vans slung below the axles to avoid the jolting which would ruin them. The transit to the cellar also takes place at night to avoid the heat of the sun. At the scale chamber the cheese are examined, weighed and registered. This, however, is not the last stage a Roquefort cheese goes through. They are covered with salt, one surface at a time, and after two days have elapsed the salt not absorbed is rubbed in with a rough Dutch cloth. The cheese is afterward scraped over to remove a glutinous covering or crust, and in a little over a month it is ready for the market. The removal of this coating of the cheese affords employment to numbers of girls called *Cabaners* from the ancient designation of the Roquefort cellar, which was "cabin." The chief brand of Roquefort cheese is that of the Societe des Caves Reunis, which brings from fifteen to twenty-five francs (French) per cwt. more than any other brand of the same. About 400,000 sheep contribute their

milk to make this cheese, which is the choicest French kind.—*Am. Grocer.*

Reading Meetings.

For "The Friend."

While I believe there will again be organized during the coming winter, in the limits of different meetings belonging to Philadelphia Yearly Meeting, reading circles so-called, I felt an impression on my mind, as one interested in those meetings, to call the attention of other Friends to this subject, that they may give it more deep and close examination and care. I believe it is very desirable at the present time, in viewing the state of the Society of Friends, that such meetings be established; in order that our young and also many older people among us, may become more thoroughly acquainted with the history of Friends in all its branches; and also with the Christian life, experiences and labors of many of their worthy ancestors, by reading the approved journals of ancient and modern Friends. The reading also the writings of some who were not members of our Society, but whose spiritual views in religion were nearly, and in some cases quite, in accord with our own; and the comparing these with those of Friends, may strengthen us and confirm us as to the correctness and truthfulness of our faith, and that to maintain it is our mission and duty. I believe if these meetings are conducted aright, under the care of judicious and weighty elders or other Friends, there will much good result from them in bringing our people up, with the assistance of Divine grace, to become sound Friends and true Christians; and to be more and more persuaded to live up to the pattern of the truth and gospel of Jesus Christ and his disciples in all times; that we may receive power to maintain those precious truths and testimonies before the world, under all circumstances and trials.

Those meetings have also the tendency to bring Friends in more harmonious feeling and social intercourse with each other in spiritual and in external matters. They will, I believe, bring us nearer in union and fellowship, and will unite us in the one cause, and will make us Friends indeed to each other, seeking each others' welfare, and working for the promotion of Christ's kingdom in the earth. So, I believe, will we be taught and baptized together in the one body, the church, and become living members of it, knit together in love by the Head of the church. Such was the state of Friends in the beginning of their existence as a people.

W. A.

Wilmington, Del.

Origin of the Aerolites.—During the last two or three years the discovery of energetic forces of eruption on the sun has demonstrated the occasional occurrence of convulsions so violent that they may suffice to project molten and gaseous matters to distances beyond the sphere of the sun's attraction. The existence of such forces and the evidence which the microscope affords that aerolites have had their origin among mineral masses in a state of fusion, if not of vapor, combine to support the theory formerly entertained by other writers, and recently announced very definitely by Mr. Proctor in England, and Professor Keilwood in America, of the a-tro-meteorological hypothesis of the origin of meteors and meteorites.

THE SHELTERED PLANT.

Selected.

Once as the shades of even fell,
A garden walk I trod,
And viewed with an admiring eye,
The handiwork of God.
The flowers that lie along our path,
Are tokens from above,
And if we have a heart to learn,
They teach us "God is love."
So bright-lined all, so sweet the breath,
I knew not which to choose,
Until at length I stood before,
A young and budding rose.
Whilst it I viewed, the gardener came,
And ere I was aware,
Had raised the flower and then I knew,
It hence he meant to bear,
I grieved to see the rose removed,
Its parting I would stay;
So said I to the gray-haired man,
"Why take the plant away?"
He turned and bent his eye on me,
And spoke in tones most mild,
"Behold yon dark and heavy cloud,
It bodes a tempest wild,
My other plants can bear the storm
And it will strengthen them;
But the blast would search this little one,
And break its tender stem,
And so in love I bear it hence,
Far from this open space,
That it may flourish 'neath my care,
Within a sheltered place.
Nought shall it know of scorching heat,
Of storm and winters cold,
But there the bank that you admire,
Will perfectly unfold."
The gardener paused, he turned to leave,
And since we have not met;
But long I thought of all his words,
I miss upon them yet.
"Oh, that it is, with cherished ones,
By death so rudely riven;
God sees the storm would be too rough,
And shelters them in Heaven.
Sweet buds of promise in that home,
* No cold winds 'er them blow;
They're fairer than our eyes have seen,
And still in beauty grow.
Oh ye whose little ones have gone,
Stay, stay, the falling tear!
Thank God that they are sheltered safe
From storms that we meet here."

Zollner's Theory of the Solar Spots.—The theory of Zollner as to the constitution of the sun and its spots has been thus described by him: The sun is a glowing liquid body surrounded by a glowing atmosphere; in the latter, at a certain distance above the fluid surface, there floats a covering, constantly renewing itself, of shining clouds, like our own cumuli. At those places where the cloud canopy is thinned or dissipated, there arise on the glowing surface, by means of powerful radiation, the slag-like products of cooling. These, therefore, lie deeper than the general level of the shining clouds, and form the nuclei of the sun spots. Above these cooled regions there are formed descending currents of air, which give rise to a circulation of the atmosphere around the edges of the islands of slag, to which circulation the penumbra owes its origin. The cloud-like results of condensation, which are formed within the region of this circulation, have their shape and temperature determined by the nature of the circulation itself, and must, therefore, in consequence of their lower temperatures, appear less brilliant than the other portions of the cloud canopy of the solar surface, and seem depressed like a funnel, by reason of their descending motion above the spot. The exterior edge of the penumbra is at the level of the shining canopy.

Martyrdom of a Friend under the late Modern Inquisition in Spain.

This Tribunal of the Faith, governed its own chief, and conducted on a system its own, is the old Inquisition under a new name. It has been fully described (chap. XX), and I have now only to record one two examples of its action since 1823.

How many deaths there have been on account of religion it is impossible to say; we have heard of two in 1826. The first was that of a Jew, burnt alive; but I have authentic information of particulars. The second was that of a schoolmaster of Busa, a village in the neighborhood of Valencia whom people considered to be a Quaker. I was accused before the new tribunal, condemned, thrown into the prisons of St. Nicetas, as they are called, and there detained for some time, together with the vilest felon. My informant, a priest of Valencia, and eyewitness of his martyrdom, says that "The Lords of the Tribunal of the Faith endeavor to induce him to make a solemn renunciation of his belief as a Quaker; but he said that he could do nothing against his conscience, nor could he lie to God. They condemned him to be hanged; and he was transferred to the condemned cell, and resigned himself fully to the will of God."

"On July 31st, 1826, he was taken from the prison to the scaffold, displaying the most perfect serenity. The crosses were removed from the scaffold. He was not clothed in the black dress usually put on culprits when brought to execution, but appeared in a brown jacket and pantaloons. With a serious countenance and unflinching mien, he ascended the scaffold conducted by Father Felix, a barefooted Carmelite friar, who exhorted him to change his views. But he only replied, 'Shall one who has end-avored to observe God's commandments be condemned?' When the rope was put round his neck, he asked the hangman to wait a moment, and, raising his eyes toward heaven, prayed. There can be no doubt of the accuracy of this account."

In April, 1838, I visited Valencia, was taken to the very spot where the gallows was erected, and there received ample confirmation of the fact, with many circumstantial details from persons who had stood around the victim as he died.—*From "History of the Inquisition by Wm. Harris Rule, vol. 1, page 330.*

Selected.

Bible Pavilion.—A few months before the opening of the Centennial Exhibition the Board of Managers of the Pennsylvania Bible Society resolved to erect a Pavilion on the grounds for the sale of Bibles and Testaments in all languages that could be obtained. A white flag floats from the top of the Pavilion with the inscription: "Peace, good will toward men." These and other impressive texts attract the attention of the many thousands who daily pass by.

Inside, the shelves are supplied with Bible and Testaments in one hundred languages that are for sale at prices that bring them within the reach of all who come there. Portions of many of them can be had as low as five cents each, and complete Testaments at ten and twelve cents.

Last month these were issued in thirty distinct languages.

A book of forty-six pages, published un-

ished by the American Bible Society, containing the sixteenth verse of the third chapter of St. John's gospel, in one hundred and fifty-four languages, is given out gratuitously, and ten thousand copies have already been made. Intelligence has been received from remote and remote sections of this country, these books being carried there by visitors. It is the only building devoted to religious work on the grounds, and it is gratifying to see the results are favorable.

It is well, too, that visitors to an exhibition, gotten up by a Christian nation, should be made to say that they have not gone over this vast area of wonderful exhibits of material things without coming across some such effort that is in behalf of the spiritual interests of men.

In the Main Exposition Building the American Bible Society exhibit an attractive case, containing Bibles in two hundred languages, ranged with open pages so that visitors can examine them.

There is one effect of tobacco alluded to by Dr. Lee to which I would especially call attention of professional men. It is this: It seems to relax, and unbind, as it were, the nervous energy, making man cowardly. It is, I am confident, is a common effect, though the cause is not often recognized. Says Judge Parker: "I have observed particularly the effects of tobacco upon students and members of the legal profession, and I am satisfied its habitual use has done more injury to them, personally and professionally, than can be justly ascribed to intoxicating drinks."

* It operates immediately upon the nervous system, and produces a timidity and want of self-reliance that effectually preclude the lawyer practitioner from venturing upon the rough walks of his profession. * * * This timidity will be found to exist in persons of all ages in the profession who use tobacco bitingly. I have found but few exceptions. The experience of Hon. Mitchell Sanford, furnished by himself in "Responses on the Use of Tobacco," forcibly illustrates this peculiar effect of tobacco, as well as its general effect upon the health. I can give but a brief extract. After alluding to the effect of tobacco upon his health when a student and a practitioner at the bar, he says: "I was compelled to abandon my profession, and went to the country on a farm; and I had such horror of a court-house that for several years it did not enter one. In 1840 I was elected to the Senate of the State of New York. My nervous system was so disordered, my general health so bad, that I was unable to discharge the duties of the station, and was compelled to retire from a position suited to my taste, profession, and age. Time passed, and the changes which it wrought rendered it necessary that I should return to a profession which I supposed I had abandoned forever. I found myself entirely unable to endure its excitement, as the trial of a single case would prostrate my strength for a week."

In this hopeless condition, with health broken up, spirits greatly depressed, and hope departing, I casually mentioned to the Hon. A. Parker, now Circuit Judge, that I must abandon my profession entirely. He replied, with great confidence and kindness, that if I could follow his prescription he would cure me entirely; "But," says he, "you will not,

you will not; you will die first.' I told him I would do any thing, no matter what, to be restored, at the same time saying that the thing was impossible. His simple prescription was: 'Abandon the use of tobacco, and I will guarantee your cure. I know it all; I have felt it all; I have loved the weed well but I have abandoned it forever, and the victory is gained when you will to gain it.' I engaged upon the spot never to use it again, and from that day to this I have never desired to use it. Three years have already passed, and I can say, 'I was sick, I am well; I was weak, I am strong; I was dejected, I am full of hope; the world was dark, it is now bright.' In a word, I am entirely cured; disease has fled, and nature triumphed over its ravages; and for all the gold tobacco ever got I would not return to its use."—*F. Merriek in Christian Advocate.*

A Reminiscence of Abraham Lincoln.

There was an interesting, though unimportant, scene in the life of Abraham Lincoln, of which I was an eye witness. It was on the occasion of the visit of about twenty Indian chiefs to the Executive Mansion, delegated by their respective tribes to treat personally with the Great Father in the adjustment of their affairs. They were habited in their attire of feathers and paint, and each one was impressed with the greatness of the occasion, the most eventful, probably, of their lives. Their interpreter placed them in the form of a crescent in the spacious east room, on the floor, as they would have been ill at ease on chairs. Thus they sat on the carpet in decorous silence, and waited the arrival of the Chief Magistrate.

At length Abraham Lincoln came into the room, and stood before the dusky crescent, while a group of well known men gathered behind him, to hear what was about to take place, space being made by ushers about the chiefs, the President, and the immediate group behind him. The interpreter occupied a place near Lincoln, to turn the aboriginal language into English as it fell from the lip. The ceremony began by a personal presentation of each chief to the Great Father, each one going up to the powerful white chief and shaking hands—not extending the hand after the Caucasian manner, but holding it high, and dropping it softly down into the Presidential palm. The names were furnished as they came forward, by the interpreter—White Bear, Big Wolf, Red Fox, and so on.

The face of Lincoln was plainly seen by most of the people present, for it was higher than that of any other. When he came into the room, it was, as usual, pale, and tinged with the sadness which was its principal characteristic in repose. He folded his hands before him, and stood rather awkwardly as he waited for the interview to begin. After making his compliments and shaking hands, each Indian returned to his seat on the carpet in the crescent of his brethren. When all had performed the ceremony, each in turn made his speech to the President, standing up for the purpose, and sitting down when done, in parliamentary fashion, probably through instructions from the interpreter. The first one who essayed to talk grew nervous, and in a hurried way asked for a chair, in the spirit of a wrecked mariner who seeks for a

plank. When it was furnished him, he took his seat, and resumed the entangled thread of his discourse. As this trifling incident took place, a smile passed over the faces of the spectators, and was reflected in that of Lincoln. This smile, indeed, deepened into an audible laugh in the rear; but when the ear of the President caught it, his face immediately straightened into seriousness and sympathy with the disconcerted Indian. He did not at once begin, and the interpreter said:

"Mr. President, White Bear asks for time to collect his thoughts."

The President bowed, and another smile went round at the plight of the perturbed Indian, but did not appear in the face of Lincoln.

Soon White Bear rose to his feet, went at it again, and, after a fashion, got through with what he wanted to say, at which there was a murmur of applause.

The burden of their speeches was the same. They had all come such a long distance, and so quickly, that they felt as if they were birds. To see the Great Father had been the wish of their lives. They were poor, and required help. They had always respected their treaties, and were the friends of the white man. They wanted to be prosperous and rich, like their white brother, Big Wolf, particularly, enlarged on this theme. He said he would like to have horses and carriages, sauguses such as he ate in the hotel in Washington, and a fine wigwam—"like this," added he, as he designated the highly ornamented apartment in which he stood. At this the President could not restrain the desire to share in the general smile.

Red Fox was the attorney and orator of the delegation. He dwelt on the gratification he experienced at seeing the Great Father. There was, however, a cloud in the otherwise clear sky of his enjoyment. He had an apprehension that when he returned to his people in the Far West, they might not believe that he had seen the Great Father, and talked to him face to face, as it was his great privilege to do them and there. Hence he would like to return to his people laden down with presents—"shining all over like a looking glass"—to prove the friendly relations which existed between himself and the Great Father.

There was no resisting this, and there was some good humored laughing, but the faces of all the Indians remained serious and reserved.

"Mr. President," said the interpreter, "the chiefs would be glad to hear you talk." To which Lincoln intimated that he would endeavor to do so.

"My red brethren," said Lincoln, "are anxious to be prosperous, and have horses and carriages, like the pale faces. I propose to tell them how they may get them."

At this the dusky men were all attention, and manifested their satisfaction by the usual Indian guttural sounds.

"The plan is a simple one," said the President, as the interpreter turned his words into the tongue of the red men. Their curiosity was fully aroused. Even the spectators looked inquiringly at Lincoln, to know how he was going to provide horses and carriages for those who thus bluntly asked for them.

"You all have land," said Lincoln. "We will furnish you with agricultural implements, with which you will turn up the soil—by hand if you have not means to buy an

ox; but I think with the aid which you receive from the Government, you might at least purchase one ox to do the plowing for several. You will plant corn, wheat, and potatoes, and with the money for which you will sell these you will be able each to buy an ox for himself at the end of the first year. At the end of the second year, you will each be able to buy perhaps two oxen and some sheep and pigs. At the end of the third year will probably be in a condition to buy a horse; and in the course of a few years you will thus be the possessors of horses and carriages like ourselves."

"This plan for becoming proprietors of horses and carriages was not relished, for it meant work, and the faces of the Indians bore a disappointed expression as the President unfolded it.

"I do not know any other way to get these things," added Lincoln. "It is the plan we have pursued—at least those of us who have them. You cannot pick them off the trees, and they do not fall from the clouds."

"Had it not been for the respect which they owed to the speaker as the Great Father, it was plain that they would have exclaimed against his words with the untutored energy of their Indian nature. As he was well acquainted with that nature, having served as captain in the Tippecanoe war, and spent his early life on the frontier, a suspicion entered my mind that he was blending with the advice a little chaffing. To change the subject and restore them to good humor, he requested one of the attendants to roll up a large globe of the world which stood in a corner, on a three-legged support on wheels. The President placed his hand on the globe, and turned it round, saying;

"We pale faces believe that the world is round, like this."

"At this point Lincoln caught the inquiring eyes of the Indians fastened like a note of interrogation on the legs of the globe.

"Without the legs," continued Lincoln, in answer to the mute interrogation, with a twinkle in his eye, "We pale faces can get into a big canoe, shoved by steam—here, for instance, at Washington, or Baltimore, nearly go round the world, and come back to the place from which we started."

"With due respect to the Great Father, they evidently thought, to give it a mild term, that he was given to exaggeration. He started off again, to tell about the North Pole, the torrid zone, the length and breadth of the United States, and how long it would take a man to walk from one end of it to the other, in which he got somewhat entangled; then, seeing a well known man of science on his right, Lincoln placed his hand on his shoulder, gently urged him forward to a position in front of the Indians, to whom he said:

"But here is one of our learned men, who will tell you all about it."

"Saying this, Lincoln bowed and withdrew, and the *savant* taken by surprise, endeavored to extricate himself from the difficulty as best he could, by continuing the theme where the President left off.

"One sombre event followed the Indian reception. Big Wolf, who had expressed the desire to have sausages like white men, satisfied his appetite in the hotel without stint, and it was this product of our civilization which was his bane. In a word, sausage killed him.—*St. Nicholas.*

Report of the Population of the Earth.—The number of Petermann's *Mittheilungen* for 3d mo. 1875, contains the annual report upon the population of the earth, made by Behm and Waguer. The footing for the year 1874 is as follows:

Europe,	302,973,000
Asia,	798,907,000
Africa,	206,007,000
America,	84,392,000
Australia and Polynesia,	4,563,000
Total,	1,396,842,000

THE FRIEND.

ELEVENTH MONTH 4, 1876.

[We have received a printed copy of the Minutes of Ohio Yearly Meeting, from which we make the following extracts.]

Ohio Yearly Meeting held at Mt. Pleasant, by adjournments from the 25th of 9th month to the 29th of the same inclusive, 1876.

The clerk of the select meeting produced a minute for our beloved friend Thomas Yarnall, a minister, from Chester Monthly Meeting, Pa., dated 8th month 28th, 1876, setting him at liberty to attend this meeting.

Also one for our beloved friend Deborah Rhoads, a minister, from Haddonfield Monthly Meeting, New Jersey, dated 9th month 6th, 1876, setting her at liberty to attend this meeting and a few of the meetings composing it.

Also one for our beloved friend Sarah Ann Cox, an elder, from Haddonfield Monthly Meeting, New Jersey, dated the 6th of the present month, as companion to our friend Deborah Rhoads; all of whom were acceptably in attendance.

Reports were received from all the Quarterly Meetings on the subject of primary schools, the following being a summary thereof:

There have been 15 schools taught within our limits the past year, under the care of meetings or committees, for terms ranging in time from three weeks to eight and one half months. 872 children are reported from the several Quarters of a suitable age to attend school, of whom 315 have attended Friends' Schools exclusively; 358 have attended District Schools exclusively; 54 have attended Friends' and district Schools; 40 have attended District and other Schools; 17 have attended schools taught by members but not under the care of our committees; 50 have not gone to school the past year, most of whom are reported to have been receiving instruction at home; 8 not definitely reported.

The subject is again referred to subordinate meetings, with an earnest request that they may use increasing efforts to have more of our beloved youth educated in schools under the care of Society, and send up explicit accounts thereon to this meeting next year as heretofore.

The committee with whom was entrusted the subject of the condition of our primary schools made the following report, which on deliberation was united with.

Report.—The committee to consider the subject of education as connected with primary schools, after giving the subject a careful consideration were united in proposing that the Yearly Meeting appoint a joint committee,

which shall consist of at least two Friends from each Monthly Meeting, whose duty shall be to cooperate with school committee in the different neighborhoods, make the selves acquainted with the condition of the schools, and render such encouragement as assistance (where needed) as the funds placed at their disposal will enable them to do. Also that the Yearly Meeting appropriate five hundred dollars for this purpose, and encourage Friends to be liberal in increasing the fund by free contribution.

Our Boarding School committee made the following report, which on being read was satisfactory to the meeting, and the propositions therein contained were adopted.

Report.—The committee charged with conducting the Boarding School report that agreeably to the instruction of the Yearly Meeting last year, the school was opened in the new building near Barnesville, the 3d of the first month last, and continued in session 16 weeks with an average attendance of 45½ pupils.

The summer session opened the 8th of 5 month, and continued 19 weeks, with an average attendance of 34 pupils.

Meetings for worship were regularly held on First days and on Fifth days, except the weeks when Quarterly and Monthly Meetings occurred, when the pupils were expected to attend at Stillwater unless excused by the Superintendent for sufficient reasons. We esteem it a favor that the health of nearly all the inmates was unusually good throughout both sessions.

The building committee of the Boarding School report, that there is now on the list admissions for next session over one hundred scholars, and as the present accommodation will only admit of about sixty, considerable additions will be necessary, particularly providing beds and bedding, and a further supply of desks. We trust the Yearly Meeting will make provision for the purchase of such articles as are indispensable for the accommodation of the school. The estimated amount necessary for the above purposes being \$355. For laying pavement, and other expenses connected with the putting on of the base-boards in the lower story, masonry, & an additional sum of \$194 will be required amounting in the aggregate to \$549, necessary to complete the work.

A committee has been appointed to examine the accounts of the treasurer, and approximate the financial condition of the funds, who report they examined his accounts on vouchers, and found them correct, a statement as contained on his books up to the 15th present month, being as follows, viz:

Subscriptions received from members of Ohio Yearly Meeting,	\$20,439.
Subscriptions received from Friends of Philadelphia Yearly Meeting,	16,308.
Borrowed funds,	6,909.
For surplus property sold,	261.

Making \$43,919.

Paid out for materials and labor,	\$39,429.
" " fencing and incidentals,	288.
" " on real estate,	3,042.
Discount, interest, and payments on borrowed funds,	947.
Cash on hands,	210.

Making \$43,919.

Subscriptions unpaid, \$6,834.

In conclusion, the committee desires to express the obligations they are under to our ends of Philadelphia Yearly Meeting for their kindness and liberality manifested in contributing funds to assist in the prosecution of the work; and more especially do we desire to feel thankful to the Great Master Builder, thus prospering the work in our hands, and we trust as our confidence and expectation are from Him, the Divine Blessing will sit upon it.

Report of Book Committee.—The joint committee continued last year in charge of purchasing and distributing the approved writings of Friends amongst our members and others, report, that we purchased at Friends' bookstore, Philadelphia, 358 volumes of books, 1122 pamphlets. And from the branch bookstore of Penrose Brothers, Iowa, 54 volumes of books, being the quota of Hickory-Grove quarterly Meeting.

We are encouraged to believe that now, even the standard of truth, as professed by Friends, is being lowered by some who profess the name, there is a service for truth in our concern, and we desire that the Yearly Meeting may not relax its efforts to make the eternal writings of our standard authorities accessible to all our members, and other earnest inquirers, according to our ability.

The following minute of advice was proposed by the Friends set apart for that purpose at a former sitting, which was read and approved by this and women's meeting, and ordered to be printed in connection with the minutes.

The Yearly Meeting having been afresh drawn into deep travail and exercise on account of the many deficiencies apparent amongst us as shown by the answers to the queries, it was the conclusion to prepare a minute to be sent down to subordinate meetings, in order, more especially, that those of our members who were not in attendance might know something of the exercises of the meeting, hoping and desiring that the weak and feeble knees may be strengthened by the Divine Hand, more faithfully to maintain and support the precious testimonies handed down from our worthy forefathers, to stand and uphold before the world. The attendance of all our religious meetings was particularly recommended; and Friends were encouraged not to let hindering things prevent them from regularly assembling with brethren and sisters when meeting day comes. Yes, my friends, if we omit this religious duty, it brings one owe to our Heavenly Father, and we assurely we shall not prosper in spiritual things. If we give up to stay at home on account of our business, it will be easier to do it again, and as this is repeated without a sufficient excuse, our desire will decrease, until finally, we will only go on First-days, or other occasions when nothing a little more than common is expected.

The enemy of souls is ever ready with his insinuations, persuading us that it is of no use to go so regularly to meeting, and we may as well feel as though we received no benefit therefrom. Yet if we continue faithful we will have our reward. Then do not let temporal business, either indoors or out, prevent from meeting with our brethren, remembering the dear Master "can bless the little as well as the much." Then be entreated not to settle down into a state of ease, and give

way to drowsiness and sleeping. Endeavor to have all business and things of an outward nature shut out from our minds, desiring above everything else to experience the dear Master's presence in our assemblies, and even though there may be but two or three, if gathered in His name, He will not fail to fulfill His promise, to be in the midst. "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." Once more may we earnestly desire that all who are tempted to sleep in our meetings may daily and hourly strive after and crave for ability from the Source of all good, to be enabled to overcome this weakness, which cannot be done in our own strength. "This kind goeth not out but by prayer and fasting."

"Behold how good and how pleasant it is for brethren to dwell together in unity, it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment, as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forever more."

If it is our desire thus to dwell with our brethren and sisters we shall feel restrained from saying anything to the injury of another, and all differences and hard feelings will be eradicated, and we shall experience that precious love that is queried after, to flow as from vessel to vessel.

"We know that we have passed from death into life, because we love the brethren."

The wide departures among our members from that Christian simplicity which was exemplified by Him who wore the seamless garment and spoke the plain language, is cause of deep mourning. Then dear friends, let our adorning "not be that outward adorning of plaiting the hair, and wearing of gold, or putting on of apparel, but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price."

Indulgence in reading the light and fictitious productions of the press was discouraged as being prejudicial to a growth in the truth; it having a tendency to destroy a relish for books of a religious character. We desire that Friends everywhere within our limits, and especially parents, be very careful in their choice of reading, and avail themselves of the opportunity of obtaining Friends' books from members of our book committee, who hold them for sale or gratuitous distribution, that their children may be furnished with reading that is elevating in its tendency, and conducive to a sound mind. And of all reading, let the Holy Scriptures be first. Friends are encouraged to collect their families daily, and read a portion of them, with the mind turned inward to Him who gave them forth, with desires to be instructed and enabled to understand the sacred truths there recorded.

Attending places of diversion is another cause of concern to many minds, this having much the same effect upon the mind as light and fictitious reading; lessening our interest in society, and creating a disrelish for attending meetings for divine worship. We affectionately recommend all who incline to indulge in this way seriously to consider the effect such places have upon the mind. Fairs,

shows, and many kinds of exhibitions are not suitable for Friends to attend. And participating in the exciting spirit and parade of the political campaigns we also desire to discourage. "Israel must dwell alone," is much what is required of us as a people. "Ephraim, he hath mixed himself among the people, strangers have devoured his strength and he knoweth it not."

A belief in a true, living, and free gospel ministry, neither taught by man nor learned from books or men, but emanating immediately from our great and adorable Head, has ever characterized our religious Society. With our minds turned to the Source and Fountain of all good, we shall be preserved from wandering thoughts, and instructed by the Minister of ministers, and from time to time fed with a little portion of that living bread that cometh down from God; and being thus strengthened together with might by His spirit in the inner man, witness the promise to be verified, "Thy children shall all be taught of the Lord, and great shall be the peace of thy children." We shall then have no desire to attend those places of worship where a hireling ministry is maintained, or a ministry that may be exercised in the will and wisdom of man, or in the activity of the human will.

May all our dear friends every where, be renewedly concerned so to walk with circumspection and lowliness of mind, in meekness and fear, as to adorn the doctrine of God our Saviour. "Finally brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

The following is the concluding minute: "Under a renewed sense of the continued regard of our Heavenly Father, this meeting having brought its business to a close, solemnly concludes to meet again, at the same time and place, next year, if permitted so to do.

WILSON HALL, Clerk."

We have received from the clerk of Kansas Yearly Meeting a printed copy of a minute of advice to its subordinate meetings and members, which was written as a summary of the exercises expressed while the state of Society was under consideration, in reviewing the answers to the Queries. The letter accompanying it refers to the "diversities of sentiment" existing among the members of that Yearly Meeting; and adds, that thus far "nothing has occurred to mar our harmonious working together in peace and love." The minute itself is of considerable length—we extract the following passages from it, relative to worship and ministry.

"The subject of public worship is of peculiarly great importance to a people who hold that it may be performed without any outward or vocal ministrations under the immediate influence of the Holy Spirit, in full faith in the High Priesthood and mediation of the Lord Jesus, who has opened a way into the sanctuary for the humblest and poorest of his children, who, without human instrumentality, may enter into the presence of the Most High, and in such access may find pardon, peace, comfort, help, strength, or any other need. It is important that we should hold fast this testimony, both for our own safety and help and for its leavening influence upon the views and practices of our Christian brethren of other denominations."

"There is danger in the conflict of opinion and thought and feeling of the present day lest we be tempted to undervalue those silent, unseen influences of the Divine Spirit, so far as to conclude that there can be no congregational worship where there are no vocal utterances, and especially that the unconverted cannot receive any benefit without such utterances. It is well for us to remember that the resources of God are infinite and the processes by which both in nature and in grace, He works out the greatest results, are often such as no man can fathom—hidden, unseen, silent." "He actually does influence for good, when there is a real exercise of soul to give ourselves up to His ministrations—to draw nearer to him in filial confidence and real faith through Christ our sacrifice and propitiation. But this requires effort on our part. George Fox exhorts, 'War against that Philistine who would stop up your wells and springs.' We must watch against earthly desires and imaginations and pray for help to silence the suggestions of the carnal mind. If we do this each will be enabled to take his place as a priest in God's house, to offer spiritual sacrifice, acceptable to God through Jesus Christ. George Fox says again, 'If thou art a priest, thou wilt have somewhat to offer—else thou art no priest.' Words of prayer and thanksgiving, the fruit of the lips, will often rise out of the fulness of the heart, and under the fresh anointing, the mouth will speak as influenced thereto, in exhortation, warning, comfort or teaching, to the help of those assembled. But there are other acceptable offerings besides those that are vocal. It does not follow because all are priests that therefore all must speak. In silent brokenness of heart, in contrition of spirit, in prostration of soul, in quiet and holy meditation, in secret prayer for ourselves and others, and in many other ways, true offerings are made to that unseen but real Presence, and even the unconverted soul may secretly cry for mercy.

"But whilst we are earnestly concerned to commend our testimony to the practicability and value of silent worship, to the common priesthood of believers, and to the open door of access which God has opened to himself through Christ for even the humblest and poorest of men, yet we have no disposition to undervalue a truly anointed ministry." "In testifying against the unwarranted and pernicious assumption that human learning and human ordination are sufficient to constitute Christian ministry, we would not lose sight of that ordination of Faith in which the Holy Ghost sets apart whom He will, for the work whereunto He has called them and by which he is still pleased to give apostles and prophets, evangelists, pastors and teachers, for the work of the ministry, for the perfecting of the saints, and for the edifying of the body."

SUMMARY OF EVENTS.

FOREIGN.—The British Arctic expedition, consisting of the naval steamers Alert and Discovery, under Capt. Nares, has returned to England after an absence of sixteen months with the loss of only one man. The highest latitude reached was 83 degrees 29 minutes, northward of which no land was visible, but further progress toward the North Pole was found to be impracticable. During the sledge journey the ice was so rugged that it was only possible to advance one mile a day under the water. Excellent winter was found near the place where the Discovery wintered. The expedi-

tion experienced extreme cold, the temperature being 59 deg. below zero for two weeks and falling once to 72 deg. Below. The interpreter was badly frozen and died in forty days after both his feet had been amputated.

The master cotton spinners of north and north-east Lancashire, Eng., in a meeting at Manchester, agreed to urge all the masters to enforce a general lock-out, and they consider the terms of the resolutions adopted by the above satisfactory.

The number of native Christians in British India is now 266,391, or 224,258 four years ago.

In a dispatch to the Admiralty Capt. Nares expresses his belief that the Polar Sea is never navigable. The ordinary ice averages eighty feet in thickness. Equinoctial tides prevail on the west shore in late Aug. and Sept., when the water rises to 100 feet. Animals, birds and the northerly migration of birds end before this latitude is reached.

The total number of Irish proprietors is 19,288 representing a valuation of £10,182,681. One hundred and ten persons hold one-fifth of the soil. Ulster has 5767 proprietors; Leinster, 5350; Munster, 5691; Connaught, 2480. Only 1443 proprietors are returned as rarely or never resident in Ireland.

The Servian government in consequence of recent defeats and disaffection in the army, has again asked for the assistance of the powers in favor of peace. It is reported in London that Turkey is endeavoring to treat directly with Servia.

The London Standard's Belgrade dispatch reports that the Servians are enduring fearful privations. On the 15th six hundred wounded men were lying at inns and cafes which were used as hospitals. Half of these men it was thought had wounded themselves in order to procure their discharge. Other dispatches assert that the number of Russians in the Servian army is by no means so large as has been represented, the Servian officials having wilfully exaggerated the arrivals from Russia in order to intimidate the Turks. It is said that 40,000 Russian Essaks altogether have entered the Servian ranks. Many of the Servians have, it is alleged, a great dread of fighting, and can only be kept in the ranks by the bayonets of their Russian allies.

Prince Milan has assumed command of the Servian forces. General Tchernoff, who is disabled by a fall from a horse, has appointed Prince Milan to organize and prevent the army from crumbling entirely to pieces. By recent battles with the Turks, the Servian army has been cut in two and completely demoralized.

At the election of the Prussian Chamber of Deputies last week, the National Liberals elected 177 members; Conservatives, 141; and the remainder were of various attitudes of the Legislature is not materially changed.

The Madrid Official Gazette publishes a circular strictly limiting non-conformist worship to the interior of chapels and cemeteries.

The Spanish Foreign Minister proposes the conclusion of an extradition treaty with the United States. The circular just issued regulating non-conformist worship is especially strict in its provisions regarding Protestant schools. It prescribes that such schools shall remain subject to the direct interference of the government, and that the school-masters must be Spaniards, with no other than Spanish degrees.

About 1,500 Irishmen have emigrated to Manitoba. A severe cyclone passed over the States of Central America on the 3d and 4th of Tenth mo. The town of Managua in Nicaragua was inundated, and many hundreds of houses were blown down. The coffee crop was ruined, and there was great destruction of property in various respects. The total loss is computed by millions.

The Pope having desired to divide the Archdiocese of Lyons, France, into two dioceses, the French government has issued a decree forbidding such division until the 1st of January next.

The session of the French Chamber was opened on the 20th ult. There was no speech by President MacMahon. The Chamber of Deputies assembled on the 21st inst. and the Senate until the 6th.

UNITED STATES.—The Commission to treat with the Sioux Indians have completed their task, and report that the result has been satisfactory and successful. They held councils at all the agencies on the upper Missouri, and the treaty was signed by the head chiefs of all the different bands. The section proposing to relinquish the rights to the Indian Territory was struck out at the request of the Indians, who assented to all the other propositions.

It has been suspected that the Indians at the Red Cloud Agency were many of them disposed to aid the hostile bands, and the United States troops under Gen. Merritt were therefore directed to surprise and disarm

the entire body. This was successfully carried out. Red Cloud was deposed as chief of the Sioux and Spotted Tail was formally installed in his stead by the authority of President Grant. General Terry sued a similar course with those at the Standing Agency. About 600 horses were captured at the Agency, but only about two hundred stand of arms could be found, the Indians, who had a day's warning, had concealed most of their guns and rifles.

The number of prisoners on the 29th ult. on the 6th mo. 30th last was 234,821, or 2,684 less than it one year previously. There are still 15,757 survivors of the war of 1812, who continue to draw pensions.

There were 424 deaths in New York city last week and 323 in Philadelphia.

The number of persons on the 29th ult. at the International Exhibition was visited by 59,687 persons who paid for admission. The largest number in one day was 122,719, and the smallest was 73,911.

The depth of the Mississippi was recently carefully measured by engineers at New Madrid. They found the channel was one hundred and eight feet deep opposite Main street, New Madrid, and from that point decreased to a uniform depth of eighty feet as far as the measurement was made.

The gold fields of Northern Georgia are not entirely exhausted. According to the Atlanta Convention, fit \$30,000 to \$50,000 in gold remains in that city every month, together with considerable quantities of silver.

The Markets, &c.—The following were the quotations 10th mo. 30th last. New York.—American gold, 10 Superfine troy, \$450 a \$485; State extra, \$5.3 \$5.55; finer brands, \$6 a \$8.75. Extra white wheat, \$1.37; fair white State, \$1.33; amber win Michigan, \$1.35; No. 2 Milwaukee spring, \$1 White and yellow corn, 59 a 61 cts.; mixed, 59 State oats, 45 a 49 cts. Lard, \$9.80. Philadelphia. Cotton, 11½ a 11½ cts. for middling uplands and N Orleans. Flour, 4 a \$8.50. Pennsylvania red, \$1.27 a \$1.30; amber, \$1.33 a \$1.36; white, \$1.3 \$1.35. Corn, 75 cts.; No. 2 Milwaukee spring, \$1 Yellow corn, 58 cts. Oats, 31 a 50 cts., the latter for white. New York fancy cheese, 13½ a 14 cts.; western 12½ a 13 cts. About 3600 beef cattle sold at a 61 cts. per lb. gross for extra; 4½ a 5½ cts. for fat good, 3 a 4½ cts. for common. Sheep, 4½ a 5½ cts. per lb. gross. Receipts 12,000 head. Hog, \$8.2 \$8.75 per 100 lb. net. Receipts 5000 head. Baltimore.—No. 2 western red wheat, \$1.29 a \$1.30; Maryland, \$1.28 a \$1.35; amber, \$1.38 a \$1.40. White corn 55 a 58 cts.; yellow, 53 a 57 cts. Southern oats, 38 c western, 34 a 36 cts. Chicago.—No. 2 spring white \$1.10; No. 3 do, 97 a 98 cts. Oats, 52 cts. Barley, 81 cts. Lard, 9-10 cts. St. Louis No. 2 red fall wheat, \$1.21; No. 3 do, \$1.12. No mixed corn, 40½ cts. Oats, 31 cts.

NOTICE.

A State Meeting of the Female Society of Philadelphia for the Relief and Employment of the Poor will be held at the House of Industry 112 N. Seventh street, on Seventh-day, 11th mo. 4th, at 12 o'clock.

WANTED

A teacher for a family school. Address JESSE GARBETT, Willistown Inn P. O., Chester Co., Pa.

A young woman Friend desires a situation as teacher in a small family school. For information address S. A. H., 302 Arch St., Phila.

FRIENDS ASYLUM FOR THE INSANE. Near Frankford, (Twenty-third Ward,) Philadelphia Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DEED, at Concord, Belmont Co., Ohio, on the 26th First mo. 1876, MARY BRACKEN, widow of the late Caleb Bracken, in the 69th year of her age.

—, suddenly, on the evening of the 29th inst., his residence in Kanawha, N. Jersey, JAMES HILYARD, in the 61st year of age, an occasional member at elder of Rencocap Preparative and Burlington Month Meeting.

WILLIAM H. PILE, PRINTER,
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AT NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

The Life of John Hooper, Bishop of Gloucester.

The following narrative is condensed from Fox's Book of Martyrs, and from a book entitled "Bishops and Clergy of other days"—written by J. C. Ryle, a clergyman of the Church of England. His object in writing the biography was, to show that the life and opinions of this eminent reformer and martyr give no countenance to that remarkable growth of modern ritualism in the Church of England, which is leading so many of its members back into the errors and practices which were rejected by the early reformers. The character and history of Hooper himself as seemed to the writer of sufficient interest warrant the placing of an outline thereof in the columns of "The Friend."

He was born in 1495 when Henry the seventh sat on the English throne, lived through the reigns of Henry the Eighth and Edward the Sixth, and was burned in 1555, under the rule of Queen Mary.

He was educated at Oxford College, where he took his degree in 1518, at the age of 23. But little is known of the twenty-one years of his life which followed this event, except that during this period he relinquished his attachment to the peculiar doctrines of the Roman Catholic religion in which he had been educated. He says, in a letter to Bullinger, the Swiss Reformer, that "when he was a courtier, and living too much of a court life in the palace of the king," he met with certain writings of Zwingle, and certain commentaries of Bullinger on St. Paul's Epistles, and that to the study of these books, he owed his deliverance from papacy.

In 1539 he was obliged to leave Oxford in consequence of his known attachment to the principles of the Reformation, and for a short time acted as steward and chaplain in the household of Sir Thomas Arundel. Not liking his opinions, his master sent him to Bishop Gardener with a private letter, in which he requested him to "do his chaplain some good." Gardener, however, after four or five days conference, could make nothing of the sturdy Reformer. The end of the matter was (says Fox), "that he sent Sir Thomas his servant again, right well commending his learning and wit, but bearing in his heart a grudge against Master Hooper." This grudge, unhappily, was not forgotten, and bore bitter fruit after many days.

The connection between Hooper and Sir Thomas Arundel did not last long after this. Finding his life was not safe in England, he withdrew to the Continent, like many of the good men of the day.

In 1547 Henry the Eighth died, and Edward the Sixth ascended the throne. He was in full accord with the Reformers in their views, and gave them the ecclesiastical control of the church. Hooper soon felt it his duty to return to England and assist in carrying the Reformation forward. His parting with his friends at Zurich, where he was then residing, was somewhat remarkable. They told him they fully expected that he would rise to a high position in his native land; they hoped he would not forget his old friends; they begged him to write to them sometimes. In reply, Hooper assured them that he should never forget their many kindnesses; promised to write to them from time to time; and concluded with the following memorable words: "The last news of all, Master Bullinger, I shall not be able to write. For there, where I shall take most pains, there shall ye hear of me to be burnt to ashes. This shall be the last news, which I shall not be able to write to you. But you shall hear it of me."

Soon after his arrival in London, he was appointed chaplain to the Protector, the Duke of Somerset. He devoted himself to the work of teaching, and generally preached twice a day, and this with such marked acceptance, that the houses for worship could not contain the crowds that flocked to hear him. Fox, the Martyrologist says of him: "In his doctrine he was earnest, in tongue eloquent, in the Scriptures perfect, in pain indefatigable. His life was so pure and good, that no breath of slander could fasten any fault upon him. He was of body strong, his health whole and sound, his wit very pregnant, his invincible patience able to sustain whatever sinister fortune and adversity could do. He was constant of judgment, spare of diet, sparer of words, and sparer of time. In housekeeping he was very liberal, and sometimes more free than his living would extend unto. Briefly, of all those virtues and qualities required of St. Paul in a good bishop, in his Epistle to Timothy, I know not one that was lacking in Master Hooper."

Within a year of his landing in England, he was nominated to fill the vacant bishopric of Gloucester. His tenderness of conscience here led to an unexpected difficulty. He refused to take the oath and wear the episcopal vestments, which were usually taken and worn by bishops at their consecration. The oath he regarded as unscriptural because it referred to the saints as well as God; and the vestments he looked upon as remnants of Popery, which should be clear put away. Nearly a year elapsed before this difficulty was settled, and for a time the Privy Council actually committed him to the Fleet Prison, for his persistent refusal! Finally, for peace

sake, Hooper consented to wear the vestments on certain public occasions; and the objectionable words in the episcopal oath were struck out by the king's own hand. Though in this matter he had been brought into collision with Cramer and Ridley, who differed from him in the points at issue; yet this difference does not seem to have caused any permanent alienation between these men, who afterwards suffered death for their adherence to a common faith. This is shown by a letter to Hooper written by Ridley when in prison in Queen Mary's reign, in which he says: "My dear brother, we thoroughly agree and wholly consent together in those things which are the grounds and substantial points of our religion, against which the world so furiously rageth in these days. In time past, by certain *by-matters* and *circumstances* of religion, your wisdom and my simplicity hath a little jarred, each of us following the abundance of his own sense and judgment. But now I say, be you assured, that with my whole heart, God is my witness, I love you in the truth, and for the truth's sake."

After his consecration as Bishop in 1551, he began at once to preach throughout his diocese with such diligence as to cause fears about his health. His wife wrote in the following month to his friend Bullinger, "I entreat you to recommend Master Hooper to be moderate in his labors. He preaches four or at least three times every day, and I am afraid lest these over abundant exertions should cause a premature decay." The deplorable state of ignorance in which a large part of the people of England were at that time, as to religious as well as literary knowledge, no doubt stimulated the zealous bishop to such unusual exertions. The state of the clergy in his own diocese will show this. Out of 311, 168 were unable to repeat the ten commandments; 31 of the 168 could not tell in what part of the Scripture they were to be found; 49 could not tell were the Lord's prayer was written; and 31 of the 40 were ignorant who was the author of the Lord's prayer! The low moral condition of many of the clergy in the times preceding the Reformation, was probably still widely spread among them. Hooper endeavored to stir them up to the better performance of their duties, and appointed some of the better sort to watch over their brethren—but his sense of the deficiency existing is shown by a letter written to the Secretary of State, in which he exclaims:—"Ab! Mr. Secretary, if there were good men in the Cathedral churches! God should then have much more honor than He hath now, the King's majesty more obedience, and the poor people more knowledge. But the realm wanteth light in the very churches where of right it ought most to be." He concludes his letter with these words: "God give us wisdom and strength wisely and strongly to serve in our vocations. There is none catch their bread in the sweat of their face, but

such as serve in public vocations. Yours, Mr. Secretary, is wonderful, but mine passeth. Now I perceive private labors be but play, and private work but ease and quietness. God be our help."

I will close my notice of this part of his life, with another quotation from Fox—the author of the book of martyrs. "Though he bestowed and converted the most part of his care upon the public flock and congregation of Christ, for the which also he spent his blood; yet nevertheless there lacked no provision in him, to bring up his own children in learning and good manners; insomuch that ye could not discern whether he deserved more praise for his fatherly usage at home, or for his Bishop-like doings abroad. For everywhere he kept one religion in one uniform doctrine and integrity. So that if ye enter into the Bishop's palace, you would suppose yourself to have entered into some church or temple. In every corner thereof there was some small of virtue, good example, honest conversation, and reading of Holy Scriptures. There was not to be seen in his house any courtly rioting or idleness: no pomp at all, no dishonest word, no swearing could there be heard!"

"As for the revenues of both his bishoprics, [the diocese of Worcester had also been placed under his care], although they did not greatly exceed, as the matter was handled, yet if anything surmounted thereof, he pursued nothing, but bestowed it in hospitality. Twice I was, as I remember, in his house in Worcester, where, in his common hall, I saw a table spread with good store of meat, and beset full of beggars and poor folk. And I asking his servants what this meant, they told me that every day their lord and master's manner was to have customably to dinner a certain number of the poor folk of the said city, by course, who were served by four at a mess, with whole and wholesome meats. And when they were served (being before examined by him or his deputies, of the Lord's Prayer, the Articles of their faith, and the Ten Commandments) then he himself sat down to dinner, and not before."

(To be continued.)

How to Cure a Bad Memory.—Your memory is bad, perhaps; but I can tell you two secrets that will cure the worst memory. One—to read a subject when strongly interested. The other is, to not only read, but think. When you have read a paragraph, or a page, stop, close the book, and try to remember the ideas on that page; and not only recall them vaguely in your mind, but put them into words and speak them out. Faithfully follow these two rules, and you have the golden keys of knowledge. Besides inattentive reading, there are other things injurious to memory. One is the habit of skimming over newspapers, items of news, smart remarks, bits of information, political reflections, fashion notes—all in a confused jumble, never to be thought of again—thus diligently cultivating a habit of careless reading hard to break. Another is the reading of trashy novels. Nothing is so fatal to reading with profit as the habit of running through story after story, and forgetting them as soon as read. I know a gray-haired woman—a life-long lover of books—who sadly declares that her mind has been ruined by such reading.

A help to memory is repetition. Nothing

is so certain to keep your French fresh and ready for use as to have always on hand an interesting story in that language, to take up for ten minutes every day. In that case you will not "forget your French" with the majority of your schoolmates.—*St. Nicholas.*

Letter of John Barclay.

[The following instructive and encouraging letter is inserted at the request of an esteemed correspondent.]

Croydon, 5th of First month, 1835.

Thy communication of the 6th ult. was very welcome and refreshing to us. O! how remarkable are the ways of omnipotent Wisdom, infinite love! As Penington somewhere says,—if its outgoings are stopped in one direction, it will break out with proportionate beauty and force in another. O! what can the enemy do, to hinder the glorious arising and irresistible spread of the gospel of Truth and salvation? He may rant and do great things for awhile, such as vain, if it were possible, delude and carry away the very elect; and all the world may wonder at the beast; but the Lamb and his followers must and shall have the victory; and the kingdom and dominion are given to the saints, even the tribulated witnesses and partakers of that power and faith of Jesus Christ, against which the gates of hell itself shall never be able to prevail. Though it would be very pleasant to be personally near to thee, and to the numerous company whom thou and I have seen coming forth of the barren wilderness of professions into the green pastures of life, and into the quiet habitation where none can make afraid,—yet it seems as if my right allotment for the present might be far otherwise; and with that and every condition, I am desirous to be well content, in the hope and assurance, that while in this state of resignation, nothing can be better for me, and all things shall turn to my good, and tend to His honor, who is all worthy for ever.

It seems indeed as if the Lord was mustering his host for the battle,—his little remnant, whom he ever delights to hide in the hollow of his hand, while they are singly given up to serve him in true-heartedness; sometimes also he signally commands deliverances for them, though the enemy may seem to be coming in as a flood, and ready to devour all before him. But what, as thou writest, shall we say to these things? Is there not occasion for us, through all that we meet with here, in every thing to rejoice and to give thanks, "The Lord liveth, and blessed be our Rock," "because He liveth," whose mercies are so renewed to us, do we 'live also' from day to day, and have at times a precious degree of hope given to us, that we shall outlive all that can happen to us here, and be safely landed in the end, where joy and peace abound for evermore. O! then, may we each in our allotment of labor, suffering, or rejoicing, fill up our measure; and work with a good heart, while it is day,—while we see the way open before us,—in full assurance of faith and love; turning neither to the right hand nor to the left, and endeavoring (for we cannot always succeed herein,) to keep the unity of the Spirit in the bond of sound and true peace. I rejoice in every opening and appearance of good among any people; but I cannot rejoice in finding a falling short of that, in which divine grace would establish all who know its teach-

ings. Some of us seem to be made more up of, in the way of inviting, attracting, gratifying and gathering—others in proving, confirming, settling and furthering those, who are brought into the fold or planted in the enclosure. I long that none of the laborers, among ye more particularly, may interfere in their own will and wisdom with the services of other that our comfort in the Lord, and one in another, may not be marred. May we all I build together, and seek also to build up one another, in the main thing—our holy faith, which stands in power, in truth, in love, in peace, and in the abatement of the creature. O! may this blessed work, with you and every where else, go forward, notwithstanding a opposition or misgivings; and may all the world let, with every weight, be laid aside and removed out of the way, saith my soul!

Whatever may be the good pleasure of Him who raised us up by the breath of his word with regard to our undisturbed enjoyment of those sweet privileges of fellowship together as a visibly distinct body, of which we have so long and so unworthily partaken,—it is more and more clear to me, that the faithful and those that humble themselves in the dust before Him, will never be utterly forsaken or forgotten; that these will never be altogether disappointed of their confidence, though they have the bread of affliction and water of adversity administered for a long season and in large measure:—the Lord will still have; people peculiarly formed for Himself, who shall purely show forth his praise, and be enabled to lift up His standard to the nations. Those who love our Lord Jesus Christ in very truth, nor feignedly, and who in proof thereof are given up to follow him in the regeneration and daily cross, I trust will not be permitted to be moved by afflictions, nor carried away by delusions, nor exalted by abundance of revelations, nor turned aside by the business or the pleasures, the cares or the riches of this life, or by love of other things; but these are concerned to lie low before the Lord and to be crucified with Christ; that so they may say in truth, "I live, yet not I, but Christ liveth" and moveth and reigneth "in me." J. B.

The Kentucky Shower of Flesh.

At last we have a proper explanation of this much talked of phenomenon. L. Brandeis writes to the *Spartan*, 9 5th month:—"In 1537, while Paracelsus was engaged in the production of his 'elixir of life,' he came across a very strange looking vegetable mass, to which he gave the name of 'Nostoc.' "The want of rapid transportation, combined with the perishable nature of the substances fallen, have hitherto prevented a complete and exhaustive examination. The specimens of the 'Kentucky shower,' however, reached this city well-preserved in glycerine, and it has been comparatively easy to identify the substance and to fix its status. The 'Kentucky wonder' is nothing more or less than the 'Nostoc' of the old alchemist. The Nostoc belongs to the conferva; it consists of translucent, gelatinous bodies, joined together by thread like tubes or seed-bearers. There are about fifty species of this singular plant classified; two or three kinds have even been found in a fossil state. Like other conferva, the Nostoc propagates by self-division as well as by seeds or spores. When these spores work their way out of the gelatinous

velope they may be wafted by the winds here and there, and they may be carried great distances.

"Wherever they may fall, and find congenial soil, namely, dampness or recent rain, they will thrive and spread very rapidly, and many cases are recorded where they have covered miles of ground, in a very few hours, with long strings of Nostoc.

"On account of this rapidity of growth, people almost everywhere faithfully believe the Nostoc to fall from the clouds, and ascribe to it many mysterious virtues. The plant is not confined to any special locality or to any climate; sown by the whirlwind, carried by a current of air, in need of moisture only for existence and support, it thrives everywhere, covers aloft in mid-ocean have been found covered with it. In New Zealand it is found in large masses of quaking jelly, several feet in circumference, and covering miles of damp soil; and in our own country it may be found in damp woods, on meadows, or on marshy or even gravelly bottoms.

"All the Nostocs are composed of a semi-liquid cellulose and vegetable proteinc. The edible Nostoc is highly valued in China, where it forms an essential ingredient of the famous bird-nest soup. The flesh that was supposed to have fallen from the clouds in Kentucky is the flesh-colored Nostoc (*N. carolinense* of the botanist) the flavor of it approaches frog or spring chicken legs, and it is greedily devoured by almost all domestic animals.

"Such supposed 'showers' are not rare, and are entirely in harmony with natural laws. In the East Indies the same Nostoc is used as an application in ulcers and scrofulous disease, while every nation in the East considers it nourishing and palatable, and uses it even for food when dried by sun heat."

From "Piety Promoted."

John Eliot.

John Eliot was born in London, the second of the Twelfth month (old style) 1734-5. of parents who were members of our Society. Both of them dying in his early minority, he came under the guardianship of his paternal grandfather, who being engaged in foreign commerce, and designing his grandson for that line of life, took care for his instruction in appropriate branches of learning, particularly in the knowledge of different languages; and at a suitable age placed him in a mercantile counting house. Amidst these facilities for his introduction into business, the far more important advantages of a guarded education, commencing with our religious profession, was unattended to. The family in which he was placed were not of our Society; and the example of his associates and connections was, with very little exception, such as tended to lead away from our self-denying principles. Thus situated, he freely indulged his inclinations in respect to dress, and to the customary forms of deportment.

But soon after he arrived at manhood, at a time when his prospects in life were flattering, and when almost all outward circumstances concurred to immerse his mind still further in the spirit of the world, it pleased the gracious Author of his being to extend, in infinite mercy, a powerful visitation to his soul. He was favored with a sense of his unregenerate state—to see, and deeply to lament, that much of his time had been spent in un-

profitable pursuits, in seeking after worldly wisdom and acquisitions, while the true wisdom which comes from God, and begins with his fear, had been neglected. He saw the emptiness of all worldly possessions and enjoyments, incapable as they are of affording lasting happiness to the human mind, and the comparative unimportance of every pursuit, which has not for its object the glory of the great Creator, and the welfare of the immortal soul. It then became his concern to decline many of his former practices, to seek retirement, and to be frequent in the attendance of meetings for worship. Being advanced thus far, in obedience to the impressions of duty, he felt (to use his own words) an inward persuasion to take up the cross, and to go to the world. This he for some time withstood, trying many things with the hope of finding peace, but in vain; until at length, after having been brought into much distress of mind, he received strength to enter into that way of self-denial, with respect to language, habit, and deportment, which our principles point out, and which he afterwards often believed it right to recommend to others. Not long after this observable change, which took place in the year 1757, he yielded to a belief that it was required of him to bear a public testimony to the efficacy of that Divine Grace of which he had himself experienced the gradual and salutary operations. But, before this, he was not wanting in earnest endeavors with some of his associates and connections, to persuade them to adopt the same choice that he had made. In one quarter, and that to him a peculiarly interesting one, the effect of his example and of his counsel was early apparent. An only and beloved sister, rather younger than himself, had soon to acknowledge him as instrumental in strengthening her previously visited mind to enter upon the path of Christian obedience; which she pursued with much steadiness during the remainder of a short but useful life.

Within a few years after his first appearance as a minister, he performed some visits in that capacity, chiefly in the southern part of England. In 1779, in company with several other Friends under appointment of the Yearly Meeting, he visited the then remaining professors with us in Holland. In 1788, he was engaged in further service on the continent.

In general his services as a minister were confined to his own and some neighboring meetings, and were not frequent. His expressions, when so engaged, were mostly few and simple; the language, at times, of consolation to the afflicted; at others, of tender entreaty to the lukewarm and indifferent, exciting to the love and fear of God; whilst to the diffident and humble mind, his communications were often truly encouraging. In the exercise of private admonition he was diligent, and he was anxious that, in cases of departure from our religious principles, or of a deviation from moral rectitude, this office of love should be seasonably performed. He was a humble man, of a meek and quiet spirit. The tenor of his conduct with regard to the things of this life, showed the influence of religious principle. Alive to the need of guarding against a desire after the accumulation of wealth, he was not solicitous to increase his paternal inheritance. He entertained his friends with kindness and hospitality; and was at the same time a good example of that

simplicity in a domestic establishment which becomes the self-denying followers of our blessed Lord. He also forcibly felt the obligation of making a right use of that portion of outward substance with which he was intrusted. Acting under this impression he was one "ready to distribute;" and thus to many poor persons, as well as to others in reduced or straitened circumstances, he was a kind and unstinted benefactor, and he endeavored to be a discriminating benefactor.

It is probably not frequent in the all-wise dispensations of Providence, that those who may seem to meet with few adverse occurrences, experience some of the deepest inward probations. Of such this Friend had, according to the observation of those who knew him best, a large share. Various were the exercises of mind which he underwent, and amidst which he had often to pass as through solitary places; yet he could at times derive encouragement from the belief that such seasons of conflict and privation were the means of his furtherance in the Christian course. Hence, too, he was well qualified to feel for those who were brought low from inward conflict of spirit. Of those exercises or trials soon the testimonies, to the consistent support of our Society has believed itself called upon to bear. Faithfully to uphold them in his own practice with Christian meekness, was his sincerely conscientious concern; and many are the proofs, as regards his conduct in life, that might be given of the prevalence with him, of religious scruple over considerations of convenience, ease, and secular interest.

About a year before his decease, a close trial was permitted to befall him, in the removal by death, of his endeared wife, who had been a truly helpful companion for a period of almost fifty years. His own health, too, was infirm; and he was frequently in much pain, which he bore with patience. He had a prospect of his departure as near, and it appeared that the view was to him a consoling one, yet accompanied with very humble thoughts concerning himself, as might be gathered from various sentences that he dropped. A week or two before his last illness, in speaking to a friend, he emphatically said, "Mercy I want, and mercy I have." His illness, which indeed a great and rapid decay of strength, was short, and he had little on his mind then to express, but desired his son and daughter who were attending upon him, to pray that he might have an easy passage; and afterwards, on one of them expressing a concern for his great bodily weakness, he replied, "It is as the Lord pleases."

This "dear and valued Friend," to adopt the expressions used by the members of his own Monthly Meeting, very tranquilly departed this life on the 9th of the First month, 1813, at his house in Bartholomew-close, London. He had nearly attained the age of seventy-eight years, and had been a minister about fifty-three years.

Be kind to old people. Age whitening for the tomb is a worthy object of reverence. The old linger sadly with the young, and the young should bestow upon them the tenderest affection and care to diminish the chill of ebbing life. Be kind to those in the autumn of life, for you know not what suffering they have endured nor what may yet be their portion.—Ledger.

Japanese Vegetable Wax.—The substance known in the trade as vegetable wax is grown or manufactured in the southern part of Japan, and from there it is largely exported to England. The principal difference from beeswax is the smell when burning, the vegetable emitting a strong tallowy odor that is very disagreeable. Otherwise the two seem very nearly identical, except that the vegetable production has a higher melting point, and on this account seems to be more valuable than beeswax, which, on account of its low melting point, is too soft for many purposes in the arts. The wax is obtained from the berry of the wax tree, which ripens about October. The fruit is first thrown into a large vessel, where the husk is separated from the kernel by a mill. This done, the nut—being very hard—undergoes the steaming process, which softens it and causes the oily part to flow more readily. It is then submitted to a heavy pressure for squeezing out the oil from the pulp. Tanks placed near by collect the fluid and allow it to harden into a bluish green mass. In this state it is unfit for export, but it is adapted for the manufacture of candles and a few coarse uses. The *Bulletin* gives the following account of the method of refining: "After being boiled with an alkali until a perfectly fluid state is reached, it is run off into a large vessel containing water; the pure wax floats and is taken off to be bleached by exposure to the sun for a couple of weeks; the effect of which is to reduce it to a dirty white crumbling substance, having a strong smell of tallow. Both the latter processes are repeated (with the exception of using an alkali) to render the wax still more refined, the result being an almost crystalline formation. It is then again melted to reduce it to a compact mass, when it is ready for the exporter."—*Ledger*.

Spurgeon tells the following story of a poor man, who had a large family, and gave them a very comfortable support while he was in health. He broke his leg, and was laid up for some weeks. As he would be for some time destitute of the means of grace, it was proposed to hold a prayer-meeting at his house. The meeting was led by Deacon Brown. A loud knock at the door interrupted the service. A tall, lank, blue-frooked youngster stood at the door, with an ox-goad in his hand, and asked to see Deacon Brown. "Father could not attend this meeting," he said, "but he sent his prayers, and they are out in the cart." They were brought in, in the shape of potatoes, beef, pork and corn. The meeting broke up without the benediction.

With the opening of the new academic year of the German universities, the cry again comes of the dearth of applications for the theological departments. And this is the case in the liberal faculty of Heidelberg as well as the orthodox of the other schools. We believe there are now but nine at Heidelberg. And, to make the matter worse, according to the testimony of the presidents of the gymnasiums, it is the least talented students that apply for admission to the department of theology. An experienced teacher affirms that in none of the theological departments numbering a hundred students will there be found more than ten or twelve young men of real talent. And this alarming decrease of students is not because of indifference on the

part of the teachers, for they have spared no effort during the last few years to stem the downward current of their fortunes. The cause must be found in the worldly tendency of the young men of the period, together with the evil effects of the systematized attacks of many German scientists on religious truths. And we believe the cause to lie still deeper and to be found largely in the "machine religion" of the State, which is simply an organism without a spirit.—*Chris. Advocate*.

EVENING SORROW.

Set ed.

I am mourning to-night, for a day that is gone,
That no future time can recall;
A prize beyond value, so lately my own—
But ah! I have squandered it all.

'Tis not that I've idled my time all away,
I've tried to be diligent still;
At the work that was needful I've labored to-day
With a cheerful and earnest goodwill.

I've been faithful to all that could claim me below,
But oh! to our Father above,
Choked up with the weeds, very heavy and slow,
Has been the sweet current of love.

When I rose with the lark, in the rosy-hued morn—
I forgot the Creator of light,
When I saw the dew glittering the grass and the corn,
I forgot who had given me sight.

And all through the day, I've accepted the gifts,
That around me so plentiful,
But not with a heart that in gratitude lifts
All praise to the Giver of all.

And in my own heart, I have not stopped to hear
The voice that would warn me of ill;
Neglected the Saviour, so graciously near,
And now, will He hear with me still?

Forgive me, dear Saviour, in sorrow I pray,
And strengthen my heart with Thy love,
To love Thee, look to Thee, and walk in Thy way,
That leads to Thy presence above!

For "The Friend."

History, Manners and Customs of the Indian Nations who once inhabited Pennsylvania and the neighboring States, by John Heckewelder. New and revised edition, with an Introduction and Notes, by William C. Reichel. Publication fund of the Historical Society of Pennsylvania. Philadelphia, 1876.

This valuable production, which was originally published in 1819, has long been out of print, and its re-issue in this form, accompanied with some explanatory notes, will no doubt prove interesting and acceptable to many readers; some of whom may, perhaps, be led by its perusal, to take a more dispassionate and correct view of the character of the aboriginal inhabitants of this country, than that which has frequently been transmitted to posterity by historians.

An introductory chapter by the editor, gives an outline of the life and labors of the author who, as a Moravian missionary, spent many years among the Delawares in different localities in Pennsylvania and Ohio, chiefly during the latter part of the last century; and who in the course of his sojourn among them, acquired an intimate knowledge of their language and customs. Among the observations which he has recorded, bearing upon the general subject of the treatment of the Indians by the whites, the following remarks are made on the character of the whites as viewed by the Indians, which may be usefully considered at the present day:

"It is true, they confess, that when they first saw the whites, they took them for beings

of a superior kind. They did not know but that they had been sent to them from the abode of the Great Spirit for some great and important purpose. They therefore, welcomed them, hoping to be made happier by their company. It was not long, however, before they discovered their mistake, having found them an ungrateful, insatiable people, who, though the Indians had given them as much land as was necessary to raise provisions for themselves and their families, and pasture for their cattle, wanted still to have more, and at last would not be content with less than the whole country. 'And yet,' say those injured people, 'these white men would always be telling us of their great Book which God had given to them, they would persuade us that every man was good who believed in what the Book said, and every man was bad who did not believe in it. They told us a great many things, which they said were written in the good Book, and wanted us to believe it all. We would probably have done so, if we had seen them practise what they pretended to believe, and act according to the good words which they told us. But no! while they held their big Book in one hand, in the other they had murderous weapons, guns and swords, wherewith to kill us, poor Indians! Ah! and they did so too, they killed those who believed in their Book, as well as those who did not. They made no distinction!'

"The Indians have a keen eye; by looking at a person, they think that they can judge of his friendly or unfriendly disposition to their race; and, indeed, it has been allowed by many whites who have lived among them, that they are, in general, pretty good physiognomists. They are very quick among themselves in giving a name to a stranger or person of note that comes to them, and that name is always significant or descriptive of something remarkable which they have observed about his person, which serves them to remember him as a friend or otherwise, as the case may be; when they believe a person to be their friend, they will do everything in their power to oblige him, it being their principle that 'good ought always to be rewarded with good.' They prefer a plain man, simple in his manners and who treats them with frankness and familiarity. Such a man, they say, loves them. From a proud haughty man they do not expect friendship; whatever may be his professions, they think him incapable of loving anybody but himself, or perhaps, at most, his equal, and that, they think, an Indian can, in his opinion, never be.

"They wonder that the white people are striving so much to get rich, and to heap up treasures in this world which they cannot carry with them to the next. They ascribe this to pride and to the desire of being called rich and great. They say that there is enough in this world to live upon, without laying anything by, and as to the next world, it contains plenty of everything, and they will find all their wants satisfied when they arrive there. They, therefore, do not lay up any stores, but merely take with them when they die as much as is necessary for their journey to the world of spirits.

"The Indians also observe, that the white people must have a great many thieves among them, since they put locks to their doors, which shows great apprehension that their property otherwise would not be safe: 'As to us,' say they, 'we entertain no such fears;

believes are very rare among us, and we have no instance of any person breaking into a house. Our Indian lock is, when we go out, set the corn pounder or a billet of wood against the door, so that it may be seen that no body is within, and there is no danger that any Indian would presume to enter a house thus secured."

"Strong as their feelings are, they do not distinguish their sense of justice, and they are still generously disposed to allow that there are great and good individuals among a race of men, who, they believe, have doomed them to utter destruction."

For "The Friend."

The extracts from the Minute of Advice sent by Kansas Yearly Meeting, which were published in the last number, relative to Gospel Ministry and Worship, have at length called attention to the importance of faithfully abiding the testimony of our Society on these important points. We believe that it is liable to be impaired, either by a cold and formal condition of the church; or by a zeal that has not been subjected to the crucifying power of the cross of Christ, and whose fruits are therefore not wholly the products of that wisdom that is from above.

When John Churchman was visiting the churches in Ireland, about the close of the year 1752, at a meeting in Dublin, "he was led to expose the ignorance of those who conducted there was no worship performed, or oft experienced in meeting together, unless a minister preached, and who were ready to admire at and censure us for sitting in silence. This was not confined, he said, to one of other societies, but included some at profess with us, who never were baptized in the one Eternal Spirit, which creates anew and translates from darkness to light; but are contented to remain in the outer court." John Churchman attended a meeting on the 2nd of March 1753, at Parshaw Hall, of which it is said: "The nature and advantage of true silence and retirement of mind were pointed out, to which our forefathers and ours in the beginning were called, and whereby they increased in Divine knowledge; and became acquainted with Him, whom they had in vain sought after among many professions, hearing much and looking for Him here He was not to be found. It is lamentable that so many of the successors of those worthies have fallen into the same way that they were gathered from; being outward in their views and expectations, and therefore main destitute of life and salvation."

On the 11th of 3rd month following, he was at Sheffield, and of this meeting John Pemberton (his companion) makes the following marks:

"Friends were exhorted to seek and know the Lord for themselves, and to depend and sit on Him; which, it is to be lamented, is neglected in many places, both among teachers and other members; an itching earning in the latter to hear something to divert and please, and in the former a desire to speak at the people might not be scattered; which for want of self being thoroughly mortified of sin, and from indulging a foolish pity, may I, if it should please the Lord to ally me to preach the gospel of peace and tidings, be preserved from going forth about the true motion; and speaking from my own experience, without a renewed qualifi-

cation, and witnessing Him who is the true guide, to put forth; that God may be glorified. His people edified, and he that ministers be refreshed and have the answer of peace."

While all true members of the church must rejoice in the evidences that are afforded, that the Lord is still at work not only immediately in the hearts of the people; but also that He is pouring forth of His gifts on sons and daughters whom He is preparing for service in the great harvest field; yet it is sorrowfully apparent that some have entered on the work of the ministry without the requisite preparation or call. So that we in this day have need to observe the caution, which John Pemberton says was extended at a meeting he attended with his friend Jno. Churchman in Yorkshire: "The few who seemed to have some life, were exhorted to keep close to the Lord, that thereby they might be preserved in a Divine sense and sight, to judge and distinguish between right and wrong; and to be cautious how they joined with every sound, or danced after every pipe, lest they should be drawn into error; but to try the spirits of such as speak among them."

Phosphorescence of the Sea.—The phosphorescence of the sea is one of the most charming phenomena that nature in all her wide range of beauty offers to our admiring gaze. Who that has sojourned on the coast, or traversed the fields of ocean and witnessed it in its full splendor, can ever forget the deep impression made upon his mind when he first saw the dark waves curl over in flashing crests of light—when his vessel's bows ploughed up the waters in silvery furrows, or the rising flood broke in sheets of flame or spangles of diamond brilliancy on the glowing beach! We may well be lost in wonder at so marvellous, so fairy-like a spectacle—well may we be astonished at seeing the cold waters changed as it were by a magician's wand into cradles of fire! But our admiration increases when on inquiry into the causes of the gorgeous spectacle we learn that it is not the result of inanimate agencies, magnetic or electrical, but that it derives its origin from a living source, and that the *noctiluca miliaris*, a globular gelatinous animalcule nearly related to the rhizopods, is the chief illuminator of the seas!

This wonderful little creature is just large enough to be discerned by the naked eye when the water in which it may be swimming is contained in a glass jar exposed to the light; and a tail-like appendage marked with transverse rings, which serves as an instrument of locomotion, becomes apparent under a slight magnifying power. Near the point of its implantation in the body, is a definite month leading into a large irregular cavity, apparently channelled out in the jelly-white substance of the body. The external coats denser than the contained sarcoid, and the former sends thread-like prolongations through the latter, so as to divide the entire body into irregular chambers. "The nature of its luminosity," says Dr. Carpenter, "is found by microscopic examination to be very peculiar; for what appears to the eye to be a uniform glow is resolvable under a sufficient magnifying power into a multitude of evanescent scintillations, and these are given forth with increased intensity whenever the body of the animal receives any mechanical shock."

To fill up the length of an inch it would require 170 noctilucae ranged in a line, and millions could be contained in a wine glass. And yet in every zone they make the wide surface of the nocturnal ocean glow and sparkle with an ethereal light.—*North American.*

For "The Friend."

[Although we cannot approve of all the expressions contained in the following letter, yet the correct sentiments which it indicates, on a subject which we believe is intimately connected with a growth in grace, by one not a member of our religious Society, commend it to the serious attention of our readers.—Eds.]

"Why take ye thought for raiment."—CHRIST.

Dear Eugenia.—Custom and fashion seem to bear sway in many things, but in nothing, perhaps more tyrannically than in the matter of dress. Manifold are the inconveniences and discomforts submitted to under its iron rule. The children of the world are slaves to fashion; but Christians have a right to break away from this thralldom. The Saviour says to them, "Ye are not of the world, but I have chosen you out of the world." It is their privilege now to unloose the bands of their necks, and be slaves no more.

I trust you are not one of those who think that dress is too small a matter to bring your religion to bear upon. Nothing is small or unimportant which can draw us into sin. And we know that dress is not beneath the notice of God, for he has repeatedly alluded to it in his word. You remember that remarkable inventory in Isaiah iii. 18—23. We see from this that the Lord takes notice of every article we wear.

Individuals sometimes turn away impatiently from any admonitions on this subject, because they say it is a matter which concerns no one but themselves. This is not true. Our mode of dress is something which every one can observe; the errors committed here are not among our *secret sins*; they are known and read of all men, and of course their influence is felt wherever we are. We are forbidden to be conformed to the world; this is well understood by the world, and disobedience to the injunction is readily detected by them, and makes its unfavorable impression where we think little of it.

Some will say it is of no use to lay down rules in regard to dress—that it is a thing which cannot be reduced to rule. There is, perhaps, some truth in this; still there are certain principles that as Christians we adopt, and which, if faithfully applied, will regulate our conduct in this matter. It has been my aim, dear Eugenia, in all these letters, to keep clearly before your mind the two great principles of *entire consecration and perfect faith*. Whatever is inconsistent with these, is and must be *sin*. It is no matter by what gentler name the world calls it; God says it is *sin*.

Now, in regard to dress, the world has sundry maxims which it will never do for the Christian to follow. The world says, you may dress richly if you can afford it; but Christ points to a world lying in wickedness, which has not yet been reached by the Gospel; and gently whispers, "The poor ye have always with you." The world says you shall wear at least what is becoming to your rank in life—that you need not be too scrupulous about ornament—that you must not be singu-

larly plain, &c., but Christ says, "Be not conformed to the world."

Do not give any more attention to dress than you honestly believe *comfort and propriety* require. If you do more than this, it involves a waste of *time, money, and thought*—three things which you have solemnly dedicated to God, and therefore have no liberty to waste. Moreover, it will nourish pride and vanity, weaken your influence as a Christian, be a bad example to others, and be contrary to the scripture rule. See I Peter, iii. 3; I Tim. ii. 9.

Some people are consciences about spending money for superfluities, but they take their Lord's *time*, without any scruple. They will not purchase trimmings or finery, but at a great expense of time and thought they will *make* these things, and then congratulate themselves on their economy! *Time, thought and money*, are three talents given us for the service of God; and we have no more right to waste one than the other. I am utterly at a loss to understand how that young lady can believe herself to be a true Christian—living for God—when she spends hour after hour, and day after day, in embroidering and ornamenting her dresses. Is this walking worthily of her high calling? What can she say in defence of such a practice? She can say she is only doing as other people do. What a common excuse, and what a miserable one! Is this the Bible standard? Is this being a Bible Christian? She says, perhaps, she is only gratifying her own taste, and pleasing her friends. She would probably come nearer the truth, if she said it was to gratify her own pride and vanity. But even taking her version of it, has she not got away from the Bible standard, which says we are not to please ourselves; and as to our friends, we must hate them; that is, whenever their claims conflict with the claims of God, we are to act as if we hated them.

In all that we do, we should be mindful of the power of our example. I know an excellent Christian lady, who has ample means, and ample leisure at command, but she will not purchase rich clothing, nor spend time in ornamenting her dress, because others around her, who could not so well spare either time or money, would be led into temptation by her example. Some would doubtless commit sin by imitating her, and others by repining at their inability to do so. You see she is acting on Paul's principle of genuine benevolence—she will not eat meat, if it shall cause others to offend. This is generous—this looks like loving your neighbor as yourself. How all the petty excuses for self-indulgence quail before it!

A very important consideration against giving time, money, and thought to dress, is that *it weakens your influence as a Christian*. "No man liveth to himself." You are a living epistle known and read of all men; now if the first page they read strikes them unfavorably, the rest will not be likely to have much weight. How can you expect to persuade any one to renounce the world, when a glance at your fashionable apparel convinces them that you have not yet renounced it yourself? How can you expect to succeed in winning a half-hearted disciple to a life of entire consecration, when your outward adorning tells too truly that you have never laid all on the altar? You may speak of the enjoyment you find in religion, but it will have little effect

while your style of dress betrays the fact that your heart is, to say the least, divided between God and the world.

In order to have your influence over others all that it should be, it is not enough that you cannot be called *decidedly dressy*; you must be *decidedly plain*. It must be apparent that nothing has been sought but *comfort and propriety*. Anything beyond will weaken your influence wonderfully. You may be satisfied of this by observing your own feelings in regard to others who err in this respect. You can cast the mantle of charity over them, but it is impossible to feel that they are dead to the world. Now, your personal influence as a Christian, is a thing too valuable to be thus lightly thrown away.

It will not do for you to say, "It is nobody's business how I dress." People will make it their business to observe and comment upon it. You must remember that many persons are weak-minded, and make much of trifles. Paul's rule (which indeed is only the working out of Christian love) forbids you to indulge in anything however innocent, that will make one of the weak ones to offend, or be offended.

You think you could go to a martyr's stake. I presume you could. But there are some things in life which require more courage than that; one is, to dare to be singular; and another is to make thorough work in the matter of crucifying self.

You ask whether a Christian is required to dispense with ornaments entirely? It appears to me that the principles we have adopted would banish them altogether—at least in the present state of the world. Most church-members in our cities and large towns have departed so widely in this particular, from Christian simplicity, that it behoves those who would keep themselves unspotted from the world—those who would raise the tone of piety in the Church—those who would be holy—to take a decided stand against all appearance of evil here. Let it be evident that you are *dead*. Remember the Saviour says to his disciples, "Ye are the salt of the earth." "Ye are the light of the world." Observe, he does not say you *ought* to be, but you are *now*. If by the indulgence of your taste, (even in what would generally be considered a very moderate degree,—that is, by allowing everything beyond comfort and propriety,) you diminish your power over the minds of others, *the salt has lost its savor*.

You feel that you have given yourself to the Lord without reserve, and now your great work is to persuade others, both in the Church and out of it, to do the same. If there is anything in your present mode of dress which you have reason to think will weaken your influence with any of these minds, Christian love requires you to drop it at once. Are you not willing to go dressed very plainly if it will help you to save souls? That it will, there can be no doubt.

Let us "be clothed with humility," and wear always that *ornament*, "which in the sight of God is of great price."

Yours affectionately, S. J.

Oh! the dignity and vast extent of thy profession as a Quaker; even as one called out of the corruptions of the age in which thou livest; not in speech and garb merely, but in the renunciation of every superfluous and vain honor, profit and pleasure: as a Christian, distin-

guished at first sight from his neighbors, of whom an uniformity of conduct in all respects is expected, even on pain of the censure of hypocrisy.—*Dr. Ratty.*

Reports of the Weather.—An improvement in the transmission of the weather reports the Signal Service Bureau, at Washington, has recently been made, which, it is expected will materially facilitate their rapid distribution over the country, and enable the charts of the weather which are now furnished by the central office at Washington only, to be printed simultaneously and supplied from many different and distant places. This improvement has been accomplished by the recent invention of a "Fac-simile Telegraph instrument, by which the entire map of the United States, such as is used in connection with these reports with its lines and figures, can be reproduced in a very brief time, with a suitable receiving apparatus is used to connect with it. This instrument has lately been in operation between the Government Building in the Centennial Exhibition ground in Philadelphia and the Office in Washington, a distance of about one hundred and fifty miles.

The time required to telegraph the matter from Washington to any of our large cities, and to prepare it for publication, it is stated, need not exceed three-quarters of an hour. A little study of these maps will enable persons of intelligence, to arrive at an understanding of the probable condition of the weather for hours, and it may be some days in advance. A late paper states:

"It is a well-known fact, that of every hundred storms that originate in the Rocky Mountain region—that is, the heavy stormfully eighty-five per cent. come eastward. Hence when a farmer looks at the weather map in the morning and sees that an extremely low barometer prevails in the west, and notices how the lines representing the height of the barometer run, he will know that threatening weather may be expected for several days. If there is a low barometer at the Gulf, or a cyclone, the probability that a severe storm will rapidly advance along the coast, and therefore cautious signals are ordered. The value of these maps to shippers, insurance companies, railroads, &c., cannot be estimated. When the system is fully arranged, the midnight weather maps may be ready for publication in the morning papers, while the morning reports will be time for the evening papers.—*Late Paper.*"

For "The Friend"

In speaking of the ordained ministry, we are easily influenced by our respect or esteem for individuals among them, and the position they occupy in the religious world, to overlook the system by which they are constituted and upheld as a class, and which they pertinaciously uphold; without reflecting that if our principles relative to the qualification and gift for the work are in accordance with the precepts and teaching of the New Testament, that system is in opposition to the will of God, and the two cannot harmonize.

The whole spirit of the gospel and its practical effects are that of an universal priesthood among true believers; they are made kings and priests unto God, to offer spiritual sacrifices after receiving spiritual gifts. The idea of a "special order" of ministers is nowhere

be found in the New Testament any more than there is a special order of apostles, of prophets, of evangelists, of pastors or teachers, or any other members who have received special gifts. Christ selects and commissions his own ministers. He inspires them to preach when and where He sees fit, and to depend altogether on Him for their reward. The setting up in the visible church of the Judaism of priests as a special class or sacerdotal order, as bishops, priests and deacons, and of altars, is an evil that has grievously retarded the life of religion and the unity of a church.

The Working Classes in Vienna.—The extent to which certain industries are carried here appears marvellous to the visitor. Weavers, for instance, in both wool and silk, number over forty-five thousand workers; not, as we should naturally suppose, distributed in large factories, employing thousands of under-paid and half-starved slaves, but for the most part independent laborers, who do the work by the piece at their own homes, assisted generally by their families. So are all brought up to the trade from childhood; and wherever we see any larger establishments, employing hired laborers to work proved and expensive machinery, we may be sure that their wives and children are also at home on their own looms. The weavers number over fifty thousand, and do their work much on the same principle as the weavers, though in many instances the men do the rougher portions of the work in the shop or factory, and then takes the article home to be finished off and polished by men and children. The leather workers are estimated at over fifty thousand also, and a majority of them do their work on the "one" system like the other trades mentioned. The people engaged in the same industry have congregated in certain quarters of the city, generally in the modern or suburban portions. The weavers occupy almost exclusively the suburb of "Mariahilf"; the tailors predominate in certain districts of the "Leopoldstadt" and the "Neuland." This arrangement creates great uniformity in the mode of life of the inhabitants of the sole sections of the Austrian capital, and prevents the habits of one class from interfering with the daily routine of the other. In the evenings and on holidays the working-class family is seldom found at home. Cafés and other places in which refreshments are dispensed at cheap rates, are the daily resorts of many thousands of this class when the wife's task has been done, and they actually use no more expense than would the cook at home, the burning of light and fuel, and for the men and boys who are desirous to improve their minds, there are plenty of opportunities in the shape of free evening schools, technical and scientific, drawing classes, lectures on popular subjects, where an excellent education can be obtained by industrious students. The rapid improvement of the trade in Vienna goes to prove that these opportunities are not neglected.—*San Francisco Chronicle.*

"Is Father on Deck?"—A number of years ago, Captain D. commanded a vessel sailing from Liverpool to New York, and on one voyage he had all his family with him on board the ship. One night, when all were

quietly asleep, there arose a sudden squall of wind, which came sweeping over the waters until it struck the vessel, and instantly threw her on her side, tumbling and crushing everything that was movable, and awaking the passengers to a consciousness that they were in imminent peril. Every one on board was alarmed and uneasy, and some sprang from their berths, and began to dress, that they might be ready for the worst. Captain D. had a little girl on board, just eight years old, who, of course, awoke with the rest. "What is the matter?" said the frightened child. They told her a squall had struck the ship. "Is father on deck?" said she. "Yes, father's on deck." The little thing dropped herself on her pillow again without a fear, and in a few moments was sleeping sweetly, in spite of wind or waves.

Return of the Jews to Palestine.—A writer in the *Jewish Herald* says: "The last four or five years have witnessed a return of the Jews to Palestine from all parts, but more especially from Russia, which has been altogether unprecedented. The Hebrew population of Jerusalem is now, probably, double what it was some ten years ago. Accurate statistics on this subject it is impossible to find, as the Eastern Jews dread a census from superstitious reasons, and also from the fear of having to pay more, by way of poll-tax, to the Turks, if their true numbers were known. For these reasons, and especially the latter, their official returns on the subject are not to be trusted. In 1872 and 1873, such numbers returned to Saphed alone, (one of the four holy cities of the Jews in the mountains of Galilee,) that there were no houses to receive them, and building was for a considerable length of time carried on all night as well as all day—this, be it remembered, in the East, where 'the night' is emphatically the time 'in which no man can work!' Great accessions still continue daily; and whereas, ten years ago, the Jews were confined to their own quarter in Jerusalem—the poorest and worst—they now inhabit all parts of the city, and are always ready to rent every house that is to be let."

Selected for "The Friend."

5th mo, 12th. In the course of my short pilgrimage, being now in my fiftieth year, 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 fulfilment; 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 ask for the continuance of his countenance and mercy towards me, a poor unworthy creature before Him. Herein I have experienced the renewed extendings of his unmerited regard; the load under which my mind had 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 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 enjoyment 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 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 under 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 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 mind and body 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.—*William Evans' Journal.*

THE FRIEND.

ELEVENTH MONTH 11, 1876.

The account of the proceedings of the Ohio Yearly Meeting published in our last week's number, is not only interesting as a partial exhibit of the concerns of that body, but is

calculated to renew sympathy in the hearts of its readers with that portion of our brethren in the household of faith, and to administer encouragement to the members of Philadelphia Yearly Meeting, which has had the justice and firmness to declare its unity and brotherhood with a company of believers that, on purely party ground, has been misjudged and rejected by other bodies claiming to be Yearly Meetings.

Time and experience often exert a powerful influence, not only in determining the dispositions and character of men individually, but in developing the principles upon which they are associated together, the motives prompting them to action, and the object or objects they are sincerely aiming to attain. If actuated by genuine love of the religion they profess, though the bread of adversity may be allotted them, it will be found to be converted into the form convenient for them, and their trials prove a school of profitable instruction; softening the too ardent and restive spirit, and though the revelations of Divine Light, presenting a clearer view of whatever may obstruct growth in the unchangeable Truth, and the paramount importance over all strifes and injuries, of being found patiently occupying their ranks in righteousness.

The manner in which Ohio Yearly Meeting has pursued the even tenor of its way, refraining from querulous complaint of the manner in which it has been treated, and evincing a deep concern to be found striving to maintain the doctrines and testimonies which Friends have ever been called to uphold before the world, and its continued exercise to encourage and confirm its members in walking in the narrow way of the cross, consistently with our holy profession, speaks louder than words, however strong and uttered in accordance with conventional usage, that it has not allowed its peculiar position to divert it from the legitimate object of religious association, and give incontrovertible evidence—were other evidence lacking—that it is a true Yearly Meeting of Friends, continuing on the foundation on which it was originally established.

It is cause for rejoicing that Philadelphia Yearly Meeting has declared and maintained its unity with this branch of the Society, in exchanging certificates, not only of ministers making religious visits, but of members removing to or from the subordinate meetings; and we earnestly desire a continued strengthening of that Christian fellowship which springs from walking by the same rule and minding the same thing, preserving from the many grievous lapses from the purity of our self-denying religion that are producing such sorrowful fruit in other parts of the profession.

Unity of the Spirit is a characteristic of the true church. It can be produced and preserved only by the members giving evidence in their lives and conversation of being under the government of the one glorified Head, by wearing his yoke and consistently maintaining a harmonious travail for the support of his cause and the spread of his kingdom. Where this genuine unity subsists, there will needs be that Christian love one for another, that encircles its possessors in the bond of peace, and they will rejoice or suffer together, however external circumstances may prevent the full or free expression of their gospel fel-

lowship, or however the misguided course of others may wound and distress them.

Friends of Ohio Yearly Meeting must no doubt participate, in their measure, in the trials produced by the inroads of the spirit of the world, and find cause for mourning over weakness and deficiencies manifested among them; but it is satisfactory to learn from some who attended their late annual assembly, that a lively concern was felt among many of the young as well as the older members, to gird up the loins of the mind, be sober and seek for right qualification to be employed in repairing the breaches and building up the waste places. May the great Master Builder bless the work and cause it to prosper in their hands.

SUMMARY OF EVENTS.

FOREIGN.—At length there is a prospect of the early termination of the sanguinary struggle in European Turkey. The Russian ambassador at Constantinople, under instructions from his government, insisted that the Porte should grant a two month's armistice beginning on the 1st inst. The Russian demand was accepted, and an immediate cessation of hostilities took place. Both armies will retain the positions they now hold. The London Post says: "Turkey having accepted the armistice, we understand Russia has taken immediate steps to press forward negotiations for the arrangement of all pending questions on the basis of the English proposal." The Post also states that official investigation shows that only 3100 persons were killed by the Turks in Bulgaria. Previous to the cessation of hostilities the Servians had sustained great losses in several battles with the Turks, and were in fact unable to resist their enemies any longer. Russian officers express the belief that thousands of Russians have fallen in the valley of the Morava alone. They openly accuse the Servians of bayoneting Russians who attempted, revolver in hand, to urge them to attack the Turks.

The Emperor has stated that the Porte, yielding to the demands of Russia, has consented to relinquish the positions captured by the Turks since the night of 10th mo. 31st.

The great maritime canal connecting Amsterdam with the German ocean, has been opened with imposing ceremonies. Amsterdam was covered with flags, and at night there was general illumination. The canal, five miles long, and will have at the sea end a harbor covering 250 acres.

The Spanish government continues its efforts to put down the insurrection in Cuba. On the first inst. a battalion of troops 1000 strong arrived at Havana from Spain. The insurrection in the Esqueque provinces of Spain is unquiescent, and it is said that a growing dissension is displayed in the attitude of the Biscayan deputies and towns.

Dr. Slade an American spiritualist and melioid, has been prosecuted in London under the vagrant act, and fined £100. He was generally known as "the Great month's confinement at hard labor in the House of Correction.

The cash reserves of the European banks are extraordinarily high at the present time. The Bank of England holds £170,000,000 in coin, the Bank of France 1,000,000,000, the Imperial Bank of Germany \$125,000,000, the Austrian National Bank 608,000,000, the Netherlands Bank 265,000,000, and the National Bank of Belgium 226,000,000.

The speech of the Emperor at the opening of the German Imperial Parliament at Berlin, was pacific in tone, and encouraged the hope that the peace of Europe would not be easily disturbed. The Emperor's speech fore-shadowed the adoption of a more thoroughly protective tariff on foreign goods. The French and English papers find fault with some of the Emperor's statements, but the French papers even construe them as a direct menace to France.

The eminent Roman cardinal Antonelli, died on the 6th inst. in the seventy-first year of his age, after a long period of ill health. Antonelli was considered an able statesman, and had long been the confidential adviser of the Emperor.

The Prime Minister of Spain, addressing a meeting of 250 Spanish Deputies, declared that it was the intention of the government to retain Cuba at any cost.

UNITED STATES.—There were 310 interments in Philadelphia last week, of these 186 were adults and 124 minors.

The mean temperature of the Tenth month of Pennsylvania Hospital record was 50.38 deg. 11 highest point attained during the month was 71 d highest point attained during the month was 31 deg. Amount of rain 1.21 inch. The average of the mean temperature of the Tenth month for the past 87 years is stated to have been 50 deg., the highest mean during that entire period having been 64 deg., and the lowest 46 deg. The rainfall during the first 20 months of 1876 has been 37.67 inches against 32.2 inches in 1875.

The Public Debt statement of the United States for the Tenth month, shows a reduction of the national debt during the month of \$3,888,153.

The number of permits issued by the Building Department of Philadelphia during the Tenth month was 620, of which 575 were for new houses, and additions and alterations.

The twenty-five ton cable intended to support a proposed foot bridge of the East river bridge, has been safely brought across the East river by means of "carries" and "traveller" cables, and conveyed to New York tower.

During the six days ending the 4th inst., the International Exhibition at Philadelphia was visited, 552,872 persons who paid for admission; the large number was 115,300 on the 2d inst., the smallest 80,000 on the 20th and 21st.

A dispatch from Gen. Miles, written at the Yellowstone river 10th mo. 27th, announces the surrender of a considerable number of the hostile bands heretofore acting with Sitting Bull. They have engaged to go to the Cheyenne agency, and there submit to the requirements of the government. These tribes surrendered five of their principal chiefs as hostages, and a guarantee of their compliance with the terms of surrender.

The Markets, &c.—The following were the quotations on the 6th inst. New York.—American gold, 110 U. S. 86; 1881, registered and coupon, 117 1/2 U. S. 5 per cents, 113. Superfine flour, \$4.50 a \$4. State extra, \$5.20 a \$5.45; finer brands, \$6 a \$10. Amber Michigan wheat, \$1.37; red winter, \$1.2 \$1.28; No. 2 Chicago spring, \$1.23 a \$1.25; No. 3 \$1.12. Western mixed corn, 58 cts. White wheat, 41 a 42 cts. mixed State, 45 a 48 cts. *Philadelph.*—Uplands and New Orleans middling cotton, 14 cts. Flour, \$4 a \$8.50. Red wheat, \$1.25; a \$1.32 a \$1.35; white, \$1.35 a \$1.40. *Pennsylvania*, 72 cts.; Southern, 68 a 70 cts. *Yellow corn*, 58 cts. *Old white oats*, 48 a 50 cts. *Barley*, 31 cts. Sales of 4000 beef cattle at 5 1/2 a 61 cts. per gross for extra; 4 1/2 a 5 1/2 cts. for fair to good, and 3 cts. for common. About 12,000 sheep sold at 4 1/2 cts. per lb. gross, and 4500 hogs at \$7.75 a \$8.25 100 lb. net. *Chicago*.—No. 2 spring wheat, \$1.08 a 1.40, 98 cts. No. 2, 94 cts. Oats, 30 cts. *London*.—Superfine flour, \$3.25 a \$3.75; extra, \$4 a 5. No. 2 red fall wheat, \$1.19; No. 3 do., \$1.09. L \$9.60 per 100 lbs.

WANTED

A teacher for a family school. Address JESSE GARRETT, Willistown Inn P. O., Chester Co., Pa.

A young woman Friend desires a situation as teacher in a small family school. For information address A. H., 302 Arch St., Phila.

FRIENDS' ASYLUM FOR THE INSANE
Near Frankford, (Twenty-third Ward.) Philadelphia.
Physician and Superintendent—JOSHUA H. WOFFINGTON, M. D.

Applications for the Admission of Patients made to the Superintendent, or to any of the Board Managers.

MARRIED, at Friends' Meeting-house, corner of S and Noble streets, Philadelphia, Tenth month 1 1876, JOSEPH E. WRAY, of the city of New York HANNAH B. KITE, of this city.

DIED, on the 23d of Fifth month, 1876, at the residence of her brother James Lee, at Exeter, Berks Pa. MARY E. LEE, aged 86 years, a member and of Exeter Monthly Meeting. She was an example of meekness and humility, a diligent attendee of meetings and a firm believer in the ancient principles of Friends. Her end was calm and peaceful.

WILLIAM L. PALE, Printer,
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PHILADELPHIA.

For "The Friend."

The Life of John Hooper, Bishop of Gloucester.

(Continued from page 98.)

Edward the Sixth died in the 7th month of 1553, and was succeeded by his sister Mary, who was a zealous Roman Catholic. She hastened to reverse the course of her brother an ecclesiastical affairs, and not content with displacing those who favored the Reformation from their positions in the Church, proceeded to condemn many of them as heretics, and caused them to be burnt at the stake. The blood of martyrs is said to be the seed of the church, and we believe it was so in England at that time. The constancy, the faithfulness unto death of those noble witnesses for the truth produced a deep seated effect which time has not obliterated. The fires of Smithfield remain in the memories of men as a continuing protest against Popery.

John Hooper was one of the boldest champions of the Reformation in England, and when the change of government took place his friends warned him that danger was impending. He calmly replied: "Once I did flee and took me to my feet. But, now, because I am called to this place and vocation, I am thoroughly persuaded to tarry, and to live and die with my sheep." On the 1st of the Ninth month, 1553, he was sent to prison, where he continued more than seventeen months, until the time came for his execution. During his imprisonment many efforts were made to induce him to acknowledge the Pope to be the head of the church. To this he replied: "That forasmuch as the Pope taught doctrines altogether contrary to those of Christ, he was not worthy to be accounted as a member of His church; much less to be head thereof." To this position he steadily adhered, notwithstanding all the arguments, promises and threats which were brought to bear upon him. John Fox relates the following incident, which occurred after his third examination before the commissioners. As he was passing out of the building where the examination had been held, in charge of one of the sheriffs, he was a little in advance of John Rogers, who like myself was about to lay down his life for the testimony of a good conscience. "Dr. Hooper looked back, and stayed a little till Mr. Rogers drew near, unto whom he said, Come, brother Rogers, must we two take this matter first in hand, and begin to fry these faggots? Yes, sir, said

Mr. Rogers, by God's grace. Doubt not, said Dr. Hooper, but God will give strength. So going forwards, there was such a press of people in the streets, who rejoiced at their constancy, that they had much ado to pass. By the way, the sheriff said to the bishop, I wonder you was so hasty and quick with my Lord Chancellor, and did use no more patience: he answered, Mr. Sheriff, I was nothing at all impatient, although I was earnest in my Master's cause; and it standeth me so in hand, for it goeth upon life and death, not the life and death of this world only, but also of the world to come." This last expression shows us the secret of the good man's constancy, he "had respect to the recompense of reward" which he was well convinced awaited him in another world.

He was greatly grieved at a false rumor which was put in circulation, that he had recanted: To counteract the evil that might result from this statement, he put forth a letter of denial, about one week before his death, in which he says: "You that may send to the weak brethren, pray them that they trouble me not with such reports of recantations as they do. For I have hitherto let all things of the world, and suffered great pains and imprisonment, and I thank God I am as ready to suffer death, as a mortal man can be. It were better for them to pray for us, than to credit or report such rumors that are untrue. We have enemies enough of such as know not God truly. But yet the false report of weak brethren is a double cross. * * * I have taught the truth with my tongue, and with my pen heretofore, and hereafter shortly shall confirm the same, by God's grace, with my blood."

The letters which have been preserved of John Hooper's, manifest such a truly Christian spirit, as is refreshing to meet with. There is no harsh denunciation of his persecutors; but while he recognizes the wickedness of their doings, he is filled with pity for them. Thus in an acknowledgment to those friends in the city of London who had relieved his necessities while in prison, he uses this language: "Such as have taken all worldly goods and lands from me, and spoiled me of all that I had, and have imprisoned my body, and appointed not a half penny to feed or relieve me withal; but I do forgive them and pray for them daily in my poor prayer unto God, and from my heart I wish their salvation, and quietly and patiently bear their injuries, wishing no further extremity to be used towards us. Yet if the contrary seem best unto our Heavenly Father, I have made my reckoning, and fully resolved myself to suffer the uttermost that they are able to do against me, yea, death itself, by the aid of Christ Jesus, who died the most vile death of the cross for us wretches and miserable sinners. But of this I am assured, that the wicked world, with all their force and power, shall not touch one of the hairs of our heads

without leave and license of our Heavenly Father, whose will be done in all things." "Dearly beloved, if we are contented to obey God's will, and for His commandments' sake to surrender our goods and lives to be at His pleasure, it maketh no matter whether we keep goods and life or lose them."

On the 4th of the Second month, 1555, he was formally "degraded" from the priestly order by the Bishop of London, and handed over to the secular power to be executed. The ceremony consisted in first clothing him with all the vestures and ornaments usually worn by a Catholic priest in the performance of his services. Being thus apparelled, the bishop who presided first plucked off the outermost vesture, and so in order down to the lowest vesture; and so being stript and deposed, he declared him to be deprived of all order, benefit and privilege belonging to the clergy. That same evening, his keeper informed Hooper that he was to be sent to Gloucester, where he had labored so earnestly, to suffer death; "whereat," says Fox, "he rejoiced very much, lifting up his eyes and hands unto heaven, and praising God that He saw it good to send him amongst the people, over whom he was pastor, there to confirm with his death, the truth which he had before taught them; not doubting but the Lord would give him strength to perform the same to His glory; and immediately sent to his servant's house for his boots, spurs and cloak, that he might be in readiness to ride when he should be called.

The next day following, about four o'clock in the morning, before day, the keeper with others came to him and searched him, and the bed wherein he lay, to see if he had written anything, and then he was led by the sheriffs of London and their officers, from Newgate to a place appointed, not far from St. Dunstan's church in Fleet street, where six of the Queen's guard were appointed to receive, and carry him to Gloucester. Which guard brought him to the Angel [inn], where he brake his fast with them, eating his meat at that time more liberal than he had used to do a good while before. About break of day he leaped cheerfully on horseback without help, having a hood upon his head, under his hat, that he should not be known, and so he took his journey joyfully towards Gloucester.

On the Thursday following, he came to a town in his diocese called Cirencester, fifteen miles from Gloucester, about eleven o'clock, and there dined at a woman's house who had always hated the truth, and spoken all the evil she could of bishop Hooper. This woman, perceiving the cause of his coming, showed him all the friendship she could, and lamented his case with tears, confessing that she before had often reported, that if he were put to the trial, he would not stand to his doctrine.

After dinner, he rode forwards, and came to Gloucester about five o'clock, and a mile without the town was much people assem-

bled, who cried and lamented his state; inasmuch that one of the guard rode post into the town, to require aid of the mayor and sheriffs, fearing lest he should have been taken from them. The officers and their retinue repaired to the gate with weapons, and commanded the people to keep their houses, &c., but there was no man that once gave any signification of a rescue or violence. He lodged at one Ingram's house in Gloucester, and that night (as he had done all the way) he did eat his meal quietly, and slept his first sleep soundly, as it was reported by the guard and others. Next his first sleep, he continued in prayer, until morning; and all the day, except a little time at meals, and when conversing with such as the guard permitted to speak to him, he spent in prayer.

Among these was Sir Anthony Kingston, an old acquaintance, who burst into tears, when he saw the shop, and expressed his sorrow; and advised him to consider that life is sweet, and death is bitter. Therefore seeing life may be had, desire to live; for life hereafter may do good. To this Hooper replied, "Indeed it is true, Mr. Kingston, I am come hither to end this life, and to suffer death here, because I will not gainsay the truth that I have heretofore taught amongst you in this diocese, and elsewhere; and I thank you for your friendly counsel, although it be not so friendly as I could have wished it. True it is, that death is bitter, and life is sweet; but, as I consider that the death to come is more bitter, and the life to come is more sweet. Therefore for the desire and love I have to the one, and terror and fear of the other, I do not so much regard this death, nor esteem this life; but have settled myself, through the strength of God's Holy Spirit, patiently to pass through the torments and extremities of the fire now prepared for me, rather than to deny the truth of His word; desiring you and others, in the meantime, to command me to God's mercy in your prayers." They parted with tears on both sides, and at his departure, Hooper told his friend that all the troubles he had sustained in prison, had not caused him to utter so much sorrow.

"The same day in the afternoon, a blind boy, after long intercession made to the guard, obtained leave to be brought into Dr. Hooper's presence. The same boy not long before had suffered imprisonment at Gloucester for confessing of the truth. Dr. Hooper, after he had examined him of his faith, and the cause of his imprisonment, beheld him steadfastly, and (the water appearing in his eyes) said unto him, 'Ah! poor boy, God hath taken from thee thy outward sight, for what reason He best knoweth; but He hath given thee another sight much more precious, for He hath endued thy soul with the eye of knowledge and faith. God give thee grace continually to pray unto Him, that thou lose not that sight, for then would'st thou be blind both in body and soul.'"

(To be concluded.)

Tobacco and Thirst for Strong Drink.—Dr. N. S. Davis, of Chicago, concludes an able article upon the "Influence of Tobacco on the Human System," as follows:—

"In comparing the effects of tobacco with those of alcohol, we find both exerting a sedative influence over nerve sensibility, but the first spends its force mainly upon the vasomotor and ganglionic nerves connected with

the functions of organic life, while the latter acts more directly on the brain and nerves of animal life. Hence the first, when taken in poisonous doses, destroys life by cardiac paralysis or syncope, and the latter either by cerebral insensibility or apnea.

"The primary influence of tobacco is limited to the nerve structures, influencing secretion, assimilation, nutrition, and disintegration only by indirection; while alcohol extends its direct action to the properties of all other structures as well as those of the brain, and modifies tissue changes as directly as it does cerebral sensibility.

"We find nothing in our reading or clinical observations which sustains the idea that these agents are antagonistic, or that the effects of one antagonize those of the other. On the contrary, we have long been satisfied that the thirst, coupled with the sense of uneasiness in the chest and cardiac region, accompanying the use of tobacco, constituted one of the most active incentives to the use of alcoholic drinks.

"And yet, so far is the one from antagonizing the effect of the other that the use of both undermines the health of the individual more rapidly and certainly than the same amount of either would alone."—*Late Paper.*

For "The Friend."

Richard Shackleton.

Although a true father in Israel, and one who was eminently gifted by the great Head of the Church with spiritual discernment, and wisdom which is from above, and who was a wise counsellor, and one whose friendship was greatly prized, there seems to have been left on record but a very brief account of the life of Richard Shackleton. But his letters which have been offered for perusal, loudly proclaim to the attentive reader the bent of the writer's mind, and they cannot fail to bring before us the fact, that he was as a "bright and shining light" in the world; shedding forth among his fellow probationers, those bright rays which spread far and wide, proving to the beholder that his candle was not hid under a bushel; so that others seeing his good works, might be led to glorify our Father which is in heaven.

A short sketch of his life, as penned by the hand of his daughter Mary Leadbeater, is offered to the readers of "The Friend," believing it might be new to some, as well as prove instructive to all.

"Richard Shackleton was born in Ballitore, Ireland, on the 9th of Tenth month, 1726. His grandfather, whose name he bore, was a native of Yorkshire, where he married, in the year 1683, Sarah Briggs.

"When Richard Shackleton was but five years old, his heart experienced the touches of Divine love; and he sometimes withdrew to a retired spot, where he poured out his soul in prayer, and was permitted to approach Him who said, 'Suffer little children to come unto me.' Often did he look back upon this time, and the scene of these early aspirations which seemed hallowed in his view. It was a precious period of his life when he was led to enter into covenant with his Maker, when he walked out alone with his Bible, and poured out his prayers and his tears, being favored with that heavenly feeling which surpasses every other enjoyment; and this tenderness continued, with very little interruption, to

operate on his mind till the sixteenth year of his age.

"On his arrival at this critical period of life, the levity incident to youth, and his natural vivacity, drew him, in degree, fit that watchfulness enjoined by the highest authority, and on which our safety and happiness depend; and though preserved within the bounds of morality, the religious sensibility experienced in early life was weakened. This lapse, though it had been long recovered, he regretted, when about to close his explanatory life. He was very diligent in seeking after improvement in literary knowledge, and, while yet a child, was able to assist his father (in his boarding school.) For this purpose he spent some time in Dublin attending lectures at the college, and learning the Hebrew language. The pious care exercised over him, when absent from his parents, was apparent by the following extracts from letters written to him by his father. 'Keep thy mind as quiet as possible, so that thou mayest have benefit of this little tour. I desire thou mayst have thy eye to Him that hath preserved, in some degree, him that writeth as is his chiefest joy. Next to that, my joy that mine may walk acceptably before Him. Durable riches, I know, and honors are in His right hand, which he dispenses impartially in His own fit time.—1744. We are very desirous of seeing thee at home, for several reasons; and yet very loath to interrupt thee in that in which thou proposest to thyself; advantage, or, at least, a satisfaction; for the mayst assure thyself, whilst thou continue to eye the best things, thou art and wilt be near me.

"My dear son, that gracious Hand that dispenses Divine favors liberally, hath not been wanting to my mind—since thou left us, and thou hast been nearly remembered by me, and my desires are, that thou mayest often participate of those riches and treasure that add no sorrow, but give the soul dominion over all lower enjoyments. This sifting, winnowing, purging, cleansing Hand, that would make room for itself—that would leave nothing but the pure, weighty grain—bring every thought, word and action to judgment; may it be attended upon, and, when retired and withdrawn, patiently waited for. Experience tells us here, too, that the prodigal must know want.—1748.

"Thou hast been pretty much in my mind since we parted, and I have often remembered that portion of Scripture: 'The refining pot is for silver, and the furnace for gold.' Various are the probations that are permitted to fall to our share, in this vale of tears. I cannot think but, if it be not our own fault, they may turn to our lasting advantage, in purging away the dross, the tin, and the reprobat silver. The more deep the trials, the more severe and heavy the refining, reforming Hand presses on our souls, the more high they may rise in acceptance, and have the more sensible enjoyments; and then may the soul bow, in the depth of humility, to the Root, and know its dependence on that from whence living nourishment springs. Surely the all-wise God hath, for a wise and blessed end, dispensed day and night to our souls, as well as to the outward creation, to engage and enamor our souls to love Him.—1748."

"On the 21 of Second month, 1749, Richard Shackleton was married to Elizabeth, younger daughter of Henry and Deborah Fuller.

they settled in a pleasant dwelling in the large near their parents, who looked forward with joyful hope to future prospects for their children, whom they beheld walking in the path which leads to happiness.

"About this time a little band, young in years but increasing in the experience of those things which belong to peace, became closely united. Amongst these Mary Peisley, Samuel Neale, Elizabeth Pike, Richard Hackleton and his wife, and Elizabeth Carleton, often met and were a strength and encouragement to each other. Their union is expressed thus in a letter from Richard Hackleton to Samuel Neale: 'My cry was to-day, dear friend, for us who are young, who are known by one another to have good desires begotten in us for the blessed cause, that we might be preserved and plentifully filled with Divine wisdom, of which I saw a great necessity, that the Lord would take us, being children, and teach us himself; and that we might be drawn into near unity with one another.' Samuel Neale who had been forgiven much, loved much; and having been obedient to the heavenly vision, became a vessel of honor, replenished with good, and pouring it forth for the refreshment of others. He was one who, remembering the trials which attended youth, compassionated them; and in advanced life, his winning affability towards young persons, his fatherly love and care, his heart and house open to receive them, made a deep impression on their minds, from which many received lasting advantage."

(To be continued.)

The Sticklebacks.

Our New York Aquarium publishes a very attractive semi-monthly journal, full of instructive entertainment derived from the manners and customs of the aquatic residents on the corner of 35th street and Broadway. Among these, few are more interesting than the little nest builders who are thus described:

"Having first chosen the site, which may be some secluded little moss covered retreat among the pebbles or the branches of some hardy sea plant, the Stickleback begins the collection and arrangement of the materials out of which the nest is made; these consist of the delicate little leaves and branches of sea weed which abound in all ponds, lakes, or even in the great ocean. With these the work of nest building is begun and completed—the only instrument used being the mouth and active little nose of the builder. First comes a bit of tangled weed for a foundation, which is held in place, it may be, by some bits of straw that a favoring breeze has cast upon the water, and which serves in the place of the beams and rafters. By the aid of these few simple materials, many of them brought from a distance in the mouth of the builder, the nest is completed, and when finished has the appearance of a little green puff ball or thistle bud. On one side, or at the top, a small opening is left, and within is a soft green bed for the reception of the eggs. These eggs, when first laid, are of a yellow color and about the size of the smallest dust shot or poppy seeds. As they approach maturity they turn to a darker color. Mr. Couch, in his History of British Fish, gives a very interesting account of personal observations which but serve to confirm the claim we have

set up for the superior skill and wisdom of the Stickleback. He tells us that in a large dock for shipping on the river Thames thousands of Sticklebacks were bred, and he often amused himself for hours observing them. While multitudes were enjoying themselves near the shore in the warm sunshine, others were busy making their nests. This consisted of the very minutest pieces of straw or sticks, the exact color of the ground at the bottom of the water on which they were laid, so that it was next to impossible to discover the nest unless they saw the fish at work, or observed the eggs. The nest is somewhat larger than an English shilling and has a top or cover with a hole in the centre, about the size of a hazel nut, in which are deposited the eggs or spawn. This opening is frequently covered or concealed by drawing small fragments over it. It was also observed that the fish used great force in conveying the material to the nest. When it was about an inch from the nest it suddenly darted towards the spot and left the tiny fragment in place, after which it would devote a half a minute or more in adjusting it. One of these nests, when taken up, hung together like wood. In other cases, however, where the materials used in its construction are more delicate, the nest will not bear removal, but when taken from the water falls together like a tangled ball of fine thread.

"It sometimes happens that the Stickleback, like the Sparrow and Wren, avails itself of special contrivances for aiding it in its work. An instance of this came under the notice of the observer above named. A pair of Sticklebacks made their nest in the loose end of a rope, from which the separate strands hung out about a yard from the surface, over a depth of four or five fathoms, and to which materials need only have been brought in the mouth of the fish from a distance of about thirty feet. The nest was formed of the usual aggregation of the finer sorts of green and red sea weed, but these were so matted together in the hollow formed by the untwisted strands of the rope that the mass constituted an oblong ball about the size of a large egg. In this had been deposited the scattered assemblage of spawn, and the whole was bound together with a thread of animal substance which passed through and through in various directions, while the rope itself formed an outside covering. In the case of the Fifteen-spined Stickleback, the eggs, which are very large and of an amber color, are not placed within the nest, but distributed in little pockets throughout the mass.

"If the Stickleback displays an unusual skill and ingenuity in the construction of its nest, it is equally active and zealous in the defence of its home and the protection of the treasure it was designed to contain. Wood informs us that when the Stickleback has fixed upon a spot for his nest he seems to consider a certain area around as his own special property, and will not suffer any other fish to intrude within its limits. He will even dash at a fish ten times his size, and by dint of his fierce onset and bristling spines drive away the enemy. If a cane or branch be lowered within their domain the faithful and brave guardian of his home will dash at it with a force that may be felt along its whole length."—*New York Observer*.

From the "Guiding Hand."

Dr. Bond's Vision.

Among the consequences resulting from the predicted outpouring of the Holy Spirit in the last days, it was declared that "your young men shall see visions and your old men shall dream dreams." And though this scripture seems almost abandoned to the mercy of enthusiasts and fanatics, yet the numerous "visions and revelations of the Lord" recorded in the books of the New Testament, as well as in the annals of the church of Christ in all ages, afford sufficient and convincing evidence that this word of the Lord was never spoken in vain, but has received, and may be yet receiving, an abundant fulfillment; and that, not among the fanatical and extravagant and half-crazed followers of new notions and strange doctrines, but among those whose piety, sobriety, intelligence, and usefulness, mark them as chosen vessels to bear the words of Christ to the perishing sons of men.

In an obituary notice of Dr. Thomas E. Bond, which was published, shortly after his death, in the columns of *The Christian Advocate*, of which he had been for several years the editor, there was recorded the following remarkable vision in the early history of this celebrated itinerant preacher. The writer mentions it as "A very extraordinary incident in the life of Dr. Bond. His truth is, however, beyond question. The circumstances forbid the supposition of optical illusion or temporary hallucination. There are those living who testify to such of the facts as were subject to observation, and the memorials of the transaction are yet distinctly preserved in the religious character of sons and daughters of some who were immediately affected by it."

"Being on a visit to his father, he was deeply grieved to find the church, which he had left in a state of prosperous activity, languishing, lukewarm and weak. His thoughts were much occupied with the subject, and of course, it was the matter of earnest and frequent prayer. In this state of mind, one morning, he was walking over the fields to a neighboring house, when suddenly he seemed to be in a room where a number of people were assembled, apparently for worship. The room he recognized as an apartment in the house of a neighbor, where a prayer meeting was to be held on the evening of that day. Had he stood in the midst of it he could not have been more conscious of the scene. There was nothing of the dim, or shadowy, or dreamy about it. He recognized the people, noticed where they sat and stood, remarked his father near the table, and which a preacher was rising to give out a hymn, and near the middle of the congregation he saw a man named C., for whose salvation he felt particular anxiety, standing with his son beside him. While gazing with astonishment upon the scene, he heard the words, 'Go and tell C. that he has an offer of salvation for the last time!'

"Naturally supposing that the too great concentration of mind upon one subject had induced some hallucination of the senses, Dr. Bond fell down on his knees and besought God to preserve his reason. The scene, however, continued; it would not disappear nor change in any of its particulars. In vain he struggled to dispel it; the voice yet repeated with indubitable distinctness, 'Go and tell C. that he has an offer of salvation for the last time.' Yet how would he dare to deliver so awful a message! For a great length of time

he struggled for deliverance from what he still considered an illusion. At length an expedient occurred to him which he adopted. He had never been in the room in which he was apparently present, when it was used for a religious meeting. He, of course, did not know how it was commonly prepared for such occasions. He therefore noted with great care the particulars of the scene. He saw where the little table for the preacher, the benches and chairs for the people, were placed. He noticed his acquaintances, and where they sat and stood, and when he was satisfied that he had possessed himself perfectly of these details, he said, 'I will go to this meeting, and if I see things there to correspond with what I now see, it shall be as a sign from the Lord, and I will deliver the message.' Immediately the scene vanished, and he was alone in the green fields.

"With a spirit indescribably agitated he returned home, where he found ladies who required him to escort them a long distance, and it was somewhat past the hour fixed for the meeting when he reached the awful place. During the day he had freely indulged the hope that on his entrance into the room his trouble would disappear. He thought he had been the subject of an illusion, the fruit of an excited brain, and that a want of correspondence immediately to be detected between the real scene and the one presented to his disordered fancy, would at once satisfy him as to the morbid character of his morning vision, and release him from the obligation of delivering the terrible message with which he was conditionally charged. When he opened the door, however, he saw again, in all its minuteness of detail, the morning scene. In vain he searched the room for a variant particular. There sat his father in the designated place. The preacher at the table was rising to give out the hymn. In the midst of the room stood C., with his son beside him. Everything demanded that the message should be delivered.

"After the preliminary exercises, he rose and stated the circumstances as we have related them, and then going to C., he laid his hand upon him, and repeated the words he had heard. The effect was indescribable. C. and his son fell down together and called upon God. An awful solemnity rested upon all present. Many cried for mercy, and from that time began a revival of religion which spread far and wide; the fruits of which are yet seen, after many days.

"In the midst of this extraordinary scene, the father of Dr. Bond, who was too deaf to hear his words, sat an anxious observer. He was a calm man, whose Quaker education had not lost its influence over his religious character and views. After the meeting he asked Thomas what he had said to produce such an effect. He frankly told him all. The old man mused a while and said, 'You did right.'"

Bible Societies.

For "The Friend."

The British and Foreign Bible Society was formed in 1804. It was organized by a union of all denominations, including Friends. Since that period it has circulated more than 100,000,000 copies of the Scriptures published in 200 different languages. In the 13th century a bible cost in England £30, or \$150. The Roman Catholics for a time cooperated with the British and Foreign Society in distributing bibles by a branch Society at Ratisbon, in

Germany, but this society was abolished by a Papal bull in 1817.

The first Bible Society established in the United States was the Philadelphia Bible Society, in 1808. The American Bible Society was established in New York in 1816. Its receipts the first year were about \$38,000, and in the year 1872, \$690,000. In 1816 it issued 6410 copies, in 1872 over 1,000,000. Its auxiliaries numbered 2000, in 1873, with about 5000 branch organizations.

In the years 1829, 1856, and 1866, the American Bible Society undertook to supply a copy of the Bible to every family in the United States. It has prepared and published the whole Bible in raised letters for the blind, at a cost of \$20 a copy. From 1816 to 1872, its total receipts were about \$15,000,000, and the aggregate number of volumes issued by it 28,780,000.

HAZEL BLOSSOMS.

By J. G. WHITTIER.

The summer warmth has left the sky,
The summer suns have died away;
And withered, in the foothills lie,
The fallen leaves—but yesterday
With rubly and with topaz gay.

The grass is browning on the hills;
No pale, belated flowers recall
The astral glories of the hills,
And drearily the dead vines fall,
Frost-blackened, from the roadside wall.

Yet, through the gray and sombre wood,
Against the dusk of fir and pine,
Last of their lordly sisterhood,
The hazel's yellow blossoms shine—
The tawny gold of Afric's mine.

Small beauty hath my unsung flower,
For spring to own or summer hail;
But in the season's saddest hour,
To skies that weep and winds that wail,
Its glad surprisals never fail.

O, days grow cold! O, life grown old!
No rose of June may bloom again;
But like the hazel's twisted gold,
Through early frosts and latter rain,
Shall hints of summer-time remain;

And as within the hazel's boughs
A gift of mystic virtue dwells,
That points to golden ores below,
And in dry, desert places tells
Where flow unseen the cool, sweet wells;

So, in the wise diviner's hand,
Be mine the hazel's graceful part,
To feel, beneath a thorny land,
The living waters thrill and start,
The beating of the rivulet's heart!

Sufficeth me the gift to light
With latest bloom the dark, cold days;
To call some hidden spring to sight,
That in these dry and dusty ways
Shall sing its pleasant song of praise.

O love! the hazel wand may fail;
But thou canst lend a surer spell,
That, passing over Bica's vale,
Repeats the old-time miracle,
And makes the desert land a well.

A Kind Word.—On a certain Sabbath evening some twenty years ago, a reckless young man was idly loitering under the elm-trees in the public square of Worcester. He had become a wretched wail on the current of sin. His days were spent in the waking remorse of a drunkard; his nights were passed in the buffooneries of an ale house. As he sauntered along, out of humor with himself and with all mankind, a kind voice saluted him. A stranger laid his hand on his shoulder, and said in cor-

dial tones, "Mr. Gough, go down to our meeting at the town hall to-night." A brief conversation followed, so winning in its character that the reckless youth consented to go. I went; he heard the appeals there made. With tremulous hand he signed the pledge of total abstinence. By God's help he kept it, as keeps it yet. The poor boot crimp who tapped him on the shoulder, good Joel Stratte, has lately gone to heaven. But the youth I saved is to-day the foremost of reformers of the face of the globe. Methinks when I list to the thunders of applause that greet Job B. Gough on the platform of the Academy of Music I am hearing the echoes of that tap on the shoulder, and of that kind invitation under the ancient elms of Worcester. "He that winneth souls is wise."—*T. L. Cuyler.*

For "The Friend."

Climatology of Florida.

In an address on the climatology of Florida, recently delivered by Dr. Baldwin, the author gives some interesting statistics, whose value is indicated by the fact that they are based on thirty-six years' meteorological observations, recorded by himself, at Jacksonville together with numerous shorter records from the stations in other portions of the State. He states that the first frost has occurred in the fall in October four times in the course of these records, in November sixteen times and in December seven times. There have been several years in which there have been no frosts in October. There have been three years in which none has occurred in November nor December. Of late frosts he says that there have been very few in April, and none after that. The latest on record is that on the 28th of April, 1858. There have been but four Aprils and but four Octobers in which frosts have been recorded. From these statements an idea can be formed of the average amounts of freezing weather in winter. Frosty days occur on the average about five days in each of the months of December and January. As to clear days, he states that from November to March, there is an average of twenty clear days per month; but for June, July, August, September and October an average of from seventeen to nineteen days. Of rainy days there are in January six or seven, in February three or four, in March five or six, and in December, five. "I judge," Dr. Baldwin says, "that on the whole, the preponderance of clear over rainy and cloudy days speaks decidedly in favor of our climate as being characterized by a fair amount of pleasant weather. The excessively cloudy weather of January, 1875, is a marked exception to all former years since my residence in Florida, and has most probably resulted from some general disturbance of the atmosphere, which has produced such intense cold in the Northern States as will probably be remembered hereafter as one of those cold winters which at long intervals will visit a country, and which on many accounts may be considered as a "blessing in disguise."

A person converted in youth is like the sun rising on a summer's morning to shine through the long bright day. But a person converted late in life is like the evening star, a lovely object of Christian contemplation, but not appearing till the day is closing, and then but for a little while.

Subject.

the Volcano of Kilauca in the Island of Hawaii.

[The following account of a visit to this volcano is taken from Norrihoff's Northern California, Oregon, and the Sandwich Islands.] The great crater of Kilauca is nine miles circumference, and perhaps a thousand feet deep. It is, in fact, a deep pit, bounded on all sides by precipitous rocks. The entrance is effected by a series of steps, and below these by a scramble over lava and rock débris. It is not difficult, but the ascent is tiresome; and it is a prudent precaution, if you be ladies with you, to take a native man for each lady, to assist her over the rougher places, and up the steep ascent. The greater part of the crater was, when I saw it, a mass of red, though not cold lava; and over this you walk to the farthest extremity of the pit, where you must ascend a tolerably steep hill of lava, which is the bank of the fiery lake. The distance from the Volcano House to the edge of this lake is, by the road you take, three miles. The goddess Pele, who, according to the Hawaiian mythology, presides over Kilauca, as some say all her sex are, variable, changeable, mutable. What I shall tell you about the appearance of the crater and lake is true of that time; it may not have been correct a week later; it was certainly not over a month before. We climbed into the deep pit, and then stood upon a vast floor of lava, rough, jammed together, broken, jagged, emanating out a hot sulphurous breath at almost every seam, revealing rolls of later lava ejections at every deep crack, with cavernous and high ridges where the great mass, after boiling, was forced together, and with a steep mountain-side of lava at our left, along the foot of which we clambered.

This floor of lava, which seems likely to be more or less permanent feature, was, three or four years ago, upon a level with the top of the high ridge, or ledge, whose base you skirt. The main part of the crater was then a floor of lava vaster even than it now is. Suddenly one day, and with a crash which persuaded one or two persons at the Volcano House that the whole planet was flying to pieces, the greater part of this lava floor sank down, or fell down, a depth of about five hundred feet, to the level whereon we now walked. The wonderful tale was plain to us as we examined the details on the spot. It was as though a top-heavy and dried-out pierce had fallen in the middle, leaving a part of the circumference bent down, but clinging at the outside to the dish.

After this great crash the lava seems from time to time to have boiled up from beneath through cracks, and now lies in great rolls upon the surface, or in the deeper cracks. It is related that later the lake or caldron at the farther end of the crater boiled over, and sent down streams of lava which meandered over the black plain; that, continuing to boil over at intervals, this lake increased the height of its own banks, for the lava cools very rapidly; and thus was built up a high hill, which we ascended after crossing the lava plains, in order to look down, in fear and wonder, upon the awful sight below.

What we saw there on the 3d of March, 1873, was two huge pits, caldrons, or lakes, filled with a red, molten, fiery, sulphurous, raging, roaring, restless mass of matter, to watch whose unceasing tumult was one of the most fascinating experiences of my life.

The two lakes were then separated by a narrow and low-lying ledge or peninsula of lava, which I was told they frequently overflow, and sometimes entirely melt down. Standing upon the northern bank we could see both lakes, and we estimated their shortest diameter to be about 500 feet, and the longest about one-eighth of a mile. Within this pit the surface of the molten lava was about eighty feet below us. It has been known to sink down 400 feet; last December it was overflowing the high banks and sending streams of lava into the great plain by which we approached it; and since I saw it, it has risen to within a few feet of the top of the bank, and has forced a way out on one side, where, in September, 1873, it was flowing out slowly on to the great lava plain which forms the bottom of the main crater.

What, therefore, Madame Pele will show you hereafter is uncertain. What we saw was this: two large lakes or caldrons, each nearly circular, with the lower shelf or bank red hot, from which the molten lava was repelled toward the centre without cessation. The surface of these lakes was of a lustrous and beautiful gray, and this, which was a cooling and tolerably solid scum, was broken by jagged circles of fire, which appeared of a vivid rose color in contrast with the gray. These circles, starting at the red hot bank or shore, moved more or less rapidly toward the centre, where, at intervals of perhaps a minute, the whole mass of lava suddenly but slowly bulged up, burst the thin crust, and flung aloft a huge, fiery wave, which sometimes shot as high as thirty feet in the air. Then ensued a turmoil, accompanied with hissing, and occasionally with a dull roar as the gases sought to escape, and spray was flung in every direction; and presently the agitation subsided, to begin again in the same place, or perhaps in another.

Meantime the fiery rings moved forward perpetually toward the centre, a new one re-appearing at the shore before the old was engulfed, and not infrequently the mass of lava was so fiercely driven by some force from the bank near which we stood, that it was ten or fifteen feet higher near the centre than at the circumference. Thus somewhat of the depth was revealed to us, and there seemed something peculiarly awful to me in the fierce glowing red heat of the shores themselves, which never cooled with exposure to the air and light.

Thus acted the first of the two lakes. But when, favored by a strong breeze, we ventured farther, to the side of the furthestmost one, a still more terrible spectacle greeted us. The mass in this lake was in yet more violent agitation; but it spent its fury upon the precipitous southern bank, against which it dashed with a vehemence equal to a heavy surf breaking against cliffs. It had under-surfed this lava cliff, and for a space of perhaps one hundred and fifty feet the lava beat and surged into glaring, red hot, cavernous depths, and was repelled with a dull, heavy roar, not exactly like the boom of breakers, because the lava is so much heavier than water, but with a voice of its own, less resonant, and, as we who listened thought, full of even more deadly fury.

It seems a little absurd to couple the word "terrible" with any action of mere inanimate matter, from which, after all, we stood in no very evident peril. Yet "terrible" is the

only word for it. Grand it was not, because in all its action and voice it seemed infernal. Though its movement is slow and deliberate, it would scarcely occur to you to call either the constant impulse from one side toward the other, or the vehement and vast bulging of the lava wave as it explodes its thin crust or dashes a fiery mass against the cliff, majestic, for devilish seems a better word.

Meantime, though we were favored with a cool and strong breeze, hearing the sulphurous stench of the burning lake away from us, the heat of the lava on which we stood, at least eighty feet above the pit, was so great as to be almost unendurable. We stood first upon one foot, and then on the other, because the soles of our feet seemed to be seorching through thick shoes. A lady sitting down upon a bundle of shawls had to rise because the wraps began to seorch; our faces seemed on fire from the reflection of the heat below; the guide's tin water canteen, lying near my feet, became presently so hot that it burned my fingers when I took it up; and at intervals there came up from behind us a draught of air so hot, and so laden with sulphur that, even with the strong wind carrying it rapidly away, it was scarcely endurable. It was while we were conging and spluttering at one of these hot blasts, which came from the numerous fissures in the lava which we had passed over, that a lady of our party remarked that she had read an excellent description of this place in the New Testament; and so far as I observed, no one disagreed with her.

After the lakes came the cones. When the surface of this lava is so rapidly cooling that the action below is too weak to break it, the gases forcing their way out break small vents, through which lava is then ejected. This, cooling rapidly as it comes to the outer air, forms by its accretions a conical pipe of greater or less circumference, and sometimes growing twenty or thirty feet high, open at the top, and often with openings also blown out at the sides. There are several of these cones on the summit bank of the lake, all ruined, as it seemed to me, by some too violent explosion, which had blown off most of the top, and in one case the whole of it, leaving but only a wide hole.

Into these holes we looked, and saw a very wonderful and terrible sight. Below us was a stream of lava, rolling and surging and beating against huge, precipitous, red hot cliffs; and higher up, suspended from other, also red or white hot overhanging cliffs, depended huge stalactites, like masses of fiercely glowing fern leaves waving about in the subterraneous wind; and here we saw how thin was in some such places the crust over which we walked, and how near the melting point must be its under surface. As far as we could judge, these little craters or cones rested upon a crust not thicker than twelve or fourteen inches, and one fierce blast from below seemed sufficient to melt away the whole place. Fortunately one cannot stay very long near these openings, for they exhale a very poisonous breath; and so we were drawn back to the more fascinating but less perilous spectacle of the lakes; and then back over the rough lava, our minds filled with memories of a spectacle which is certainly one of the most remarkable our planet affords.

(To be concluded.)

For "The Friend."

The Last Days of David Sands.

The following notice of the conclusion of the life of this devoted servant of Christ, is taken from the journal of his life and labors.

In the year 1818, the infirmities which now increased upon David Sands, subjected him at times to great bodily pain; but his mind was supported with an unshaken hope that all was well, as respected a future state; saying that he had no fears, except that he might not bear the pains of his departing moments with as much patience as he ought. His greatest anxiety seemed to be for an increase of the kingdom of Christ, and of the religious Society of which he had long been a deeply-exercised member; and to whose religious principles, identical as he believed them to be with genuine Christianity, he was deeply attached. He declared in these solemn moments, that these considerations were dearer to him than his natural life.

About this period a number of Friends met after a Monthly Meeting at Cornwall, to which he belonged; and he requested a religious opportunity with them; when, after communicating suitable counsel and encouragement, he said: "I wish my friends every where to know, that I am like the children of Israel, when passing through the wilderness; my shoes are not waxed old, nor my garments rent; but the same living exercise and travail of spirit that I have witnessed in early life, is yet my experience; and the prayer of my heart often is 'that my sword may remain bright, and that I may go down to my grave in my harness.'" And this his request seemed in a remarkable manner to be granted; and as of the last part of his life was spent in visiting the families of his own particular meeting; and when he had completed this service, he attended the meeting on First-day, and was remarkably favored in testimony, having much to communicate on many subjects, though in great bodily weakness.

When returning home, on passing by the burying-ground, he queried with his wife whether every thing did not appear unusually pleasant; remarking "I do not expect to pass this place again;" and though he was then in nearly his usual health, within a week his earthly course was terminated.

The powers of his mind appeared bright, and his zeal to increase. He often expressed the belief that his time in this world would be very short, and that he wished to improve every opportunity, both public and private, and to encourage all. He knew that nothing could take away the sting of death but freedom from sin and transgression, through the power of the Holy Spirit, and the sprinkling of the blood of Jesus.

His nights were painful; and he was often heard supplicating at the Throne of Grace, that they who sat in darkness, might be brought to have faith in that Divine power which caused the blind to see, and the lame to walk. Thus the exercise of his mind for the good of souls continued almost to his latest moments.

On his return home from the last meeting he attended, he said he had taken a final leave of the meeting; but that there were a few individuals on whose account he still felt some anxiety, as they were not enclosed within the pales of our church. But that his prayers were, that others might be raised up to feel for those, and to bear the weight of his con-

cern, and labor with them. He feared that many felt a disposition to withdraw their necks from under the yoke of Christ; and that though he should be removed from works to rewards, he believed the cause would make progress, though many might "fall out by the way;" but the Truth was the same that it ever was, and that all who were clothed with it, would rise superior to all the power of an unwearied adversary.

He remarked that he had never felt such happiness before,—that he felt himself surrounded with heavenly spirits,—that his sensations surpassed description. "I think," said he, "that some great change will soon take place with me. Come life or come death, my joy and happiness seem complete. My cup this day has been made to overflow. I never experienced such a meeting as I have had this day."

On Second-day morning he was very feeble, and his general appearance indicated the approaching change. It was proposed to call in a physician, to which he consented; but said it was to gratify his friends, for he considered his case beyond the reach of medicine. He remarked that his day's work was done, that he had nothing more to do, as respected a future state, he had not left his concern for that, to a dying hour. He desired that all mankind would be willing to follow as he had. "Behold, I have left all to labor thee, the only true God; and thee alone have I worshipped and adored. Thou hast been my morning song; and my evening prayer has been to thee. How is my soul replenished with thy sovereign grace! Thou hast preserved me by sea and land. Thou hast never forsaken me though my trials have been many." He proceeded to speak of his experience, saying: "I have also been persecuted by false brethren, and many proving dispensations have been allotted to me; but blessed are they who are persecuted for Christ's sake. I have rejoiced that I was found worthy to suffer in so glorious a cause. If I know my own heart, from the commencement of my religious exercises, I have preferred the experience of the mercies of a gracious God, to all other things. By him have I leaped over the walls of opposition that at times have encircled my path. But now the time draws nigh; the curtains of the evening of this life will soon be drawn. I have many precious friends who will lament my loss; and I am sensible that I have had their tender sympathy, though many of them are in a far distant land; yet I seem to feel their tender spirits hovering round my dying bed. But I must resign them with a confident hope of ere long meeting them in the realms of endless bliss."

In the afternoon, a neighbor who frequently attended meeting, called and was desirous to see him; but feeling too feeble he objected to engage in any further labor, aware that probably he might feel anxious to say something to him; but on reflecting a little, he seemed desirous to see him. When he was introduced, David Sands made some very close remarks advising him to pursue for the future a different course of conduct, if he wished for happiness here or hereafter. After he left, David Sands observed that he had been closely tried, but found he must not withhold what presented, probably it might be the last of his labors; and so it proved, except in his own family.

He had often expressed a desire that he might be released from the suffering of a bodily pain in the closing hour; and he was favored to have his desire granted. In much quietness and composure he breathed his last like one falling into a sweet sleep, on the fourth day of the same week, being the 4 of the 6th mo. 1818. He was aged seven-two years and eight months, and had been minister about forty-four years.

From the "New York Tribune."

The Arctic Expedition.

London, Friday, Oct. 27, 1876.

A telegram has been received at Portsmouth from Valentin announcing the return homeward of the British Arctic expedition under Capt. Nares, comprising the nav steamers Alert and Discovery. Progress to the North Pole was found to be impracticable. Capt. Nares reports that no land could be discovered to the northward of the highest latitude reached, namely, 83° 20'; but other respects the expedition was successful. The Alert and Discovery left Port Foul on July 29, 1875, and entered the ice off Cape Sable. After a severe and continuous struggle they reached the north side of Lady Franklin Bay, where the Discovery was left in winter quarters. The Alert pushed on and reached the limit of navigation on the shore of the Polar Sea. The ice varied in thickness being in some place 150 feet deep. Presider Land does not exist.

The Alert wintered in latitude 82° 27'. At this point the sun was invisible 142 days, and a temperature the lowest ever recorded was experienced. A detachment with sledges was dispatched northward. It was absent 70 days and reached latitude 83° 20'. Another party rounded Cape Columbia, the northernmost point of America, and traced 220 miles westward from Greenland, and also explored farther to the eastward. These sledge parties met with no game, and suffered from scurvy. Hans Petersen died from frost-bite. John Porter of the Alert, and James Hans and Charles Paul of the Discovery died on the sledging expeditions. No Esquimaux were seen, nor were any icebergs met with beyond Cape Union.

The expedition encountered great difficulties in returning. The Alert's rudder-bolt was damaged. The vessels left Smith's Sound Sept. 9. They signaled the Pandora Oct. 16 all well. The Alert parted from the Discovery in a gale on Oct. 19. During the sledging journey the ice was so rugged that it was only possible to advance a mile a day. During the winter rich collections in the department of natural history were made, and many valuable scientific observations were taken. Excellent coal was found near the place where the Discovery wintered. The expedition experienced the coldest weather ever registered, the temperature being 59 degrees below zero for a fortnight, and falling once to 104 degrees below freezing point. The health of the crews, with the exceptions, already mentioned, has been good. Frost-bites were severe but not numerous. Petersen, the interpreter, died in 40 days after both feet had been amputated for frost-bite.

All the members of the expedition declare it impossible to get nearer the Pole than their northern exploring party, which penetrated to within 400 miles of it. On the return from their sledge journeys the men were in a very

happened condition, and it was necessary to carry some of them on the sledges. The packing of the Alert was much damaged by the ice.

Interesting Details of the Attempt to Reach the Pole—A Tribute to Capt. Hall.

London, Monday, Oct. 30, 1876.

A narrative of the Arctic Expedition is published. It relates that after first encountering ice the expedition was detained several days in Port Prager. It started thence on Aug. 8, but before reaching the shore of Finneell Land the vessels were caught in an ice-pack. After this their progress northward was an incessant struggle through narrow openings made in the ice by wind and current, the channel through which the ships were constantly closing behind them. The discovery wintered in a well sheltered harbor on the west side of Hall's Basin, a few miles north of Polaris Bay. The Alert pushed forward and rounded the northeast point of Grant's Land, but instead of finding as expected, a continuous coast a hundred miles toward the north, she found herself on the border of an extensive sea, with impenetrable ice on every side and no harbor. The ship watered behind a barrier of grounded ice close to land.

The floating masses of thick polar ice had in meeting pressed up the masses of intermediate ice into blocks frequently a mile in diameter and varying in height from 10 to 50 feet. Obstacles of this kind destroyed all hope of reaching the Pole by sledges before the attempt was made. The sledge party was obliged to make a road with pickaxes nearly half the distance it traveled. As it was always necessary to drag the sledge loads by stalments, the party really traversed 276 miles, although it only progressed 73. All the ice cairns erected by the Polaris expedition were revisited. At the boat depot in Newman's Bay a chronometer was found in perfect order. The heat left by the Polaris was successfully blown aboard the ship.

When at Polaris Bay the Discovery hoisted the American flag and fired a salute as a token of respect to the brave men who were buried under a brass tablet with the following inscription as fixed on the grave of Capt. Hall;

"Sacred to the memory of Capt. Hall of the Polaris who sacrificed his life in the advancement of science. This tablet is erected by the British Polar Expedition, who following his footsteps have profited by his experience."

Two sailors of the Greenland sledge party were buried near Capt. Hall's grave. The offerings of the sledge parties from scurvy were frightful. The expedition under Markham and Parr, which endeavored to reach the Pole, consisted of seventeen persons. Nine became utterly helpless, and had to be carried on sledges. Three could barely walk, and were unable to pull.

Selected for "The Friend."

5th mo. 1st, 1837. Our friend, Joseph Gibbons, who, for many years has been a member and minister in our meeting, died this afternoon, after an illness of several weeks. My wife and myself called the day before his death to make inquiry after him, and being invited into his room, saw that a great change had taken place. He labored for breath, and could say but a little at a time. He remarked, that the work was finishing,

and that she believed he would soon be released from his sufferings. He added, he believed the Lord would deliver him out of all his troubles; that the wedding garment was nearly completed, and that he would soon be permitted to join his beloved companion, who had recently gone before. Soon after, he said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Oh blessed and glorious conclusion to come to, through the mercies of God in Christ Jesus our Lord. I am a poor unworthy creature; it is all through mercy, unmerited mercy, unworthy as we are." He expressed much love for us, and took an affectionate leave, saying, "may the Lord bless and preserve you to the end of the race; to the coming of our Lord and Saviour Jesus Christ." On taking him by the hand I said, I trusted it would not be long before he would be released from all his sufferings; he replied, "we must be resigned and wait the Lord's time." He departed the next afternoon, in the seventy-fifth year of his age.—*From William Evans' Journal.*

Maxims for Young Men.—Time is gold; throw not one minute away, but place each one to account.

Do unto all men as you would be done by. Never put off till to-morrow what can be done to-day.

Never bid another do what you can do yourself.

Never covet what is not your own. Never think any matter so trifling as not to deserve notice.

Never give out what does not come in. Do not spend, but produce.

Let the greatest order regulate the actions of your lives.

Selected.

Dependence on Divine Providence.

"The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thy hand, and satisfiest the desire of every living thing. It will fulfil the desire of them that fear him; he also will hear their cry, and will save them.—Ps. cxlv. 15, 16, 19. See also Ps. cv. 25."

Who considers these words enough! The hand of God being my chief provision and storehouse, is it not a shame to be anxiously careful for anything? Has the Lord all things in His hand?—then surely I shall receive what he has for me; none will be able to withhold it. Faith has always a free access to the treasures of God, who is never wanting. Christians have their chests and treasures in such a high place, even in God, that no thief can rob them, and they are sure to have enough in God; and though the Lord should try them with want a little while, yet he relieves them in due time; their bread most rain from heaven rather than they should be left without.

You need not, says Christ, seek these other things, they shall be brought to you if you only abide in me.

If this does not comfort and strengthen us nothing else will. Now, many rely on their full pockets and purses, but if they had true faith, it would be enough that they believed and had it in God's hand, purse and chest.

If the Lord is pleased to bestow some provision on his servant, he is very thankful for it, and is careful to apply it well. But if God

thinks proper to deny it him, he is content and cheerful.—*Bojatzky's Golden Treasury.*

THE FRIEND.

ESTABLISHED MONTH 18, 1876.

We have received a copy of the printed Minutes of Indiana Yearly Meeting, which convened 9th mo. 27th last, from which we make the following extracts of its proceedings. Charles F. Coffin was appointed Clerk, and Douglass Clark and Levi Mills, assistants.

By the epistles from the Yearly Meetings on this continent, we are not informed of the concurrence of any of them in the proposition submitted to them by our last Yearly Meeting for a conference of committees on the condition of Friends of Philadelphia Yearly Meeting, who are in harmony with their brethren of other Yearly Meetings; although we learn verbally that Iowa Yearly Meeting has concurred in such appointment, and by the epistle from Baltimore Yearly Meeting, that the consideration of the subject was postponed until their next Yearly Meeting.

"Inasmuch as several of the Yearly Meetings have declined to unite in such appointment, our committee appointed at last Yearly Meeting is released and the subject dismissed."

The following post-script to the Epistle from Western Yearly Meeting has been received and read, viz: "At Western Yearly Meeting of Friends, held at Plainfield, 9th mo. 15th to 21st, 1876. We are informed that New York and Ohio Yearly Meetings have adopted the proposition of this meeting for a general Conference, with the understanding that the judgments reached by said Conference shall be advisory, and that a majority of the American Yearly Meetings shall concur. They consider with us that your proposition is included in ours. Iowa concurs with you. Can you not revise your proposition so as to harmonize the action taken?"

By direction of the meeting,

BARNABAS C. HOBBS, Clerk.'

"We have reconsidered the subject at the request of our dear friends of Western Yearly Meeting, but do not feel prepared to reverse the decision then arrived at."

The report of the Book and Tract Committee shows the distribution of 2,000,000 pages of tracts, and says, "We have kept a few Friends' books on hand, but we have not donated any to libraries since our last report." No other mention than this is made of the circulation of Friends' books.

The report of the Bible Association recommended "that the Yearly Meeting appoint a committee to carry forward the work of the Indiana Bible Association of Friends. The association to be continued under that name, and to be an auxiliary to the American Bible Society, and to report annually to the Yearly Meeting." This was adopted by the Yearly Meeting.

Indiana Yearly Meeting still continues to receive answers to eight queries from its thirteen Quarterly Meetings, which queries are very similar in their import to those used in Philadelphia; but they have a committee under appointment to revise these queries, which reported such a revision, suggesting radical changes. This report was laid over for consideration next year.

The following is the answer to the third query:

"3. Friends endeavor, by example and precept, to educate their children and those under their care in the principles of the Christian religion, and in plainness of speech, deportment, and apparel; to guard them against pernicious reading, and from corrupt conversation, and to encourage them to read the Holy Scriptures; but a number of the reports state exceptions in one or more of these particulars."

The statistical reports sent up from the subordinate meetings include the following: Five new meetings for worship have been set up within the year; 13 ministers recorded; 991 members received by request; 30 dismissed; 52 resigned; total number of members 17,681. Established meetings 124; recorded ministers 195.

The report on Earlham College gives the number of pupils as 120 boys and 111 girls. The report of the "Missionary Board" states that, "the Monthly Meeting of Southland, near Helena, Arkansas, has forwarded answers to the queries and statistics, the latter showing the members there to be now 142. All of these are colored persons except nine. There has been an increase of thirty-five members the past year." The report states that the Normal Institute at Maryville, Tennessee, which is under the care of the "Missionary Board," is in good condition. The students are all colored persons, and there have been 381 educated in it since its institution. The number of students for the past year is 55; 42 teachers have been educated in the school. "Nine young colored persons have been received into membership with Friends, and they, with their teacher and others, hold regular meetings at the Institute."

SUMMARY OF EVENTS.

FOREIGN.—General Tchernayeff, commander-in-chief of the Servian army, has gone to Belgrade with 200 Russian officers.

A Vienna dispatch says that Russia is raising difficulties in regard to the line of demarcation. She now proposes an arrangement by which the Turks would be compelled to quit the Valley of the Morava.

The London Post publishes an official announcement of Russia's formal acceptance of the English proposal for a conference at Constantinople on the basis of the integrity and independence of Turkey. The proposal as accepted by Russia includes the condition that the Powers jointly and severally renounce all intention of aggression towards Turkey.

The Paris Times publishes a telegram from Vienna which states that Montenegro, finding herself incapable of maintaining the troops in their present position during the armistice, has opened direct negotiations with the Porte for a prompt cessation of peace.

The aversion of the Servians to the war, and their reluctance to engage in military service, is shown by the fact mentioned in a leading Russian journal that 9,000 Servians had mutilated themselves to get away from the army, and a still larger number had deserted.

The Spanish government has submitted a bill to the Senate restoring the constitutions of the provinces throughout the country, except in the Basque provinces.

General Loma has ordered the inhabitants of the Basque provinces to immediately deliver all their arms to the authorities. The Spanish government's decision to exempt all the Basque provinces from the operation of the constitutional guarantees has created a painful impression.

Six hundred and fifty additional troops have arrived at Havana from Spain.

A dispatch from Lisbon says Spanish emigrants and refugees have been ordered to quit Portugal.

The port of Constantinople, in the Bosphorus, and the roadstead, are ice-bound, and navigation is stopped. The river Dwina is frozen and navigation closed. The river Neva is also choked with floating ice from Lake Ladoga.

Two hundred and sixty-one miles of railway were opened in India in 1875, making the total length of completed lines 6,497 miles, of which 5676 miles are of the five 6 inch gauge.

The district of Backergunge, India, was ravaged by a cyclone on the 7th inst. last. A thousand native houses were destroyed. The town of Daulahganj was submerged by a wave and 5000 persons are believed to have perished. The government has sent relief to the desolated sections.

The Times of India announces that relief works have been established in the Sholapore district, where the "Famine, or destroyed." The town of Daulahganj was submerged by a wave and 5000 persons are believed to have perished. The government has sent relief to the desolated sections.

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The United States frigate Franklin, with Wm. M. Tweed on board, arrived at the island of St. Thomas on the 5th inst., and sailed on the 8th inst. for New York.

Cardinal Simeoni, recently the Papal Nuncio at Madrid, has been appointed to succeed the late Cardinal Antonelli as Secretary of State to the Pope.

The London Post says an agreement has been reached between the master and operative cotton spinners of Blackley, Lancashire, and the threatened strike is prevented. Other papers on the same information do not consider the matter as finally arranged, but regard an agreement as highly probable.

A dispatch from Calcutta to the London Times says it is reported that 20,000 persons perished in the cyclone of October 31st, and some estimates place the total number of lives as high as 40,000. In the town of Barrishool, capital of the Backergunge district, 3000 houses were leveled with the earth. Letters from survivors report that a great wave nine feet deep swept over the large island of Dakin, nine miles long. The whole of Eastern Bengal apparently have suffered severely from the cyclone, and Calcutta narrowly escaped. The reports of famine from Bombay are worse.

The Thames tunnel was flooded to such an extent a few days ago as to necessitate the suspension of the entire traffic of the East London Railway, Wapping and Deptford Road Station. The inundation is attributed to a defect in some docks recently opened, the foundations of which are said to be higher than the level of the tunnel.

Speeches from Cairo mention the disgrace and banishment of the Egyptian Minister of Finance. It was found that he had endeavored to originate a plot against the Khedive by representing to the people that his reform measures were preparatory to selling the country to the Christians. The ex-minister was banished to Bangala.

The Emperor of Russia delivered a brief address at Moscow on the 10th inst., which is thought to be significant in its bearings upon the question of peace or war in Europe. He refers to the armistice between Turkey and Servia, and his efforts to "obtain a real improvement of the position of the Christians by peaceful means." He will strive for the success of the negotiations about to begin at Constantinople, and hopes that a satisfactory agreement will be reached regarding their future. In the position the Russian Emperor takes on this subject he will have the sympathy of the civilized world, and it is the fairest wish of all humanity as well as Christianity. There is no permanent security for Christians at present under the Moslem government. They are subject to insolence, outrage, assassination and open murder, whenever the Government of Turkey loses their prejudices and passions.

Russia has the resolution to give the Emperor credit for his crimes against humanity, and the Emperor in his speech was positive as to his own action in the near future. "Should," he remarked, "I see that we cannot obtain by negotiation guarantees necessary for the safety of our subjects, I intend to demand from the Porte, I am firmly determined to act independently." This declaration of the Czar occasions apprehension and uneasiness in England, but appears to be heartily approved in Russia by all classes of the people.

UNITED STATES.—Within two days after the Presidential election on the 7th inst. the following result was declared: 17 States, with 181 electoral votes, had given them to the Democratic candidates, Tilden and Hendricks. This was only one vote short of the number required to elect Florida, South Carolina and Louisiana, with 19 States, to be lost by the Republicans, and 16 States with 106 votes, had given them to Hayes and Wheeler. It becoming evident that the actual facts in each case could not be known until the official count was announced by the State officials, the President of the Democratic party, Fremont, and the Republican party, Fremont, standing to go at once to the South and superintend the counting of the votes, so that whatever might be the

result, the country might be assured there had been no fraud or dishonesty in making up the returns.

The Central Pacific Road's annual report shows earnings last year from passengers of \$5,500,000; freight, \$9,650,000; miscellaneous, \$1,100,000; total, \$17,020,000; less operating expenses, \$9,600,000; net income of year, \$7,418,000; increased income, 569,000.

During the Tenth month last there arrived at port of New York 6550 emigrants, of whom 3628 women and 2922 women.

Between 17,000 and 20,000 alligator skins are taken yearly, which are continued by the States and manufacturers in every portion of the United States, as we exported to London and Hamburg. The alligators formerly came almost entirely from Louisiana, and Orleans was the greatest centre of business. The Florida and Massachusetts are now the largest fields. Jacksonville, in that State, the great depot. The gators often attain a length of eighteen to twenty feet.

At the recent election in Pennsylvania, the Republicans elected 17 members of Congress and the Democrats 10. The old delegation stood 10 Republicans and 10 Democrats. The 17th and 18th members of the State, and Hayes in only 31, but some of the latter were so large as to overbalance the Democratic majorities in a number of the counties combined.

The International Exposition at Philadelphia closed at the appointed time the 10th inst., having been open for 150 days. The receipts for the 145 consecutive numbered \$,004,214, and the cash receipts thereof were \$2,814,312. The number of visits made by individual varied so much that it is impossible to show many persons in the aggregate were on the ground. Many were content with a single visit, while others resorted to the exhibition every day for whole weeks. At an average of four visits to each individual, the tire number would reach two millions, beside all those who were furnished with free passes and complimentary tickets.

The number of internations in Philadelphia last year was 315. At the late election in the city 130 votes were polled viz, 76,474 for Hayes and Howe, and 61,047 for Tilden and Hendricks.

The Markets, &c.—The following were the quotations on the 13th inst. New York—American gold, \$11 1/2; mixed State, 45 a 50 cts.; Long, \$10.00; \$5.40; finer brands, \$5.50 a \$9.50. No. 1 white wheat, \$1.13; No. 1 amber, \$1.30; No. 2 red, \$1.27; No. 1 Milwaukee spring wheat, \$1.30; No. 2 Chicago, \$1 State rye, 88 a 90 cts.; Penna. do., \$5 a 86 cts. Yellow corn, 61 cts.; mixed do., 60 cts.; No. 2 white oats, \$1.10; mixed State, 45 a 50 cts.; Long, \$10.00; 100 lbs. Carolina rice, 51 a 61 cts. Philadelphia Middlings cotton, uplands and New Orleans, 12 a 1 cts. Flour, 4 a \$9.00. Pennsylvania red wheat, \$1. Delaware amber, \$1.32 a \$1.35; western white, \$1.13; Rye, 72 cts. Mixed corn, 55 a 50 cts.; No. 2 white, 58 cts.; old white oats, 48 a 50 cts.; Medium white, 38 a 41 cts. New York fancy cheese, 13 a 1 cts.; western fine, 12 a 13 cts. Sales of 2400 beef cattle at 51 a 61 cts. per lb. gross for export; 4 a 51 cts. fair to good, and 4 a 41 cts. for common. Sheep, 50 cts. for the gross. Receipts 13,000 head. H. \$7.50 a \$8.50 per 100 lbs. St. Louis—No. 2 red wheat, \$1.21. No. 2 corn, 41 a 41 1/2 cts. No. 2 do 31 1/2 cts.

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PHILADELPHIA.

For "The Friend,"

The Life of John Hooper, Bishop of Gloucester.

(Concluded from page 106.)

We come now to the concluding scene in the life of this worthy man and noble martyr for the cause of Christ; and it will be found manifest the same steady faith and humble confidence in Divine power, and the same looking forward to the glorious hopes held up to the view of the Christian.

The sheriffs of Gloucester, with the mayor and aldermen, having come to his lodgings, Hooper was given into their charge by the ward which had brought him from London. He thanked them for their kindness in taking him by the hand, which he regarded as an evidence that their old love and friendship towards him was not altogether extinguished. He added, "I trust also, that all the things I have taught you in time's past, are not utterly forgotten, when I was your bishop and pastor, for which most true and sincere doctrine, because I will not now account it falsehood and presy, as many other men do, I am sent here, by the Queen's command to die, and to come where I taught it, to confirm it with my blood." He requested the sheriffs that they might be a quick fire so as shortly to make an end; and said, "in the meantime I will be as obedient unto you, as you yourselves could wish. If you think I do amiss in anything, hold up your finger, and I have done. For I am not come hither as one forced or compelled to die; for it is well known, I might have had my life with worldly gain; but as one willing to offer and give my life for the truth, rather than consent to the wicked papistical religion of the bishop of Rome, received and set forth by the magistrates in England, to God's high displeasure and dishonor; and I trust, by God's grace, toorrow to die a faithful servant of God, and true obedient subject to the Queen."

The sheriffs proposed placing him for the night in the common goal of the town, but a guard interceded on his behalf, declaring how quietly, mildly and patiently he had behaved himself on the way, adding thereto, that any child might keep him well enough. It was determined at length he should still remain at Robert Ingram's house. His desires, as that he might go to bed that night being, saying, that he had many things to remember; and so he did at five o'clock, and slept one sleep soundly, and spent the rest of

the night in prayer. After he had got up in the morning, he desired that no man should be suffered to come into the chamber, that he might be solitary till the hour of execution.

At nine o'clock, Dr. Hooper prepared himself to be in readiness, for the time was at hand. Immediately he was brought down from his chamber by the sheriffs, who were accompanied with bills and other weapons. When he saw the multitude of weapons, he spake to the sheriffs on this wise; M^{rs}. sheriffs (said he) I am no traitor, neither needed you to have made such a business to bring me to the place where I must suffer: for if you had suffered me I would have gone alone to the stake, and troubled none of you. He went forward, led between two sheriffs (as it were a lamb to the place of slaughter) in a gown of his host's, his hat upon his head, and a staff in his hand to stay himself withal; for the grief of the Sciatica, which he had taken in prison, caused him somewhat to halt. All the way, being strictly charged not to speak, he could not be perceived once to open his mouth; but beholding the people, who mourned bitterly for him, he would sometimes lift up his eyes towards heaven, and look very cheerfully upon such as he knew; and he was never known, during the time of being amongst them, to look with so cheerful and ruddy a countenance as he did at that present. When he came to the place appointed where he should die, he smilingly beheld the stake and preparation made for him, which was near unto the great elm-tree over against the college of priests, where he was wont to preach. The place round about the houses, and the boughs of the tree were filled with spectators; and in the chamber over the college gate stood the priests of the college. Then he kneeled down (forasmuch as he could not be suffered to speak unto the people) to prayer, and beckoned six or seven times unto one whom he well knew, that he might hear his prayer, and report faithfully the same. When this person came to the good bishop, he (pouring tears upon his shoulders and in his bosom) continued his prayer for the space of half an hour.

Now after he was entered into his prayer, a box was brought and laid before him upon a stool, with his pardon (or at leastwise it was feigned to be his pardon) from the Queen, if he would turn. At the sight whereof he cried, "If you love my soul, away with it. The box being taken away, the lord Shandois said, "Seeing there is no remedy, dispatch him quickly."

In the meantime one or two persons, un-called, stepped up, who heard some of the bishop's expressions in his prayer. After making confession of his sinfulness, he said: "Well knowest thou, Lord, wherefore I am come hither to suffer, and why the wicked do persecute this thy poor servant; not for my sins and transgressions committed against thee, but because I will not allow their wicked

doings to the contaminating of thy blood, and to the denial of the knowledge of thy truth, wherewith it did please thee by thy Holy Spirit to instruct me; which, with as much diligence as a poor wretch might, (being thereto called) I have set forth to thy glory. And well seest thou, my Lord and God, what terrible pains and cruel torments are prepared for thy creature: such, Lord, as without thy strength none is able to bear, or patiently to pass. But all things that are impossible with man are possible with thee. Therefore strengthen me of thy goodness, that in the fire I break not the rules of patience; or else assuage the terror of the pains, as shall seem most to thy glory."

As soon as the mayor saw those men, who reported the foregoing words, they were commanded away, and could not be suffered to hear any more. Prayer being done, bishop Hooper prepared himself for the stake, and put off his host's gown, and delivered it to the sheriffs, requiring them that he restored unto the owner, and put off the rest of his apparel unto his doublet and hose, wherein he would have burned. But the sheriffs would not permit that, (such was their greediness), unto whose pleasures (good man!) he very obediently submitted himself, and his doublet, hose and waistcoat were taken off. So desiring the people to say the Lord's prayer with him, and to pray for him, (who performed it with tears, during the time of his pains) he went up to the stake; when he was at it, three irons, made to fasten him thereto, were brought; one to his neck, another for his middle, and the third for his legs. But he refusing them, said, "You have no need thus to trouble yourselves. I doubt not that God will give me strength sufficient to abide the extremity of the fire, without bands; notwithstanding his suspecting the frailty and weakness of the flesh, but having assured confidence in God's strength, I am content to do as you shall think good."

Being fastened to the stake with an iron hoop round his middle, he refused the others, saying he was well assured he should not trouble them. Thus being ready, he looked upon the people, of whom he might well be seen (for he was both tall and stood also upon a high stool) and beheld round about him, that in every corner there was nothing to be seen but weeping and sorrowful people. Then lifting up his eyes and hands to heaven, he prayed in silence. By and by, he that was appointed to make the fire came to him and did ask him forgiveness. Of whom he asked why he should forgive him, saying, that he never knew any offence he had committed against him. O sir, said the man, I am appointed to make the fire. Therein, said Mr. Hooper, thou dost nothing offend me: God forgive thee thy sins, and do thine office I pray thee.

The wood being green, it was difficult to kindle; and the fire had to be made up three several times before death released this patient

sufferer. The last words he was heard to utter were, Lord Jesus have mercy upon me! Lord Jesus have mercy upon me! Lord Jesus receive my spirit.

"Thus," says Fox, "he was three quarters of an hour or more in the fire; even as the lamb, patiently bearing the extremity thereof, neither moving forwards, backwards, nor to any side. He died as quietly as a child in his bed; and he now reigneth as a blessed martyr in the joys of heaven, prepared for the faithful in Christ before the foundations of the world: for whose constancy all Christians are bound to praise God."

To Preserve Flowers and Plants.

The following instructions are from the pen of G. Henslow, one of the best practical botanists in England:

The materials required are common cartridge paper, thick white blotting paper, cotton wadding, and millboard, all cut to the same size. The plants should be gathered in dry weather, and soon after the flowers open, when their colors are brightest. Succulent plants (such as daffodil, orchis or stone crop) should be put into scalding water, with the exception of the flowers, for a minute or two, then laid on a cloth to dry.

Arrange the specimens and papers in the following order: Millboard, cartridge paper, wadding (split open, and the glaze side placed next to the cartridge paper), blotting paper, the specimens, having small pieces of wadding placed within and around the flowers to draw off all the moisture as quickly as possible, blotting paper, wadding as before, cartridge paper, millboard. When the specimens, &c., are thus arranged, heavy weights should be put on them; about thirty pounds the first day—sixty pounds afterwards. Remove them from under pressure in a day or two, carefully take away all the papers, &c., except the blotting papers between which the specimens are placed, put these in a warm air to dry, while the removed papers, &c., are dried in the sun or by the fire. When dry (but not warm) place them in the same order as before; put all under the heavier pressure for a few days, when (if not succulent) they will be dry.

Flowers of different colors require different treatment to preserve their colors. Blue flowers must be dried with heat, either under a case of hot sand before a fire, with a hot iron, or in a cool oven. Red flowers are injured by heat; they require to be washed with muriatic acid, diluted in spirits of wine, to fix the color. One part of acid to three parts of spirit is about the proportion. The best brush with which to apply this mixture is the head of a thistle when in seed, as the acid destroys a hair pencil, and injures whatever it touches (except glass or china); therefore it should be used with great care. Many yellow flowers turn green even after they have remained yellow some weeks; they must therefore be dried repeatedly before the fire, and again after they are mounted on paper and kept in a dry place. Purple flowers require as much care, or they soon turn a light brown. White flowers turn brown if handled or brushed before they are dried. Daisies, pansies, and some other flowers must not be removed from under pressure for two or three days, or the petals will curl up. As all dried plants (ferns excepted) are liable to be infested by minute insects, a small

quantity of the poison, corrosive sublimate, dissolved in spirits of wine, should be added to the paste, which it will also preserve from mould. The best cement for fixing the specimens on the paper or card board is gum paste. It is composed of thick gum water and flour mixed in warm water, by adding the two together, warm, and of a consistency: that will run off the hair pencil.—*Scientific American.*

For "The Friend."

Richard Shackleton.

(Continued from page 107.)

"The following extracts from letters written in the year 1752, instructively depict the state of R. Shackleton's mind at this period, (evinced by his ardent desire and faithful exercise for the advancement of the dear Saviour's kingdom, both in his own heart and in the hearts of others.)"

"Ballitore, 3d of 5th mo. 1751.

"Dear Friend,—I received thine from Edinburgh, and am well pleased that time and distance have not obliterated me from thy memory. I can say also, that on my part I have not forgot thee, but am desirous for thy welfare in every respect, that as thou growest in years, thou mayst grow in grace, and as thou improve in human learning, thou mayst become an adept in Divine Divinity, dear —, is not a trade, but it is a science, and that the most noble of all sciences. It comprehends in it the finest speculations of moral philosophy, and what is more, reduces them to practice. Humility, patience, charity, abstinence, and simplicity, and all the virtues are included in it; they are not only understood but exercised here; and by how much actions exceed words, and a possession is beyond a profession, by so much is the religious man more excellent than the scholar. I wish for thee, dear friend, amid thy diligent attention to thy studies, that thou mayst feel a degree of that Power, which, as it is given way to, will wear thee gradually from the nature and spirit of the world, in which there is trouble, and draw thee toward Him in whom there is peace. This, dear —, will let thee see how to enjoy and use all things in their seasons and in their places, and will sanctify thy natural and acquired accomplishments, and render them beneficial to thyself and others. I have a secret love for thee, and would therefore press it home to thee, to reflect on these things. Be not one of those who can conform (they think it a part of good breeding) in dress, speech and behavior, to those with whom they converse; they may assume, if they please, the title of gentlemen, but I think they have not a just right to that of Christians: for our Great Pattern told his followers that he had chosen them out of the world, and therefore the world hated them; consequently they were of a spirit different from the world. And the apostle Paul charges the Romans, 'not to be conformed to this world, but to be transformed by the renewing of their minds,' &c., and I am in no doubt but that the disciples of Christ in their garb, speech and deportment, wore the badge of their great Master, some mark which distinguished them from the world. Peter seems to have been known to the damsel by his very aspect, to have been with Jesus; when he denies it, another tells him, 'Thy speech betrayeth thee.' So to conceal his profession of Christ, his last resource was 'to curse and swear.' Whether

much stress may be laid on this particular quotation or not, I am sure the Spirit of Truth leads, and always led in the path of humility and self-abasement; and when this has dominion in the mind, there will be visible manifestation in the body, the gown will shine through a tunic. Thus far have I written to thee, love, and in love take leave at present, a bid thee heartily farewell.

R. S.

"25th of Ninth month

"Oh! how I love uprightness and pleading; a heart which loves its friends sincerely, that will not harbor and conceal a so pleasing, envious, injurious thought of a friend, nor bear to hear it uttered by another without rebuke. May the virtues of integrity and simplicity, and single and honest heartiness, be ours, for they are truly Christian. Yea, may it please Divine wisdom more a more to purge out the sour leaven, and leave our hearts with the leaven of his kingdom even the leaven of meekness, long-suffering and tenderness of spirit; so shall we be displeas indeed; contrite, humble and faithful flowers of the Lamb, whithersoever he leadeth. May the Lord preserve us as innocent, tender and babe-like children before Him, hungering to be fed by Him, and growing up as good plants under His hand. Oh! this child-like nature: when shall I get enough of it? It only as a measure of this is effected in us, that we can cry, 'Abba, Father.'

"Though, as thou sayest, 'things look better us look well at home, and as we are capable, in a degree, of doing anything make matters better, let us not make the worse, and the breach wider in the emit, by saying or doing anything in our own regenerated wills, and natural heat of temper which may hurt instead of furthering other. For the enemy works in us with the engine and tools of our corrupt nature, which I find there; and so crafty is the serpent, that he will seem to employ these weapons for the good cause, against himself; whereas, I works in a mystery for himself against the cause, by raising heats and divisions, and hardness of heart between brethren. But I us endeavor, as much as in us lies, to live peaceably with all men, and if we see a brother offend in any branch of our Christian testimony, and by the fire of pure zeal warm and cleansing our own hearts, we find that the Truth (as will often be the case) calls for a witness to it, let us wait to be guided by the Spirit of love and meekness, to bear our innocent, faithful testimony; and if it be not received, stand in the counsel of the same Spirit and let not that get up which would render evil for evil, but overcome evil with good."

"* * * * * My desires are strong in measure, that we, several of us, who are known by one another, and known to our heavenly Father to have at times, living desires raised in us for the glory of God and the eternal happiness of ourselves, and one of another; an sometimes a further concern that our backsliding brethren may no more revolt, but return and live—my desires are that that we may come up nobly and boldly in His cause, and be absolutely (I see no other way to be service) resigned to the will and disposal of the great Lord of the harvest, dedicated freely and cheerfully, as our forefathers did all we have, internal and external, to His service.

R. S.

How Forests affect Rainfall.

Selected.

[Appleton's Journal contains an article on this subject from which we extract the following.]

In Caylon the forests have been cut down for coffee plantations, and more than twenty years ago the loss of springs and fountains began to be a threatening evil. When, two centuries ago, the Spice Islands fell into the hands of the Dutch, they were clothed with dense forests of spice-bearing trees. To increase the value of the monopoly, the Dutch effected an indiscriminate destruction of the forests, and these islands were converted into arid deserts. Not many years ago the world was thrilled by the reports of the famine in the Cape de Verd Islands. The soil there is very light and porous, and requires constant moisture as a condition of fertility. For many years the increasing lack of humidity was noticed. The river Socorridos, in Madeira, a town which ship-timber was formerly floated to the sea, gradually dried up until it became mere rills, whose waters, except at flood-tide, could hardly be seen along its pebbly bed. The diminution of moisture was found to have kept equal pace with the destruction of the forests on the mountain sides, and the Portuguese government made laws prohibiting the cutting down of trees near springs and riversources. But wine culture was profitable, and the laws were powerless against immediate interest. So the trees were cut down more and more; the springs failed, the fountains dried up, and drought and famine followed. Only a quarter of a century ago the British island of Santa Cruz was a garden of fertility. The hills were covered with forests, and trees were everywhere abundant. A person who had formerly resided there recently revisited the island, and found a third part of it reduced to an utter desert. The planters had bared the island of its forests; the soil was gradually desiccated; even the short copious showers had ceased. The island of Suracua was, within the memory of living men, one of the most fertile and well-watered spots on earth; 'but now,' says Mr. Hough, 'the whole plantations, with their once beautiful terraces and terraced gardens, are nothing but an arid waste; and yet, sixty miles away, on the Spanish Main, the rankest vegetation covers the hills, and the burdened clouds shower down abundant blessings.' The United States Commissioner of Agriculture in 1871 writes: 'In Upper Egypt the rains which eighty years ago were abundant, have ceased since the Arabs cut down the trees along the valley of the Nile toward Libya and Arabia. A contrary effect has been produced in Lower Egypt from the extensive planting of the casha. In Alexandria and Cairo, where rain was formerly a rarity, it has since that period become more frequent.'

Religious Belief.—I envy no quality of the mind or intellect in others; be it genius, power, wit, or fancy, said Sir Humphrey Davy, but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to any other blessing; for it makes life a discipline of goodness; creates new hopes, when all earthly hopes vanish; and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life even in death, and from destruction and decay calls

up beauty and divinity; makes an instrument of torture and shame, the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of palms and amarantus, the gardens of the blest, the security of everlasting joys, here the sensualist and the sceptic view only gloom, decay, annihilation, and despair.

From "The Friend."

The Belper Conference.

Dear Friend,—As one who, though not an attendee of the above-named Conference, felt sympathy with those who did so, I do not believe I shall be doing my duty without taking some notice of thy correspondent's letter, signed J. J. of Preston.

Personally I am acquainted with but few of those who did attend the aforesaid Conference, so can say little of what may be the individual course of conduct and conversation of such, so will therefore pass on to that portion of thy correspondent's letter which has taken hold of my mind, as contained in the following remarks. After alluding to that wherein he says we are all agreed, he adds: "Yet Belper Friends charge the Society in this country and America with many innovations on our distinguishing principles, yet not the slightest evidence is produced of any such defection. The tangible charges are innovations in practice."

A tree is known by its fruit, so are we as individuals, and as a Society, known and judged by the light of our practice. We have borne testimony as a people for two hundred years to the true spiritual character of worship and for the immediate necessity of divinely quickening to be felt through the Spirit of the Lord Jesus, before we can enter into communion secretly or vocally draw nigh unto God the Father through his beloved Son; and we have further believed, as of necessity it must be, that in order to the right qualification for a gospel minister, there must be known in the individual member not only a willing surrender, but also an immediate qualification for the work of ministering to his fellows in spiritual things; and that without such divine qualification being known, it is both presumption and assumption for any to take upon themselves to teach or to preach in the name of the Lord.

In the light of such profession what can be now said of our possession? Our teachers, or at least most of them, can teach or preach when and how they will; pray or sing as they list. I was pained to see only this day a large bill on either side of one of our London Meeting-houses, to the following effect:—"Friends' Meeting-house, Peel Court, St. John Street. A series of special services will be held as above, commencing on the 8th and concluding on the 14th OCTOBER, 1876, at which *Gospel addresses* will be delivered, and to which the inhabitants of the neighborhood were affectionately invited. A series of well selected hymns will be sung." This is no new thing, and is only a repetition of what took place last year, only then it was announced that Sankey's hymns would be used, these being then the centre of attraction. The same thing in a more quiet way is going on from week to week in our very midst. I do not wish to interfere with the rightful liberty of any one, but why do they call themselves "Friends," and still withhold their allegiance from those denominations with which they are evidently

in entire harmony? But alas for us as a people! they well know that the Society as a whole is with them and upholds them, and they are biding their time, believing the period is not far distant, when the profession as well as the practice of true Quakerism will be swept off the earth. Such as these I count not my friends, or the friends of Truth, but its worst foes, sailing as they are under false colors. It is long since our foundation truth—the revelation of Christ Jesus by his heavenly and saving light—was struck at, and although London Yearly Meeting has not avowed itself honestly and openly that it no longer holds the same doctrinal truths that were formerly believed by us as a people, yet by the insidious course of holding up to commendation the lives, characters, and conversation of those who have assailed these truths, bound up in and inseparable from the great and important Truth of divine immediate revelation, have established that in our midst, which, if not cut down and rooted up by the same divine power which at first gathered us to be a people, will ere very long scatter us as chaff before the wind.

If thy correspondent J. J. does not see not only many innovations on the principles we have from the first been brought into the possession of, but their entire abandonment, I am sorry for him. I will not speak of profession, for that is of small value. It is because we slight the source whence our principles flow, that we have so little right perception of what those principles are, and see not how we have sliken from them. The old Quaker said the book (the Bible) was not the primary rule of faith and manners. The modern Quaker says it is. Here is the root of that corrupt tree that hath brought forth so plentifully in our midst those fruits which are not of God, because they are not wrought in Christ, as He only who is the only begotten of the Father in every living child (for we may come to know the Truth and fall from it, contrary to the teaching of modern Quakers and evangelists, so called) can beget in us those works that are well-pleasing in His holy sight. Truly great is the mystery of godliness, both in that manifestation that appeared here on earth clothed in human form, and in the reception of Him in the heart by that faith which He begets, and through which alone we can know of the saving efficacy of his blood that cleanses from all sin; through which also we have fellowship with all who have obtained the like precious faith, and have witnessed a death unto sin by repentance, and a new birth unto righteousness by faith in his power. Then do we see the rightful position as to us of the Scriptures of Truth, that the man of God may be perfect, thoroughly furnished unto every good work.—With love, thy friend,

CHARLES W. THOMSON.

47 Herbert Street, New North Road,
Hoxton, 10th month 9, 1876.

Made Kings.

"And hath made us kings."—Rev. i. 16.

An old African Christian negro, when on his deathbed, was visited by his friends, who came around him lamenting that he was going to die, saying, "Poor Pompey! poor Pompey is dying." The old saint, animated with the prospect before him, said to them with much earnestness, "Don't call me poor Pompey; I king Pompey."

The "Railway World" gives the following information respecting the proposed tunnel under the Hudson:

The work of excavating the tunnel, which is to connect New York and Jersey City under the bed of the Hudson river, progresses slowly, the company being still embarrassed by litigation, which they have not been able to force to a final settlement. It is probable, however, that the question of right of way will be decided in a few weeks in favor of the tunnel company. The company will then begin on the New York side, bore under the river and meet the workmen tunnelling from the New Jersey side. The work on the New York side will begin at the foot of Morton street. The work is carried on under the direction of the Hudson Tunnel Company, incorporated under the general laws of the States of New York and New Jersey, and the capital, which is all subscribed, is \$10,000,000. The entrance to the tunnel on the Jersey side will be from Jersey avenue, and from that point to the New York bulkhead line, the extent of boring to be done will exceed somewhat 6400 feet. The terminus in New York—probably in Hudson street—has yet to be selected by commissioners. The entire length of the tunnel and its approaches will be 12,000 feet—with depot tracks to be added—being about one mile under the river and nearly three-fourths of a mile on each side.

The engineer of the road, W. H. Pain, says the company propose to employ as much iron as can be successfully engaged in excavating and laying brick, changing the men each stretch of eight hours. Thus, by constant work, it is believed the tunnel can be advanced five feet from each end every day, and the whole work completed in two years.

The work was commenced in November, 1874, after experimental borings down to the depth to be occupied by the tunnel. While occupied bricking the shaft, the Delaware, Lackawanna and Western railroad obtained an injunction stopping the work, and it was not until last month that the injunction was removed and the company enabled to get to work.

The depth of the shaft is a little over 70 feet, and the greatest depth of water under which the tunnel will pass is 60 feet. The extreme grade is 2 in 100 feet descending from Jersey City, and then ascending on the New York side 3 in 100 for 1500 feet, then 2 in 100 to the New York end. The borings already made show that the soil through which the tunnel will pass is, for the most part, of a tenacious silt, underlain with sandstone. Near the New York shore rocks are encountered, and gravel, which is considered favorable for tunnel construction, not offering any serious difficulties to the builders, as would sand and mud. The tunnel walls will be constructed of brick and cement, 3 feet in thickness and circular in form. The height of the tunnel will be 24 feet and the width 26 feet. A double track will run through it, resting upon a stone ballast 5 feet from the bottom. The walls will be painted white and lighted with gas. Heavy steel rails will be used, which the company have already prepared. Pneumatic tubes, gas, and water mains can run through the tunnel beneath the track, if desired, so that New York gas and water may be sent to Jersey.

Watch ye, stand fast in the faith.

FORGIVENESS.

Selected.

O God forgive the years and years
Of worldly pride and hopes and fears;
Forgive, and blot them from thy book,
The sins on which I mourn to look.

Forgive the lack of service done
For thee, thro' life, from life begun;
Forgive the vain desires to be
All else but that desired by thee.

Forgive the love of human praise,
The first false step in crooked ways,
The choice of evil and the night,
The heart close shut against the light.

Forgive the love that could endure
No cost to bless the sad and poor;
Forgive, and give me grace to see
The life laid down in love for me.

—Transcript.

Selected.

I own no lands, I hoard no golden treasure;
No roof is mine beneath the sky's broad dome,
Yet rich I am, and hold in ample measure
Estates in heaven, and everywhere a home.

Each flower is mine that by its beauty bears me,
Each bird that lifts me on its tide of song,
Each star that by its steadfastness assures me
Its Maker, God, in patience waiteth long.

The fields are mine when first they take their greenness
And softly yield beneath my pressing feet;
The hills are mine—when they rebuke my meanness,
And lead me up their larger faith to meet.

All things are mine that fill my soul's deep longing,
Or cheer my heart along the way's 1 plod;
I find a home and sweet thoughts round me thronging
Where'er I stand amid the works of God.

—British Friend.

Periodicity of Severe Winters.—A memoir by Renou, the distinguished French meteorologist, upon the periodicity of severe winters, although published many years ago, has recently been quoted in defense of the opinion that such periodicity actually exists. According to Renou, rigorous winters return about every forty-one years. They are arranged in groups, generally composed of a central winter, and four or five others disposed on either side of it, within a space of twenty years. Mixed with these years are others also of unusual warmth, in such a manner that the mean cold of the season is not sensibly altered. The period of forty-one years seems to be that which corresponds to the maxima of the solar spots at the same season of the year. A central cold winter arrives eighteen months after the maximum of spots has coincided with the warmest season of the year.

The severe winters seem to alternate between the northern and southern hemispheres of the earth.—From *Baird's Record of Science and Industry of 1875*.

For "The Friend."

Meeting Etiquette.

On the assembling of our meeting this morning, the end appropriated to the female sex was as usual pretty well filled, so much so, that those coming in a little late had either to wait until those occupying seats near the door moved up, or walk forward to the front benches before obtaining a seat; such being the case, I was gratified in observing the thoughtfulness of one occupying a seat near the end of the bench next the passage, and who had herself come well forward to obtain it, on observing a person about to pass her in order to obtain a vacant space beyond, in-

stead of obliging her to crowd between her and the back of the seat in front, immediately rose and took the unoccupied space herself, thus affording the new comer a convenient seat near the end of the form. It has frequently occurred to the writer, that if all would come early would exercise a little forethought in regard to this matter, how much it would add to the comfort and quiet of the meeting, passing in and proceeding to the farthest end or middle of the bench before taking the seat, thus leaving for those who come after them an unoccupied space. Many, there no doubt, have become accustomed to a certain seat, and the thought of removing another is not pleasant; others, perhaps, may not thought upon the subject, but is it not worth thinking of? as anything we can do, add to the comfort of others, is not lost, as may return in blessings on our own head. It is understood that our late dear and valued friend Elizabeth Evans, was particularly charge those under her care not to occupy the first seats or the arm of a bench on going into a meeting, but to pass on and allow an opportunity for those who came afterward to obtain seats without having to inconvenience others, and to a greater or less extent disturb the meeting.

From the "Independent."

Botany of the Exposition.

BY THOMAS MEEHAN.

Among the botanical curiosities of the Centennial is a specimen of wood of the Bauhinia, in the Brazilian collections. It puzzles the student of structural botany to account for its make up. There is no central pith, no concentric layers of wood, no regularity of form in any sense, as in any ordinary coniferous wood; nor is there anything whatever to suggest the endogenous, of course, if the plant is leguminous—not far removed, indeed, from our ordinary "Red bud," or "Jud tree." The stems are generally flattened perhaps two inches one way by twelve or fourteen the other; but no two stems agree in these comparative dimensions. The stem seems to be made up of innumerable small circular but shapeless pieces, and some of these seem separated from the others by bark. At least, these interior lines all connect with the bark on the exterior, and which envelops the whole. If one can imagine the irregular markings on the chart of a phrenologist's skull, or the lines through a piece of veined marble, he may get some idea of this curious piece of vegetable workmanship. The writer has met with no structuralist who can suggest the plan on which this Bauhinian wood is made. Another singular piece of woody structure, not often seen, is in the Buenos Ayrean department. It is the trunk of a cactus tree. There is, of course, no bark for the fleshy coating of a cactus is both leaf and bark, and rots away when the tree is in preparation for timber. The trunks are about six feet in circumference, but quite hollow in the centre. The woody portion is only about four inches thick. They would look like ordinary wood-pump "trees," only that the woody structure has the appearance of having been stretched, forming large diamond-shaped openings along the surface. I cannot learn that the wood serves any useful purpose; but it is of extreme interest to the botanical student. The palm wood, near it, is much more useful. These trunks are very hard on the

For "The Friend."

A Watchword to the Seeking Ours.

If we want a saving religion, we must have a *practical* one: one that will not only lead us into the strait and narrow way, but keep us there; that will subdue unholiness, purify from unholiness, and enable us by the assisting grace of God to practice self-denial, patience, meekness, temperance and charity. It must turn us from darkness to light; from the power of Satan within, to the power of God within. It must pervade the whole man, till he becomes a new creature. It proceeds from repentance towards God, and faith in Christ—a faith that works by love to the purifying of the heart; and enables us to cast off the works of darkness, and put on the armor of light; to crucify the flesh with its affections and lusts, and to know Christ to dwell in us, giving a knowledge of salvation by the remission of sins.

This is a religion which will stand the storms of time, because it is founded on Christ the Rock; the tried stone and sure foundation; and will give us, at times, a sweet foretaste of God's salvation.

But in passing along through the journey of life, we may expect to hear many voices that do not correspond with the voice of Christ; to find many, who profess to be teachers of the way of life and salvation, who do not evince by *their* lives and conversation that they themselves have been taught in the heavenly school. Such spurious teachers are calculated to render that mysterious which the Holy Spirit, in the times of our "first love," had left clear. Thus the mind and understanding become perplexed and darkened with vain metaphysical speculations, which lead away from a child-like dependence upon Him who alone is the life and light of men. Better by far, to be led *away* from the flowery paths of ease and speculation, into the more arduous one of practice and self-denial. We need to have our religion more transferred from the head to the heart; to have less faith in the wisdom and teachings of men, and more in the power and teachings of God.

"The strong man" within us, may be so well armed with opinion and arguments, and so fortified with a superficial belief, as to be in great danger of keeping out the babe immortal, and thus give us a rest which never was designed for the people of God. But I believe that a "stronger than he" is knocking as it were, for entrance, at the door of each individual heart of "every nation, kindred, tongue and people," and would if we would hear his voice, and open the door, enter in, and lead us onward, step by step, through the wilderness of this world, to an inheritance "incorruptible, undefiled, and that fadeth not away."

We may talk very flippantly and boldly, of justification and sanctification and of being cleansed by the blood of Jesus, without ever witnessing that pure "washing of regeneration and renewing of the Holy Ghost," without which it is said we can never enter the kingdom of God.

We may appropriate to ourselves the merits of Christ's death, without a death unto sin, and a new life into "righteousness; wherein alone we are made "partakers of the inheritance of the saints in light." We may, like Nicodemus, come to Jesus in the night, and, "with the lips" make a noble confession of

ter surface and soft in the interior. The big trunks are split lengthwise and the soft interior scooped out. In this way they make the best possible shingles for roofs. A layer first set side by side, with the edges upward; another layer goes on these, with the edges downward and overlapping the points of those below—just, indeed, as the Europeans do in roofing with tiles. It must be a cheap entry to live in, when a roof can be built this easy way.

There are few more interesting points to be than the numerous varieties into which various grains, seeds, and nuts used by man have branched. Denmark, for instance, exhibits no less than twenty-eight varieties of barley, twenty-two of rye and nineteen of wheat; and other States and exhibitors, though not near the same number, have other varieties that Denmark has not. Even flax seems to have given many varieties, and these are bred by different growers to produce different kinds of fibre, suited to different work—a fact which, I believe, not known to American flax-growers, to whom flax is flax and nothing more. Russia, the Netherlands and other countries of Northern Europe show the fibres of the various varieties and the difference in the growths of the different kinds. There is the "White Blossom Flax," the "Blue Blossom Flax," the "Riga," and so forth. It is, perhaps, worthy of note that the cultivated flax (*Linum usitatissimum*), though thought to be a good species, is not certainly known to be indigenous to any country, and may, after all, but a development made in the past from the *perenne*, *L. Sibericum* or some other ally. The most unexpected variations, to me, were, however, in the rice of the Japanese exhibit. There were no less than thirteen different kinds, none of them, however, as large or as white as ours. There are many others, which I know only as a single article, that seem to have made innumerable varieties in other countries. Take for instance, the almond, the walnut, the ground-nut, among others. As we examine the products of the soil in the various departments, the Spanish and the Italian departments, we are astonished at the great variety. There are English walnuts, or "Marara nuts," two and a half inches long by two inches wide, as a single variety, and numerous others of many sizes and forms.

Besides the many forms of well known kinds, we are introduced by the different countries to vegetable products of which we know little before. There is the Japan pea (*Pisum hispida*), for instance, which has been growing in our gardens ever since Commodore Perry returned from Japan. We have seen it, but have never been able to make a celebrated "Soy" sauce. But here the Japanese tell us how they do it. They take the beans, some grains of wheat, and some salt, and bottle the whole, letting it ferment together for three years, after which it is the "soy," so highly prized. The freedom with which the Japanese explain all their processes is especially striking. The account they give of silk-worm feeding and working is extremely minute and cannot fail to be of immense value to silk-raisers in this country. We have to deal simply with the botanical features, and can only say that they use the Italian mulberry (*Morus alba*), as other countries do; but have discovered that a wholly male variety, which never produces fruit, of course, makes the best silk. Indeed, they have bot-

ties of fruit, and on the labels tell us, "fruit-bearing mulberry, no good for silk." I presume this is entirely new to silk-raisers here. It is to me. As another instance of openness on the part of the Japanese, I may notice that they tell us all the plants used by the Asiatics for adulterating tea; or, as they say, making tea for "experiment." Dried specimens of the leaves and branches are exhibited in glass frames, but unnamed. In one case I noted a narrow leaved willow, which I think must be the same as our *Salix longifolia*, and with which they "experimented with me, I know, for several weeks in the far West, for I used often to fish the perfect leaves out of the bottom of our camp teakettle. To my astonishment, I find here that the *Wistaria sinensis* enters largely into these tea "experiments," as also does a small, weak form of the *Plantago lanceolata*. Then there is a sort of Rhamnus (Buckthorn) and two or three others which I did not recognize. The *Ceanothus Americanus* is closely allied to this Rhamnus, and a few years ago a company started, pretending that they were growing real Chinese tea in Pennsylvania. When it was finally shown that it was the *Ceanothus* the project collapsed. It appears that if they had called this Chinese experimental tea they might have got through. Another matter of great botanical interest to me, in the examination of the tea question, was that these Eastern people make use of what we regard as mere matters of ornament, to produce choice and peculiar brands; and when we read, as we have done, that they keep a few very choice articles at home, for use only by the great, we can see that these ornamental varieties may produce these unique articles. There is the golden variegated tea plant, the silver-leaved and the blood-leaved all of which are used for special brands. As we know, such varieties are always more scarce than the ordinary trees, as they can seldom be easily reproduced from seed, and hence, they would be more costly as tea plants.

The variations of the tobacco are also shown in Japanese collections. They have five principal sorts, all distinguished by the leaves. A botanist would say that one was of a lanceolate form, the others each get a little wider at the base, till the last form inclines to be cordate. Connoisseurs tell us that they can detect distinct "smokes" from each form of leaf, and this following of distinct chemical properties, with the slight variations of form, is a matter of some scientific interest.

Near the Japanese collections in Agricultural Hall are some specimens from Germany of wood "paper" hangings. This use of trees is pretty well known now; but it is worth noting here that some of the best specimens are from the roots, and not from the stem timber. This material can be used for veneering, as well as for walls, and we know how beautiful in this way is the root of our black walnut. In this collection the root of the *Juglans regia* seems more beautiful than ours, and the root of the European elm gives very pretty work.

It is especially worthy to be noted, that the inspired writers, both in relating their own experience and in administering advice and counsel to others on a religious account, lay the whole stress of religion upon the *inward, saving, and spiritual* knowledge of God.—*John Griffith.*

his miraculous power, and that he is "a teacher come from God," and yet be strangers to the new birth; and not realize that "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit," and that we must be born again; "not of blood, nor of the will of the flesh, nor of the will of man, but of God."

We may, like Apollon, be eloquent men, and mighty in the Scriptures, and be instructed in the way of the Lord, and also be fervent in the spirit, and speak and teach diligently the things of the Lord, and yet know of no deeper baptism than that of John, which was designed only to prepare the way of the Lord, and point forward to a deeper and more heart-cleansing work which must come after. We may take up our rest under the shadow, without coming to the substance to which the shadow points us. We must behold for ourselves the Lamb of God which taketh away the sin of the world; and know the purpose of His coming accomplished in us, which was "that he might destroy the works of the devil;" flush transgression, make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness "into each humble, penitent, seeking soul." But when he comes as a refiner, may we be willing to abide the day of his coming; "for he shall sift us as a refiner and purifier of silver; that we may offer unto the Lord an offering in righteousness." Then would our offering be pleasant unto the Lord, as in days of old, and as in former years. Then should we "rejoice with trembling," and be clothed with humility, meekness and godly fear; remembering that "God is in heaven and we upon earth; therefore our words would be few." We would often seek to sit alone in silent adoration, leaning as on the breast of our beloved, breathing forth in tenderness, our mental prayers or praises to the God of our salvation; or, if prompted by his Spirit, bend vocally before his throne with reverence and diffidence, knowing it is presumption to do so, only as of the ability which God in his mercy may at times give us.

But we must fight the good fight of faith, before we can lay hold on eternal life. Faith is good. (O for more of it!) but can faith alone save us? We may have faith in salvation by Christ, but unless we comply with the terms of salvation, and are saved by him, what good does our faith do us? We may believe in regeneration, but if we do not realize the new birth for ourselves, of what avail is our belief? "For as the body without the spirit is dead, so is faith without works dead also." So let us go on to perfection; and "strive (harder perhaps than we do) to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Jacob, under the old dispensation, had to wrestle, outwardly, for the blessing; and we, under the new, have to wrestle spiritually. We may seek to enter into eternal life with much conflict, and not be able. We may be willing to wear the crown, but not to bear the cross. Willing to reign with Christ, but not to suffer with him. Willing to accompany him to the mount of transfiguration, but not to Golgotha. Willing to attend him at his glorification, but not in his suffering and death.

The same God over all, that "moved upon the face of the waters" in the old creation, and that said, "Let there be light, and

(there was light," is now, unusually moving on the unstable and fluctuating elements of our chaotic world, in order to bring about a new creation in man. But the old creation was not completed instantaneously, or in a day. And now, in the new creation, we have to advance from glory to glory, even as by the spirit of the Lord, until we are "created in Christ Jesus unto good works." "If ye know these things, happy are ye if ye do them." What I say unto you, I say unto all. Watch."

D. H.

Dublin, Ind., 11th mo. 9th, 1876.

For "The Friend."

It is altogether natural that in the progress of Christian culture and the nearer assimilation of the general professing church to the gospel standard, there should be removed from the minds of very many, some of the false opinions respecting, and of the unreasoning prejudices against Friends, which spring up at the time of their coming forth as a distinct portion of the visible church, and which have been perpetuated by ignorance and bigotry among not a few to the present day. It was also to be expected that Friends would admit among themselves such changes as were necessary to adapt the application of their religious principles to the circumstances of the times in which they lived; always however, guarding against endangering any of those principles, or removing the guards that have been found auxiliary to the preservation of the members in a course of conduct consistent with their profession.

In the early days, while Friends were enduring a great fight of affliction, other religious societies had little or no inclination to be brought into juxtaposition or religious communion with them as an organized body; and Geo. Fox and his faithful co-laborers were deeply concerned to keep their fellow converts a separate and compact people, not going outside the pale of their own Society to unite with others in their arrangements for promoting the spread of the truth, so far as the truth was understood by them. This arose from no want of christian comity, or defect in christian charity, but because they knew that in however many points their faith coincided with that of other believers, the obligations and practices into which it led them were irreconcilable with the errors that were held in their churches, and they felt bound to witness unwaveringly to the doctrines and testimonies that had been sealed upon their understandings by the Spirit of Truth, and to avoid all occasion for subjecting the members unnecessarily to temptation to palliate error in others, or to lower the standard placed in their hands to be kept in the sight of the world. While this Society's isolation was maintained, the influence of Friends in promoting the spread of the gospel truths which they held, was marked by a partial though silent modification of dogmas and practices which, while incompatible with those truths, had been rigidly held by other professors.

On the institution of the British and Foreign Bible Society, some members in England joined therein; but the Yearly Meeting, we believe, never committed itself towards its support, and some of the more experienced and consistent Friends, warned of the danger of members being incorporated or taking an active part with its administration or labors. The door to unrestricted intercourse with

other religious professors, was officially opened when London Yearly Meeting sanctioned the use of the meeting-houses belonging to Friendly ministers of other denominations; since then (perhaps before) it is well known that very many members of that meeting attend the meetings for worship held by Friends, in the morning of the First-day of the week, resort to the meetings of other churches, and other times.

The whole tone of popular sentiment in the present day among those who consider themselves the liberal portion of the members, seems to be that it is worse than needless to hotly attempt to carry out the rigid observance our forefathers, or to maintain any striking peculiarities as connected with our religious profession. It is said—and truly said—there are good people among all religious professions, and therefore it is inferred to we may justly suspect the validity of supposed conscientious convictions, or the right authority of any disciplinary restrictions that tend to keep up a separate identity between Friends and other religious denominations. But at the risk of being considered narrow-minded, we are free to confess to we believe the all-wise Head of the church designed that Friends, as a society, should dwell very much alone, showing forth in life and conversation the fruits of a practical submission to the gospel of life and mortality, being living witnesses that if spiritually the power of God unto salvation, and thus as a city set upon a hill, reflect on others the heavenly light of those adulterated truths, the holding of which distinguish them from different sections of the visible church.

So far from this producing arrogance or spiritual pride, it is fitted to humble and straiten the root of self-esteem; for it cannot be accomplished without daily taking up the cross that crucifies to the world and the world to us, and consistently carrying out the religion we profess. Is it not measurably from the desire to avoid this cross, and rather to seek the honor that comes from men, and that which comes from God only, that so many in our Society appear desirous to assimilate with other religious professors in their mode of propagating what they believe to be the truth, and are prepared to encourage an interchange of what they may look on as religious services.

In this intermingling, the obligation to preserve the "peculiarities" of our high profession is easily overlooked, or it is ignored in deference to the known dissent of those with whom Friends are voluntarily associated, as thus strangers devour their strength and they know it not; the spiritual eye becomes dimmed or blinded, and a train of reasoning is adopted that leads on to an affiliation, that can hardly be mar within our own pale the proper uniform support of all the testimonies of Truth which Friends should ever uphold.

Believing these views to be correct it was pointed, though not surprising, to see, in the extract given in last week's "Friend" by the minutes of the late Indiana Yearly Meeting, that that body had constituted the Bible Association, created by it, and under its control, an auxiliary to the American Bible Society. No one, we think, can read the statement without feeling that the dignity of the Yearly Meeting is lowered, and that it is giving its members a valid ground for refusing to con-

bute their funds—even in so good a work distributing the bible—for disposal by an association altogether outside the religious unity with which they are connected.

We are very far from having anything to boast of in relation to the religious standing of our own Society; nor are we called on to do so. In judgment on the divine acceptability of one who differ from us. Doubtless all those who love the Lord Jesus Christ in sincerity, as accepted by Him, and their religious knowledge or profession what it may. But Friends are and are called to occupy an advanced position in the visible church, and they make great mistake who suppose that remaining exclusively within the limits of that position will circumscribe the influence and usefulness of the Society. Members of other religious denominations are mostly clear-sighted enough to see that by joining hand in hand with them, what is called religious work, Friends soon lose their sensitiveness to the practices and performances they are theoretically opposed to, and are betrayed sooner or later into palpable inconsistencies; they are therefore glad to escape the feeling produced by the active, though it may be silent protest of a Society against that in their faith and customs of which it declares by conscientiousness that it cannot approve.

In social intercourse with others than Friends, we are bound to evince Christian courtesy and love, acting so as "to commend" our religion "to every man's conscience in the sight of God," and thus become preachers of righteousness in life and conversation. It has done more, since the organization of the Society, to convince others of the purer value of the principles held by Friends, and to draw the convinced to them, than joining with other professors in religious services, schemes ostensibly for spreading a knowledge of the gospel can be hoped ever to effect. Such cooperation almost necessarily weakens the hold of true Quakerism on our own members, while it fails to commend it to others. It was said by some in George Fox's days, that the magistrates could not better assist him in promulgating his religion, than shutting him up in prison; for the manner which he bore the cruelties heaped upon him, effectually commended the principles of the gospel for which he was a sufferer.

In a speech by C. H. Spurgeon, at an entertainment given to the members of the "Baptist Union" by the Mayor of Birmingham, it is reported to have said: "He believed it is good for Christians of all sects to meet together. What was a Quaker but an unbaptized Baptist? and what was a Baptist but a baptized member of a Society of Friends? The Quakers were growing small by degrees, and becoming less; probably because they did not do their work so thoroughly; and he hoped that after the extinction of the Quakers, would come the extinction of the Baptists, and that it would not come from lowering their standard, but from so boldly and constantly availing their views, that all Christians would accept them." Whatever may be the result of the Baptists, Friends cannot become extinct but by lowering their standard or rather inserting it, and being merged in the different sects. To bring this about the joining with those sects, as mentioned, is a wide step.

"This life is a passage, not a port."

It is gratifying to observe that in some parts of Europe, public attention has been called to the demoralizing effect which the disregard of the First-day of the week as a day of rest and its use as a public holiday, has upon the community. At a recent meeting of the Rhénish Westphalian Prison Association, held at Düsseldorf, — Schreiber, of Berlin, presented a paper entitled, "Sabbath Desecration in Connection with Crime" in which he stated, that special inquiries sent to various prisons in North and South Germany, resulted in showing that the First-day of the week is that on which a large proportion of crimes have lately been committed in that country. During 1873, 10,823 persons were arrested and confined in 239 German prisons; of these 963 were imprisoned for man-slaughter and bodily injuries. Of this number 380, or about 40 per cent., committed their crimes on the First-day of the week, and in nearly all cases, in drinking saloons. Other statistics showed, that a large proportion of other criminal offences, either took place, or resulted from excesses on that day. After a discussion of the subject, the meeting adopted a resolution stating that the increasing practice of disregarding the observance of the First-day of the week, contributes very materially to the immorality of the youth, as well as of the people generally, and declaring its determination to direct public attention more fully to this important matter, and to take measures to promote the action of civil and other authorities towards diminishing this evil.

Very few men are permitted to be successful; very few men are permitted to be wise; very few men are permitted to be eloquent; very few men are qualified to be statesmen; very few men are good for anything eminent; and even those who are eminent are men of like passions with everybody else. Therefore be not discouraged because it is your lot to be in humble circumstances—because work is insignificant in the eyes of men—because you are called to labor in obscurity. The time is coming when all earthly distinctions will be of very little account.

THE FRIEND.

ELEVENTH MONTH 25, 1876.

The Yearly Meeting of North Carolina commenced at New Garden on Sixth-day, the 3d of the present month, and closed on the 9th inst. The attendance was not thought to be as large as has usually been the case, in part owing to the warm interest felt in the result of the State and national elections which took place during the week of the Yearly Meeting, and which caused many Friends to remain at home, that they might vote. The public meetings for worship on First and Fourth-days, were numerously attended by the public generally—some coming from a distance of many miles to be present—as has long been customary.

Among the subjects of general interest that were considered, was an application from their members in East Tennessee to be set apart as a separate Yearly Meeting. The absence of a railroad route through the mountains, compels these to make a long detour via Lynchburg in Virginia, in going to the Yearly Meeting, causing a journey of about 500 miles

and a considerable pecuniary expense. Those Friends could attend a Yearly Meeting at so distant a point as Philadelphia, at a less cost of time, money, and travel, than at New Garden. A committee was appointed to visit them, and report next year. The number of members residing in East Tennessee is said to be 935.

The testimony borne by Friends during the late civil war to the principles of peace, and the sufferings which many underwent for their refusal to bear arms, seem to have given them in large measure the confidence and respect of the community in which they reside; so that there is much openness to receive visits from the ministers of our Society. One token of this, was a friendly message sent to the Yearly Meeting from a Methodist Protestant Conference. The bearer of it was introduced into the Yearly Meeting, and an opportunity given him of delivering the message.

Though the existence of this kindly feeling is a pleasant fact, yet care is needed, lest Friends should be induced thereby to affiliate with other societies; and fall short in the faithful upholding of their own principles. The ministers of other societies are accustomed to commence their vocal services, when the usual time for preaching or praying has arrived, even if their minds are not brought under that religious exercise, without which no man can preach with right authority. If betrayed to imitate their example, we throw away one of our most important testimonies, as to the ground and character of Gospel ministry and true spiritual worship.

A committee which had been appointed a year ago, to revise the discipline, proposed some alterations, which were adopted by the meeting. The changes appeared to be similar in character to those made recently by London Yearly Meeting. Several worthy Friends were uneasy with them, but the current of expression was in their favor.

In the consideration of the state of Society, the answers to the Queries showed many deficiencies in regard to attendance of meetings, and some as to the maintenance of love and unity. Care was taken to discourage the use of intoxicating liquors and tobacco; and with satisfactory results.

The statistics set up this year showed the number of established meetings to be 28, and of members 4275. Of these 1148 were between the ages of 5 and 18—a proportion of about 27 to 100—while in Philadelphia Yearly Meeting, the proportion of children between those years, to the whole number of members is only about 16 to 100—a striking illustration of the effect produced on the social condition of a people by their habits and manner of life. The number received by certificate during the year was larger than of those who had so removed. This would indicate that the depleting process by which other Yearly Meetings had grown at the expense of that of North Carolina, no longer continued.

It seemed very desirable to finish the business on Fifth-day, as a large number of Friends had already left to return home; and if a session had been held on Sixth-day, it was probable but a small proportion of the members would have been present. So much of the time on previous days had been otherwise occupied, that there remained about twenty-five distinct subjects to consider, counting all the epistles to other Yearly Meetings as one subject. To prevent the recurrence of this an-

other year, it was concluded to commence one day earlier, that is, on the Fifth day preceding the first First-day in the 11th month—so that the meeting might finish its business before the public meeting for worship on the following Fourth-day.

The meeting closed after a session of about 5½ hours.

A few months since we published a notice of a conference of Friends, held at Belper, England. The object of this conference appeared to be, to strengthen the hands of Friends in upholding the primitive doctrines of our Society—an object which was undoubtedly sympathized with by many, who did not partake in the deliberations of that meeting.

Since that time there has been a discussion in the columns of "The British Friend," of matters growing out of this conference; especially of a charge, that innovations as to our distinguishing principles had been introduced into the Society. One of the writers for that journal having stated that no evidence had been produced of such defection, its last issue (dated 11th mo. 1st) contained two letters in reply. One of these, written by a member of the conference, adduces specific proofs of the truth of the allegations; the other, from the pen of one who did not attend that meeting, contains so clear and forcible an exposition of the fundamental truths which are involved in the controversy now going on in our Society, that we have transferred it entire to our columns, under the heading "The Belper Conference."

There are many evidences that the minds of some under our name, are being brought to a sense of the dangers to which our beloved Society is exposed by the changes growing out of a departure from our fundamental principles; but we must desire, that a more thorough and general awakening may be experienced. We believe there are very many, in all parts of our religious body, of well-meaning but unsuspecting Friends, who are being led astray by the preaching, writing and conversation of those whose doctrinal views are not in unison with those held by George Fox and his fellow-laborers; and who, in professing to be Friends, "are sailing under false colors," as this letter states.

SUMMARY OF EVENTS.

FOREIGN.—The particulars of the recent hurricane at Porto Rico and other parts of the West Indies, show the storm to have been of great violence. The destruction of property on land and at sea was very great. No less than forty-five vessels were wrecked wholly or partially.

The German government does not propose taking any part in the Paris International Exhibition of 1878.

An official journal of the Russian government reports the whole number of fires throughout the empire in 1875, to have been 27,575, of which 6,526 were attributed to negligence, and 3,669 to design. In more than half the cases the causes could not be correctly ascertained. The value of the property destroyed was estimated at 64,696,896 roubles, or \$51,277,516.

The Italian census for 1875 shows that on the last day of the year the country had a population of 37,722,184. It had increased 671,039 since 12th mo. 31st, 1871; Austria, 192,922; Italy, 4,777,890; Prussia, 2,929,265; Belgium, 2,167; Switzerland, 1,295; and Holland, 1,911. In proportion to area Belgium has the greatest railway mileage of any country in the world.

The Spanish Minister of the Interior has laid before the Cortes a bill restoring the electoral law formerly in vogue in Spain. This bill abolishes universal suffrage, establishes voting by departments, and grants suffrage only to persons paying a certain amount of taxes and to members of certain professions.

A St. Petersburg dispatch of the 19th says: "The St. Petersburg bank has been authorized by an Imperial ukase, dated November 18, to receive subscriptions for an issue of 100,000,000 roubles in bank notes, bearing interest at five per cent, the issue price to be 92. The *Official Gazette* says this loan is rendered necessary by the extraordinary expenditures in view of the present political situation. It hopes all classes will subscribe."

The Turkish Grand Council have formally agreed to the proposed conference. Turkey will be represented by Midhat Pasha and Saïdet Pasha.

The terrific cyclone which devastated Eastern Bengal on the 31st ult., is now found to have been attended with far greater loss of life than was at first reported. A dispatch from Calcutta, published in the London Times says, three large islands, namely, Hattich, Sundeep and Dakhin Shahobazore, and numerous smaller islands in the districts of Chittagong and Chittagong districts were entirely submerged by the storm wave of October 31st, as was also the mainland for five or six miles inland. These islands are all situated in or near the estuary of the river Meena. The largest, Dakhin Shahobazore, was 8,900 square miles in extent, and had a population of 90,000. Hattich and Sundeep together had about 100,000 population.

Up to 11 o'clock on the night of the 31st, there was no sign of danger, but before midnight a wave swept over the country to a depth in many places of twenty feet, surprising people in their beds. Dense groves of cedars and palm trees around the villages enabled many to save themselves by climbing among the branches, and some took refuge on the roofs of their houses; but the water burst the houses asunder and swept them out to sea. Some were carried thus across the channel to the island of Chittagong district, but a vast majority were never heard of again.

The country is perfectly flat, and almost every one perished who failed to reach the trees. There is scarcely a household on the island and on the adjacent coast but lost many members. The cattle are all drowned. The boats were swept away, and many of the islands, with other districts is destroyed. There is much distress among the survivors, which the government is relieving. The *Government Gazette* says: Wherever the storm-wave passed it is believed not a single of the population survived. The islands have barely one-fourth of their former inhabitants.

The Marquis of Salisbury, who has been appointed special Ambassador to act with Sir Henry Elliott as English Plenipotentiary at the approaching conference on Turkish affairs, left London on the 20th with his family for Constantinople, by way of the continent. He will be met at Berlin, Vienna and Vienna for consultation with the respective foreign ministers.

London, 11th mo. 20th.—Consols 95.54. Liverpool.—Middling uplands cotton, 6½d. Orleans, 6.9-16.7.

UNION STATES.—There were 324 internments in Philadelphia last week. The official count of the election returns in this city was not completed till the 14th inst. It shows the vote on the 7th inst. to have been much the largest ever polled in Philadelphia, the total having reached 139,963. Hayes' majority 14,975. The official return of the election in Ohio shows that the number of votes cast was 656,619, and Hayes' plurality over Tilden was 7,516. Three other candidates received 4769 votes.

The late census of Massachusetts shows the total population of the State to be 1,651,912, of whom 794,383 are males and 857,529 females. The number of legal voters is 351,113.

Private advices from General Crook indicate that he thinks the Indian war will soon be over. He says that there are very few Indians on the war path now except the band under Crazy Horse, which is not large, and are not so numerous as they were. The band of Sitting Bull, and are supposed to have gone north with him.

A Texas cattle drover recently purchased in the southwestern section of the State of Texas, 10,000 head of cattle and 2000 horses, for \$140,000 in silver, which is equal to \$1,400,000 in gold.

The uncertainty in relation to the Presidential election continued up to the 20th inst. In Florida the vote is said to be very close, and the majority on either side quite small. South Carolina is officially returned for 1½ years by the return board of that State under the order

of the Supreme Court directing the board to count the vote without exercising any judicial function. revision. The vote was Hayes 97,786; Tilden 90,860; Republican majority 980. The Louisiana return board promise that the count of the vote for that State shall be fair, open and honest, and have consisted of representative men of both parties shall be present when the official canvass is made.

"The official count of Maryland's vote gives Tilden 91,780; Hayes 71,981. In Virginia the vote was Tilden 139,512; Hayes 95,268.

The Markets, &c.—In the following were the quotations on the 20th inst. New York.—American gold, 110. Superfine flour, \$4.50 a \$5.05; State extra, \$5.25; \$5.50; finer brands, \$6 a \$10.00. Extra white winter wheat, \$1.40; No. 2 red winter, \$1.39; No. 3 Chicago spring, new, \$1.21. No. 2 mixed oats, 89 cents; No. 3 State, 84 a 92 cents. State rye, 90¢ cts. Yellow corn, \$1.00. Philadelphia.—Flour and New Orleans extra, 12 a 12½ cts. Flour, 4 a \$9.00. Pennsylvania wheat, \$1.27 a \$1.30; Delaware amber, \$1.35 a \$1.70; western white, \$1.35 a \$1.38. Penna. rye, 72 a 73. Southern, 68 cts. Yellow corn, 61 cts.; mixed wheat, 87.50 a 90 cts. White, white oats, a 49 a 50 cts. Western fine, Old, 12 a 13 cts. Siles of 1000 lb. cut off 5½ a 6½ cts. per lb. gross for extra; 4½ a 5½ cts. fair to good, and 4 a 4½ cts. for common. Sheep, 6 cts. 50 per lb. gross. Receipts \$900 head. H. \$7.50 a \$8.00 per 100. Receipts \$800. H. \$1.00. No. 2 spring wheat, \$1.10; No. 3 do, \$1.05; Oats, 32½ cts. Bye, 62 cts. Barley, 71 cts. Lard, cts. *Chicoutini*.—Family flour, \$5.00 a \$5.80. wheat, \$1.25 a \$1.30. Old corn, 48 cts.; new, 40 cts. Rye, 68 cts. Lard, 10½ cts.

"The Germantown Employment Society for Women offers for sale, at low prices, warm garments for women and children. Ten per cent. taken off on orders of Twenty Dollars or over.

Apply to MARTHA H. GARRET, Green and Court streets, Germantown, Philadelphia.
11th mo. 1876.

FRIENDS' ASYLUM FOR THE INSANE
Near Frankford, (Twenty-third Ward), Philadelphia
Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

DIED, suddenly, on the 31st of Fifth month, 1876, the residence of her son, ELIZABETH P., wife of Benjamin S. S., of New York, aged 80 years, who had been a Monthly Meetings, Iowa, in the 73d year of her age. She was firmly attached to the principles of the Religious Society of Friends, and has left to survivors her example, the impressive invitation, "Follow as I have followed Christ."

On the 25th of 8th mo. 1876, ANNA E. COBB in the 82d year of her age, a member and elder of 8d water Monthly Meeting, Belmont Co., Ohio. A shock of corn cometh in its season, and as a servant waiting for his Lord, we believe she was found in readiness with lamp trimmed and light burning. She was ever in patience and innocent sweetness, ever the benefit of resignation to the Divine will in things, leaving to her friends the consoling assurance that her purified spirit has entered into the longed rest. "Behold an Israelite indeed, in whom there is guile."

At his residence, near Fallington, Bucks Co., Pa., on the 4th-day, the 1st of Eleventh month, by JOHN B. BALDWIN, a much esteemed elder member of Falls Monthly Meeting of Friends, in 75th year of his age. This dear Friend endured a lingering illness with patience and meekness. A quiet pillar in the church, and a faithful laborer, whose trumpet gave no uncertain sound; tenderly looking forward, active spirits, while he ever had a word of encouragement to the humble, exercised and earnest christian traveller. His innocent and watchful life was ever in patience and innocent sweetness, ever marked with more than ordinary unction.

He was in New York, on the 17th ult., THOMAS EDWARD BROWN, only son of Edward and Mary Brown, in his 20th year, a member of New York Monthly Meeting.

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AT NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Cashmere.

Andrew Wilson writes as follows respecting this region, (which he calls Kashmir) and his entrance into it from the Himalaya. Almost every one longs, and many hope, to see the beautiful vale of Kashmir. "Probably to region of the earth is so well known to the eye of imagination, or so readily suggests the idea of a terrestrial Paradise. So far from being disappointed with the reality, or having experienced any cause for wishing that I had left Kashmir unvisited, I can most cheerfully say that the beautiful reality exceeds somewhat vague poetic vision which has been associated with the name. But Kashmir rather a difficult country to get at, especially when you come down upon it from behind by way of Zanskar and Sürü. According to tradition, it was formerly the Garden of Eden; and one is very well disposed to accept that theory when trying to get into it from the north or north-west. Most people go up to it from the plains of India by one of four authorized routes; but I have a habit of getting into places by some quite unusual way, and did so in this instance."

Wilson gives a detailed account of the dangers and hardships endured by himself and party in making the descent of 10,000 feet on "The Abode of Snow," before the vale of Cashmere gladdened the sight of the weary travelers. He proceeds: "But I have not yet got even into the outskirts of the Garden of Eden. Zogli-ha had to be crossed; and though it is a very easy pass, and set down by the trigonometrical survey as only 11,300 feet high, yet I have heard, and suspect, that a mistake has been made there, and that nearly thousand feet might have been added to it."
* * * Though it seemed to me nothing after what I had gone through, yet this pass just has a formidable appearance to travelers coming upon it from below, judging of the description given of it by Dr. Henderson, an ornithologist of the first of Sir Thomas Forsyth's missions to Yarkund. He says, the road we had ascended was in many places rather trying to the nerves, being very steep, and sometimes consisting merely of a platform of brushwood attached to the face of the precipice. This road, owing to its steepness, quite impassable for baggage animals after a fall of snow, and it is then necessary to wait at Baltal until the snow has melted, or to fol-

low the stream up a very narrow rocky gorge, with precipices from 500 to 1000 feet on either side. This gorge, however, is only practicable when filled up by snow to about fifty feet in depth, as it usually is early in the season; it is then the usual route; and at that season to avoid the avalanches, it is necessary to start at night and get over the pass before sunrise. Avalanches do not fall until late in the day, after the sun begins to melt the snow."

I do not think the road has been improved since Dr. Henderson passed over it, but the great interest of it is that it leads suddenly down upon the beautiful wooded scenery of Kashmir. After months of the sterile, almost treeless Tibetan provinces, the contrast was very striking, and I could not but revel in the beauty and glory of the vegetation; but even to one who had come upon it from below the scene would have been very striking. There was a large and lively encampment at the foot of the pass, with tents prepared for the Yarkund envoy, and a number of Kashmir officers and soldiers; but I pushed on beyond that, and camped in solitude close to the Sind river. This place is called Baltal, but it has no human habitations. Smooth green meadows, carpet-like and embroidered with flowers, extended to the silvery stream, above which there was the most varied luxuriance of foliage, the lower mountains being richly clothed with woods of many and beautiful colors. It was late autumn, and the trees were in their greatest variety of color; but hardly a leaf seemed to have fallen. The dark green of the pines contrasted beautifully with the delicate orange of the birches, because there were intermingling tints of brown and saffron. Great masses of foliage were succeeded by solitary pines, which had found a footing high up the precipitous crags. And all this was combined with peaks and slopes of pure white snow. *Aiguilles* of dark rock rose out of beds of snow, but their faces were powdered with the same element. Glaciers and large beds of snow ran down the valleys, and the upper vegetation had snow for its bed. The effect of sunset upon this scene was wonderful; for the colors it displayed were both heightened and more harmoniously blended. The golden light of eve brought out the warm tints of the forest; but the glow of the reddish brown precipices, and the rosy light upon the snowy slopes and peaks, were too soon succeeded by the cold grey of evening. * * *

The remainder of my journey to the great valley or small plain of Kashmir was delightful. A good deal of rain fell, but that made one appreciate the great trees all the more; for the rain was not continuous, and was mingled with sunshine. The air was soft and balmy; but, at this transfer from September to October, it was agreeably cold even to a traveller from the abodes and sources of snow. As we descended, the pine forests were confined to the mountain-slopes; but the lofty

deodar began to appear in the valley, as afterwards the sycamore, the elm and the horse chestnut. Round the picturesque villages, and even forming considerable woods, there were fruit trees—as the walnut, the chestnut, the peach, the apricot, the apple, and the pear. Large quantities of timber (said to be cut recklessly) was in course of being floated down the river; and where the path led across it, there were curious wooden bridges, for which it was not necessary to dismount. This Sind valley is about sixty miles long, and varies in breadth from a few hundred yards to about a mile, except at its base, where it opens out considerably. It is considered to afford the best idea of the mingled beauty and grandeur of Kashmir scenery; and when I passed through, its appearance was greatly enhanced by the snow, which not only covered the mountain tops, but also came down into the forests which clothed the mountain sides. The path through it, being part of the great road from Kashmir to Central Asia, is kept in tolerable repair, and it is very seldom that the rider requires to dismount. Anything beyond a walking pace, however, is for the most part out of the question. At Ganderbal I was fairly in the great valley of Kashmir, and encamped under some enormous sycamore trees; the girth of one was so great that its trunk kept my little mountain tent quite sheltered from the furious blasts. Next day a small but convenient and quaint Kashmir boat took me up to Strinagar; and it was delightful to glide up the back-waters of the Jehlam, which afforded a highway to the capital. It was the commencement and the promise of repose, which I very seriously needed, and in a beautiful land.

At Strinagar, where I stayed for a fortnight, I was the guest of the Resident Mr. Le Poer Wynn, whose early death has disappointed many bright hopes. I had thus every opportunity of seeing all that could be seen about the capital, and of making myself acquainted with the state of affairs in Kashmir. Afterwards went up to Islamabad, Martand, Achibal, Vernag, the Rozlu Valley, and finally went out of Kashmir by way of the Manas and Wular lakes, and the lower valley of the Jehlam, so that I saw the most interesting places in the country, and all the varieties of scenery which it affords. I shall only touch generally upon its characteristics. It doubtless owes some of its charm to the character of the regions in its neighborhood. As compared with the burning plains of India, the sterile steppes of Tibet, and the savage mountains of the Himalaya and of Afghanistan, it presents an astonishing and beautiful contrast. After such scenes, even a much more common-place country might have afforded a good deal of the enthusiasm which Kashmir has excited in Eastern poetry, and even in common rumor; but beyond that it has characteristics which give it a distinct place among the most pleasing regions of the earth. I

said to the Maharajah, or ruling Prince of Kashmir, that the most beautiful countries I had seen were England, Italy, Japan and Kashmir; and though he did not seem to like the remark much, probably from a fear that the beauty of the land he governed, might make it too much an object of desire, yet there was no exaggeration in it. Here at a height of nearly 6000 feet, in a temperate climate, with an abundance of moisture, and yet protected by lofty mountains from the fierce continuous rains of the Indian south-west monsoon, we have the most splendid amphitheatre in the world. A flat oval valley about sixty miles long, and from forty to fifty miles in breadth, is surrounded by magnificent mountains, which, during the greater part of the year, are covered more than half way down with snow, and present vast upland beds of pure white snow. This valley has fine lakes, is intersected with water courses, and its land is covered with brilliant vegetation, including gigantic trees of the richest foliage. And out of this great central valley there rise innumerable, long, picturesque mountain valleys, such as that of the Sind river, which I have just described; while above these there are great pine forests, green slopes of grass, glaciers, and snow. Nothing could express the general effect better than these lines on Lebanon:

Whose head in wintry grandeur towers,
And whittens with eternal sleet;
While Summer, in a vale of flowers,
Is sleeping rosy at his feet.

The great encircling walls of rock and snow contrast grandly with the soft beauty of the scene beneath. The snows have a wonderful effect as we look up to them through the leafy branches of the immense sycamore, elm and poplar trees. They flash gloriously in the morning sunlight above the pink mist of the valley-plain; they have a rosy glow in the evening sun-light; and when the sun-light has departed, but ere darkness shrouds them, they gleam afar off with a cold and spectral light, as if they belonged to a region where man had never trod. The deep black gorges in the mountains have a mysterious look. The sun lights up some softer grassy ravine or green slope, and then displays splintered rocks rising in the wildest confusion. Often long lines of white clouds lie along the line of mountain-summits, while at other times every white peak and precipice wall is distinctly marked against the deep blue sky. The valley plain is especially striking in clear mornings and evenings, when it lies partially in golden sunlight, partly in the shadow of its great hills.

The green mosaic of the level land is intersected by many streams, canals and lakes, or beautiful reaches of river which look like small lakes. The lakes have floating islands composed of vegetation. Besides the immense sycamores and elms, and the long lines of stately poplars, great part of the plain is a garden filled with fruits and flowers, and there is almost constant verdure.

It is a pity that so beautiful a country should not have a finer population. At the entrances of the valleys, looking at the forests, the rich cultivated lands, and the unused water power, I could not but think of the scenes in England.

Where I was extent than seen Arabian pride,
And brighter streams than fared Hyades glide!
My mind reverted also to the flashing snows

of the American Sierra Nevada, the dwarf oaks and rich fields of wheat, the chubby children, the comely well-dressed women, and the strong stalwart men of California. For though the *chalets* were picturesque enough at a little distance, they could not bear a close examination; and there was not much satisfaction to be had in contemplating the half-starved, half-naked children, and the thin, worn-out looking women. One could not help thinking of the comfortable homes which an Anglo-Saxon population would rear in such a land."

Except that the women have nearly all fine eyes, the reported beauty of Cashmere women, in Wilson's opinion, rests on very slight foundations. He considers them generally plain and many remarkably ugly.

The manufacture of the celebrated Cashmere shawls has greatly declined, but is still of considerable importance, and about £130,000 worth of them is annually exported, of which £90,000 worth goes to Europe. It is only on the wind-swept steppes of Central Asia that the goats produce so fine a hair as is employed in making the most costly shawls, some of which sell even in Cashmere for \$1500 each. The shawl-weavers get miserable wages, and are allowed neither to leave Kashmir nor change their employment, so that they are nearly in the position of slaves; and their average wages are only about three cents a day.

Cashmere which had once four millions of inhabitants, has now only about 500,000 in consequence of repeated invasions and desolating wars.

An Old Allegory.—I read in my boyhood, and have not forgotten, the story of the sluggard and the alarm-clock. A certain man was by nature sluggish and lazy, and as he began to feel the weight of disease upon him he called a physician. The physician prescribed healthful diet and exercise, and especially early rising. The man objected to early rising on the plea that he could not wake up.

"Then get an alarm-clock," said the doctor. "You must rise early if you would have your health."

So the man purchased an alarm clock, and set it up in his sleeping chamber, and at the appointed time the startling whir and clang of the machinery awoke him *instanter*. He was up and dressed in season to see the sun rise, and he really felt brighter and better for the effort. The clock, being regularly wound and set, faithfully performed its office, and while the man was punctual in his obedience to its summons it awoke him with the rising of the sun. But by and by he allowed himself to question the real benefit of this early rising. It often seemed to him that a little more sleep would be pleasant. So one morning, after the faithful monitor had aroused him, he closed his eyes and took another nap. This was repeated until the clock ceased to break his slumber. The sharp bell changed as loud as ever, but he had become deaf to its warning. He did not hear it, because he had contracted the habit of disobeying it.

And so it is with conscience. It is a monitor which, in the morning of life, gives healthful warning to all; but let us once begin to question the need of obeying it—let us disobey its dictates, even in trifling particulars—and very soon it will cease to admonish us; and after a time, by continual disregard, we might fall asleep over a volcano, and con-

science would not have the power to arouse us.

From "Piety Promoted!"

James Brandwood.

James Brandwood was the eldest son. John Brandwood, of Entwistle, in the parish of Bolton, in Lancashire, and was born in it. Eleventh month, 1739.

Having left behind him an account in writing, of his early experience in the work of religion, the following abstract is taken, nearly in his own words, from this narrative. "I pleased the all-wise and gracious God, who gave me being, to follow me by his grace, even from my youth, often bowing my mind in serious consideration, that I was placed here as on his footstool, for a short space of time, and must ere long remove to appear before his judgment seat; also, how short an transient present enjoyment are, compared with the eternal nature of the life to come, whereby my mind was led to conclude, that world is not my resting-place, the life to come is my home, eternity is the chief end and design of my being.

"Running in my own will and strength, from year to year, I heard sermons, read many books, and talked with professors; some said one thing and some another; I then began to read the Scriptures more; but alas! they were to me in many places, as a sealed book. I prayed often in secret places, and learned to sing, thinking I was thereby preparing myself to join the heavenly host. I talked with religious professors about doctrinal points, and endeavored to form as just notions and opinions about the coming, life, doctrines, sufferings, and death of Christ, as I could; and then I called faith. But this faith not proceeding from the quickening power of Divine grace, but from the workings of the natural understanding, was a dead faith, and could not be an evidence of things not seen, nor work a love to the purifying of my heart, so as I gave victory over the various sinful lusts and vanities of this world; but on the contrary, was abundantly overcome thereby, from day to day.

"In this condition I travelled long, and was sorely tossed between the secret reproaches of Divine grace in my conscience, and the workings of the adversary. About the twentieth year of my age, it pleased God, in unspeakable mercy, further to enlighten my soul through the Spirit of his Son, as with the day spring from on high, whereby I was enabled to see more clearly my fallen and corrupt state, and my sins were set in order before me, appearing exceedingly sinful, and opposite to the holy will of God. In this day, at my former building in religion was shaken to its very foundation. In this situation I cried, 'Oh! what shall I do? to whom shall I flee for help in this sinful state? I cannot dwell with Him that is holy.'

"The Scriptures now began to be more opened to my understanding; and though was told, that by a certain ceremony, which was made performed in my infancy, I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven, yet I did not see the opening of the Scriptures to my true standing. I saw this could not be true; for there I was informed, that the members of Christ were made such by other means, even by his own baptism with the Spirit, as said the apostle, 'By one Spirit are we all baptize

to one body; and that, 'if any man be in Christ, he is a new creature.' I also saw, that the children of God were such as were begotten of Him through Christ, the incorruptible and Word of God, and born again unto wisdom of life, bringing forth the fruits of the spirit. And that the kingdom of heaven and government of Christ are within, by the influence of His spirit, which as a pure principle His children and people, rulers and leaders, are in His service.

"I also saw, that all my prayers and songs praise had been a sacrifice of my own prostration, and offered up in my own vain imagination, in a fallen and unconverted state; and that it was only in and through the Spirit at God could be acceptably worshipped.

"I also saw, that all my former faith was no more than a bare assent of the natural understanding to certain things whereof I had no evidence, but what arose from the letter of Scripture, and other outward means; whereas,

in the opening of the Scriptures, I saw that he that believeth hath the witness in himself, even the Spirit of Him who is the Author and Object of true and living faith, by which the quickened soul received an evidence of things not seen, and an humble confidence in the saving power and redeeming love of God through Christ. I also saw, that I had trusted too much in, and been carried about with, the changeable doctrines of men, and neglected the teachings of the grace and good spirit of God in my soul, which, as a swift witness against evil, had followed me with inward and secret reproof, even from my infant years.

"As I was brought more and more into illness, and bumbled under the Divine hand, the Light of Christ arose, and more enlightened my mind; whereby I saw into the purity of that faith which was once delivered to the saints, and that holy religion, which, through the power of Divine grace, was taught, and which wrought in the primitive believers in Christ. As these things opened in my view, a strong persuasion arose therefrom, that it was not my duty to join any of the various professions of religion with which I was acquainted; and if, at any time, I tried to join with any of them, it brought distress and trouble over my mind. I then said in my heart, 'Is there no people on earth preserved in the simplicity of the Truth, with whom I can unite?' Whereupon it came into my mind to go to a meeting of the people called Quakers; a people of whose religious principles I had very little knowledge, neither did I know more than one person of that persuasion. Being encouraged by repeated drawings of my mind towards them, I went many miles to one of their meetings, accompanied by several others.

"Being sat down in the meeting, which was but small, my mind was seized with great surprise, considering the vast difference between that multitude of words and ceremonies to which I had been accustomed, and the solemn silence in which we sat; and the breathing of my spirit was, 'If this be right, confirm it to me this day.' After some time, my mind was brought into more stillness, desiring to unite in the solemn pause, in which Divine goodness favored my soul with a sense of His gracious presence, and the promise of Christ opened to my mind with great sweetness, though I had not understood it before. Where two or three are gathered together in

my name, there am I in the midst of them.' In this my soul rejoiced, and said, 'This is the truth, this is what I have long been seeking for.' Towards the latter part of the meeting some testimonies were borne in great simplicity and plainness of speech, but in the demonstration of the Spirit.

"When I came amongst this people, I met with great opposition, both from professors and profane; but knowing in whom I had believed, and that his power is greater than he that is in the world, my faith was strengthened, and my spirit frequently bowed before Him for help and support in that day; in which, blessed be his name, I often found his secret hand underneath, enabling me to stand in patience, and bear the cross."

James Brandwood appears to have been early made instrumental to the convincing of several others, of the truth of our religious principles, and became a member of our Society in the year 1761; and a meeting was shortly afterwards settled at Edgeworth, where he resided many years. Soon after he was admitted amongst Friends he spoke as a minister. His offerings in that character were concise, forcible, and comprehensive; and being concerned reverently to wait for the renewed influence of the Lord's power, they were acceptable to his friends. In consequence of his joining our Society, he was disinherited by his father, who died when his son was forty-seven years of age.

After this, for many years he followed the profession of a land-surveyor and conveyancer; he was never married, and lived most of his life in a retired part of the country. He was a plain countryman, possessed of a good understanding, but had not the advantage of a liberal education. Few men appear to have been more free from the love of the interests of this world; but Christian virtues and unobtrusive deportment, combined with his cheerful and instructive conversation, gained him the general esteem of all classes with whom he had intercourse. He was scrupulously tender of the reputation of others, so that his most intimate friends scarcely ever heard him speak to the disadvantage of an absent person.

In the decline of life, however, through a combination of circumstances, he became less diligent in the attendance of our religious meetings, and, in the course of a few years, was discontinued as an acknowledged minister; yet he was enabled to bear, with becoming patience, some deeply trying circumstances, which during this period were permitted to attend him. After some time, it pleased his gracious Lord to re-animate his love to his brethren, and he was again acceptably engaged in the work of the ministry. Early in the year 1824, he removed to West Houghton, near Wigan, and some months afterwards was reinstated as an acknowledged minister. Notwithstanding his advanced age, being in his eighty-fifth year, he was diligent in attending meetings, clear and instructive in ministry, much to the comfort and edification of his friends; and his society was pleasant and instructive to them.

Towards the close of the following year, he became unwell, from which time to his death, he was mostly confined to the house. During his illness, he was preserved in patient resignation, and he was enabled to communicate much valuable counsel. At one time, he requested that passage of Scripture to be read, in which the apostle says, "We preach Christ

crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God;" on which he exclaimed, "Wonderful, and very good," and after a few minutes silence, added, "This passage dwelt very much upon my mind whilst in bed this morning;" and he expressed his surprise, that any seriously-thinking man, with the New Testament in his hand, could be drawn into that dangerous disbelief and practice, of reasoning away the propitiation and atonement of Christ, who was crucified for our sins. Adding, "Such as are favored with a sense of their own unworthiness, and the exceeding sinfulness of sin before God, as they humbly seek unto Him for help, come to know that he is also Christ, the wisdom of God, and the power of God."

Three days before his death, in the course of an interesting conversation, he remarked to this effect: "I have indeed lived a great while, and have seen a good deal, both of good and evil; and having, through Divine mercy and forgiveness, got through all, I feel my mind very comfortable, and am thankful I am thus favored." The following day, on its being remarked by one who came to visit him, that he had been a good liver, he replied, deeply affected: "It is not for any righteous-ness of my own that I shall gain acceptance; but all my hope is in the mercy of God in Christ Jesus." After a pause, though then very weak, he was enabled to speak for some time on the fall of man, and his restoration through the atoning sacrifice of our Lord Jesus Christ; but which, he added, it is not the duty of believers to nicely to define or explain; but rather to wait for his spiritual appearance in their own hearts. This was his last religious communication, and he peacefully departed this life, on the 23d of the Third month, 1826.

A Physician's Story.

Dr. Munro, of Hull, gives this incident in his life as a practising physician. It is a story with an unmistakable moral:

"A hard-working, industrious, God-fearing man, a teetotaler of some years' standing, suffering from an abscess in the hand, which had reduced him very much, applied to me for advice. I told him the only medicine he required was rest; and to remedy the waste going on in his system, and to repair the damage done to his hand, he was to support himself with a bottle of stout daily. He replied:

"I cannot take it, for I have been a teetotaler for some years."

"Well," I said, "if you know better than the doctor, it is no use applying to me."

He looked anxiously in my face, evidently weighing the matter over in his mind, and sorrowfully replied:

"Doctor, I was a drunken man once, and should not like to be one again."

He was, much against his will, prevailed upon to take the stout, and in time he recovered from his sickness. When he got well, I, of course, praised him for the virtues of stout as a means of saving his life, for which he ought ever to be thankful. I rather lectured him on being such a fanatic (that's the word) as to refuse taking a bottle of stout daily to restore him to his former health.

I lost sight of my patient for some months; but I am sorry to say that on one fine sum-

mer's day, when driving through one of the public thoroughfares, I saw a poor, miserable, ragged-looking man leaning against the door of a common public house, drunk, and incapable of keeping an erect position. Even in his poverty, drunkenness and misery, I discovered it was my teetotal patient, whom I had not so long ago persuaded to break his pledge. I could not be mistaken. I had reason to know him well, for he had been a member of a Wesleyan Church, an indefatigable Sunday-school teacher, a prayer leader, whose earnest appeals for the salvation of others I had often listened to with pleasure and edification. I immediately went to the man, and was astonished to find the change which drink, in so short a time, had made in his appearance. With manifest surprise, and looking earnestly at the poor wretch, I said:

"S, is that you?"
 "Yes, it's me. Look at me again; don't you know me?" he answered, with a staggering reel and clipping his words.

"Yes, I know you," I said, "and I am grieved to see you in this drunken condition. I thought you were a teetotaler?"

"I was before I took your medicine," he answered, with a peculiar grin upon his countenance.

"I am sorry to see you disgracing yourself by such conduct. I am ashamed of you."

Rousing himself, as drunken people will at times, to extraordinary effort, he scoffingly replied:

"Didn't you send me here for my medicine?"

And with a delirious kind of chuckle he hiccupped out words I shall never forget:

"Doctor, your medicine cured my body, but it damned my soul!"

Two or three of his boozing companions, hearing our conversation, took him under their protection, and I left. As I drove away my heart was full of bitter reflections, that I had been the cause of ruining this man's prospects, not only for this world, but for that which is to come. You may rest assured I did not sleep much that night. The drunken aspect of that man haunted me, and I found myself weeping over the injury I had done him. I rose up early the next morning and returned to his cottage, with his little garden in front, on the outskirts of the town, where I had often seen him with his wife and happy children playing about, but found, to my sorrow, that he had moved some time before. At last, with some difficulty, I found him located in a low neighborhood, not far distant from the public house he had patronized the day before. Here, in such a home as none but a drunkard could inhabit, I found him laid upon a bed of straw, feverish and prostrate from the effects of the previous day's debauch, abusing his wife because she could not get him some more drink; she standing aloof, with tears in her eyes, broken down with care and grief, her children dirty and clothed in rags—all friendless and steeped in poverty!

What a wreck was that!

Turned out of the Church of which he was once an ornament, his religion sacrificed, his usefulness marred, his hopes of eternity blasted, now a poor, dejected slave to his passion for drink, without mercy and without hope!

I talked to him kindly, reasoned with him, succeeded him until he was well, and never lost sight of him or let him have any peace until he had signed the pledge again.

It took him some time to recover his place in the Church, but I have had the pleasure of seeing him restored. He is now, more than ever, a devoted worker in the Church, and the cause of temperance is pleaded on all occasions. Can you wonder, then, that I never order strong drink for a patient now?

DAY BY DAY.

What to-morrow brings, who knows?
 Always God in mercy throws
 A cloud o'er what is yet to be,
 In mercy, for if we could see
 Beforehand all the toil and strife,
 These cares attending human life,
 We should be paralysed with fear,
 And could not do our duty here—
 Day by day.

Hopes bear us on. The eager boy
 Thinks of his future years with joy.
 But when, life closing, he looks back
 Along the chequered narrow track
 How changed and different it seems
 From all his boyish early dreams!
 Yet gratefully he bows his head,
 Seeing how his steps were led—
 Day by day.

Expect not great things: very few
 Are allotted such to do.
 Many more find out their cup
 Of life with trifles is filled up.
 Yet if these things rightly use,
 Not because "so small" refuse,
 Blessings shall descend on all
 In the palace, cottage, hall—
 Day by day.

Then go on thy way, content
 With whatever God has sent.
 Do not try to pierce the cloud
 Which thy future doth enshroud.
 Take the mingled good and ill;
 Do thy smallest duty still.
 In the strength which shall be given,
 When thy need is, stretch from heaven—
 Day by day.

—E. L. Tepper.

ALL WELL.

No sea again shall sever,
 No desert intervene;
 No deep, sad-flowing river
 Shall roll its tide between.

No bleak cliffs, upward towering,
 Shall bound our eager sight;
 No tempest, darkly lowering,
 Shall wrap us in its night.

Love, and unsevered union
 Of soul with those we love,
 Nearness and glad communion
 Shall be our joy above.

No dread of wasting sickness,
 No thought of ache or pain,
 No fretting hours of weakness
 Shall mar our peace again.

No death, our homes o'er-shading,
 Shall o'er our hearts intrude;
 For all is life unending
 In presence of our King.

—H. Bonar.

To be blessed and tranquil, and spiritually to grow, we must commune with the invisible. A few hurried moments in the morning, a few tired moments in the evening, a fragmentary dash at Matthew or Mark, and a few verses hastily read with the sense of a duty accomplished, are not enough to lift one over the roughness and materialities of every day. They are better than no reading, and better than no prayer, but to have a living sense of the nearness of God, one must abide in him.

For "The Friend"

The "Molly Maguire" Trials.

The recent trials in the Anthracite coal regions of Pennsylvania, of persons connected with a secret association, popularly known as "Molly Maguire," are so important in the result, and reveal so serious a condition of things, that it seems desirable to place in the columns of "The Friend" a fuller account than has yet appeared in its pages. About seven years ago, in numbers 51 and of vol. 42 of this journal, there was published a very interesting account of Ribbonism in Ireland. Those who may have read that account, or W. S. Trench's work entitled "Calities of Irish Life," from which it was condensed, will see that "Molly Maguireism," Schuykill county, Pennsylvania, is merely transplanting of Ribbonism from its native Irish soil.

W. S. Trench says, "The main object of the Ribbon society was to prevent any landlord under any circumstance, whatever, from depriving a tenant of his land." "The secret object was to deter, on pain of almost certain death, any tenant from taking land from which any other tenant had been evicted. These main principles of the society were carried out with relentless severity; and numbers indeed were the victims in all ranks of life, from the wealthy peer to the humblest cottier, who fell under the hand of the assassin sworn to carry out its decrees." But it will be supposed that a society, thus constituted in utter lawlessness, was not unlikely to adhere long or accurately to the precise objects for which it had originally been formed; and accordingly, by degrees, it assumed the position of the redresser of fancied wrongs connected with the management of land, or with landed property in a form whatever. "I have seen a notice announcing certain death to a respectable farmer because he dismissed a careless ploughman and a friend who lived near me, was threatened with death, because he refused to hire a shepherd who had been recommended him, and who was approved of by the local Ribbon lodge. I myself received a letter, illustrated with a coffin in flaming bloody red, and adorned with death's head and crebones, threatening the most frightful consequences to myself and family, if I did not continue to employ a young profligate carpenter whom I had discharged for idleness and vice!"

The official title of the secret society in America, popularly called "Molly Maguire" is Ancient Order of Hibernians. None eligible to membership in it, unless they are members among the Roman Catholics are Irishmen. To it must be attributed numerous murders and other outrages in the coal regions, which have for years past rendered life here very unsafe. So frequent have these become, so bold and reckless were the authors of them, such the fear with which they had inspired the public, and so unable were the ordinary officers of justice to cope with the difficulty and danger; that the large coal-mining firms felt it necessary to take some decisive step to protect their own pecuniary interests, and the lives and property of the employees.

They applied to Pinkerton's Detective Agency, whose headquarters are at Chicago. One of the employees of that establishment agreed to run the risk connected with it.

fort to unveil the proceedings of the secret society which had furnished the men to kill those persons who became obnoxious to it, his employee was a young Irish Catholic, named James McParlan. He went to Schuylkill county, assumed the name of McKenna, as soon considered a suitable man to be added to the "Molly Maguires,"—and was initiated as a member—One of the conditions which he went, that under no circumstances should he be called upon to bear witness in a court of justice. He communicated with no one, save one or two police officers, to whom his reports were frequently, sometimes daily, sent by mail. The plan of action marked out was, to make himself acquainted with any intended outrage, to learn who the parties were that were selected to perform it, and all details that could be ascertained; and give such information as would enable a proper police force not only to prevent its accomplishment, but to seize the guilty parties under such circumstances as would assure their conviction.

After operating in this way for a considerable time, his real position was discovered by his companions; and his usefulness as a detective appeared as an end. He subsequently consented to appear as a witness in the trials of several of those implicated in the murders that had taken place; and his testimony was one of the most important means of procuring their conviction.

The first of this series of trials ending in a conviction for murder, was that of Michael J. Doyle, a young Irishman, from Mount Laffee, Schuylkill county; who had been one of the assassins of John P. Jones, a mining boss of the Lehigh and Wilkesbarre coal company, at Ansdorf, Carbon county. Jones had discharged from his employ two men who were members of the Molly Maguires, and for this cause his death was determined upon and committed. He was shot down on the 31st of March, 1875, while on his way to his work, and the atrocious deed was done in so open and public a manner, that immediate pursuit was made, and Doyle, and his two associates, Kelly and Kerrigan, were arrested the same day.

During the progress of Doyle's trial, many of the leading Molly Maguires were present, endeavoring to prevent his conviction. Heretofore, their efforts to shield their members from punishment, by perjured testimony of an *alibi* or other means had been successful. But Doyle was found guilty on the 1st of 2d mo. of this year. Kerrigan, who was then a prisoner in the jail at Mauch Chunk, made a voluntary confession of the circumstances connected with this murder, as well as with that of policeman Yost. The information obtained from him led to the arrest of several of the criminals; and, in connection with the conviction of Kelly as an accomplice in the murder of John P. Jones, spread consternation among those who had been the leaders of these horrible crimes.

Other trials have followed in rapid succession with the same result. Nearly all of the county officers of the Molly Maguires in that section of the country have been brought to the bar and convicted of complicity in the outrages which so long disgraced the mining regions of Pennsylvania; or are fugitives from justice, or in prison awaiting trial.

On the morning of 9th mo. 1st, 1875, Thomas Sanger, a mining boss at Raven Run, was killed

by several men—one of whom, Thomas Munley, was brought to trial on the 27th of 6th mo. in the present year. In this case, Franklin B. Gowen, the President of the Reading railroad, who had formerly been the District Attorney of the county, assisted in the prosecution, (which resulted in the conviction of Munley.) His closing speech to the jury contains some interesting and startling information. The following passages are extracted from it.

"On the 1st of Sept. last, Thomas Sanger, a young English boss miner, a man between thirty and forty years of age, who, so far as we know, may not have had an enemy in the world, left his house in the morning to go to his daily work. Going forward and onward in the performance of his duty, and the prosecution of his daily work, this man was confronted by one of an armed band of five assassins. He was shot in the arm. He turned to run around a house in the neighborhood, and he was there confronted by another of these miscreants who had been sent to intercept him. He again turned and stumbled upon the ground; and then, when the foremost of this band of assassins came up to him, as he lay upon the ground, he discharged his revolver into him, and another turned him, as he lay upon his face, over upon his back, so that he could expose a deadly part for his aim, and then, with calm deliberation, selected a vital spot and shot him as he lay prostrate upon the ground. His wife, from whom he had just parted, hearing his cries, rushed out and reached her husband only in time to hear his last faltering accents: 'Kiss me, Sarah, for I am dying.'

"These cold fields for twenty years. I may say, have been the theatre of the commission of crimes such as our very nature revolts at. This very organization that we are now, for the first time, exposing to the light of day, has hung like a pall over the people of this county. Before it fear and terror fled cowering to homes which afforded no sanctuary against the vengeance of their pursuers. Behind it stalked darkness and despair, brooding like grim shadows over the desolated hearth and the ruined home, and throughout the length and breadth of this fair land there was heard the voice of wailing and of lamentation, of Rachel weeping for her children and refusing to be comforted, because they were not."

"Whether this society, known as the Ancient Order of Hibernians, is, beyond the limits of this county, a good society or not I cannot tell; but I have believed at sometimes that it was, and I am willing to be satisfied of that fact now, if there is any evidence of it. But there has been an attack made upon this organization, and up to this time we have not had furnished to us any evidence that in any place its objects were laudable or commendable. Criminal in its character, criminal in its purpose, it had frequently a political object. You will find the leaders of this society the prominent men in the townships. Through the instrumentality of their order and by its power, they were able to secure offices for themselves. You see here, and now know that one of the Commissioners of this county is a member of this order. You know that a previous Commissioner of this county was a member of this order, convicted of a high offence, and pardoned by the Governor. You know that another county commissioner, be-

fore that, was a member of this order, convicted of an offence and pardoned by the Governor. High constables, chiefs of police, candidates for associate judges, men who were trusted by their fellow men, were all the time guilty of murder.

"I have said to you before that it seems to me as if there had been a divine interposition for the investigation and punishment of crime in this county. Remember that McParlan came here pledged that he should not be used as a witness. We placed no reliance upon him as a witness. We could not arrest a man because he told us anything about him, because he was protected by the pledge we had given him that he was not to be exposed, and was never to be known in the investigation; and I tell you that, no matter what the consequence would have been, when I became an instrument to lead him into the danger to which he was subjected when he took his life into his own hand and entered into the secret councils of this order, I would have been the last man in the world to have asked him to relieve me from the pledge which had been made to him. You have heard that his mission became known to this order, how or by what manner I am not at liberty to tell you to-day, for it is not in evidence. We have the fact, though, that his mission became known to this society, and we have the fact that those from whose vengeance he was to be protected, by ignorance of his true character, acquired information that enabled them to know that he was playing a false part in their organization, and that he was in reality a detective; and he was compelled to leave the county. And then I saw before me my path as clear as day. Then I saw that some miraculous interposition of Providence had been vouchsafed to permit us to use the testimony and the knowledge of this man McParlan."

"When, in all the history of criminal jurisprudence, did ever such a change of society come over a county as that which came over this county on the morning that McParlan first became a witness, and on the morning when Jack K-hoe, the county delegate, with twelve or fifteen other men, handcuffed to a chain, were marched from the high places they had occupied to take their solitary cells as felons within the walls of your prison.

"When I came to this court house on that memorable day, the court room was crowded with the sympathizing friends of these criminals, but where are they to-day? They may be here, but they give no sign, and we know nothing of them, and we care not if they are here. The whole county sprung up like a giant unbound, and never, except in dramatic literature, has there been revealed such an awakening and such a change."

From the testimony of James McParlan, the following account has been condensed of the character and organization of this society. The members were required to be of Irish birth or descent, and Roman Catholics, and were furnished with signs and passwords so as to know each other. The highest authority resided in what was called the Board of Erin, composed of delegates from England, Ireland and Scotland; who sent over the signs and passwords to this country once in three months. In answer to a question as to the practice of the organization in committing crime, McParlan stated, that, generally when outrage was determined on, the Division Master of the district would apply either to another

division or to the county delegate, in order to get men who were unknown to the parties upon whom the outrage was to be perpetrated, and a guarantee was given that the obligation thus incurred would be discharged by supplying the men required for similar crimes elsewhere. If any of their members were arrested, the practice of the society was, to raise money first to obtain counsel; and secondly, to try and get as many witnesses as possible to prove an *alibi*.

Cases of the same character which have since been tried, show that justice sometimes overtakes offenders who have long committed crimes with apparent impunity, and we may hope that the monstrous system of outrage and barbarism, of which the above is but an outline, has now received a fatal blow.

For "The Friend."

There is no one of the Divine injunctions of more general application, nor yet more difficult to be sincerely obeyed, than that which enjoins forgiveness of injuries, whether real or supposed. Often as it may be brought into requisition, as often as we are brought to feel that the spirit of forgiveness is in direct opposition to the impulse of our fallen nature, and that we have need to keep in remembrance the solemn declaration of the Judge of quick and dead, that if we do not forgive from our hearts those who trespass against us, neither will our Heavenly Father forgive us our trespasses.

Where, through the aid of the Spirit of Him who left the glory which He had with His Father before the world began, in order to effect the reconciliation of lost man to His offended Creator, we are enabled to rise above the natural promptings under contradiction, calumny, reproach or other dishonor that may be imposed upon us, and to feel unfeigned forgiveness of the aggressor, it blunts or removes the sting intended to be inflicted, shuts down anger or resentment, encloses in an atmosphere of purity and peace, and exalts into the dignity of overcoming evil with good.

But in applying the spirit of forgiveness that is inherent in our holy religion, we must guard against extending it so far as to impair the cause of religion itself. Though bound by the law of Christ to forgive offences, we are not bound to extend Christian fellowship to those who indulge in a spirit that willingly inflicts injury of any kind on ourselves or on the cause of Truth. There is neither Christian love nor Christian charity in treating such transgressors as though they had committed no wrong, and thus leave them under the delusion that they are right and approved. The true disciple of Christ can understand the full meaning of the expression of his Master, "Woe unto the world because of offences; for it must be that offences come, but woe to that man by whom the offence cometh." The same apostle that exhorts to "lay hands suddenly on no man," at the same time commands us "not to be partakers of other men's sins," and it is a question that each one must decide for himself, how far he may become a partaker of a sin or wrong committed by another, so as to bring him under some responsibility for it, if he in some way does not testify against it: carefully however, observing the courteous and dignified demeanor that becomes such a service.

The apostle in writing to a minister in one of the churches in his day, declares that such

must be "blameless as the steward of God; not self-willed, not soon angry;" also that he must show himself "a pattern of good works; in doctrine showing incorruptness, gravity, sincerity, sound speech that cannot be condemned." "Holding fast the faithful word as he has been taught; that he may be able by sound doctrine both to exhort and convince the gainsayers." For he says that even in that day "There are many unruly and vain talkers and deceivers,—specially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."

Thus in the government and oversight of the church it is essential that no false charity be allowed to screen that which is wrong from rebuke and condemnation. None receive gifts for this government and oversight but such as enter the fold through Christ the only door, by submitting to the requirements of his Holy Spirit, and continuing to wear his yoke. Such are so humbled as to prefer others as better than themselves, while at the same time they are bound to try the spirits, the words and the ways of those who profess to be teachers of the people. Their desire is to do their Master's work and nothing else. Their object is to keep out that which will lessen or destroy the unity of the Spirit in the bond of peace, and thus strengthen the gospel fellowship that binds together the true disciples of Christ.

Where it is apparent that any one has so far fallen from a state of humility and watchfulness—if he or she had ever attained to it—as to depreciate or lay waste any of those things pertaining to the church, which its Holy Head has brought about through the instrumentality of dedicated servants, for the preservation or other benefit of its members and the glory of His name, the delegated Shepherds, taking heed to themselves, are bound to rebuke the offender, and defend the well-being of the flock over which the Holy Ghost has made them overseers; and they must be willing "to endure hardness as good soldiers of Jesus Christ;" for all "that will live godly in Christ Jesus shall suffer persecution."

Alas! that there should ever be occasion for such saddening service and discipline. But so it has been more or less in every age; for the visible church is as yet a very defective exponent of that which is unseen; the church of the first-born whose names are written in heaven, the elect host on earth, contending for the faith once delivered to the saints, still militant, but united to the glorious, triumphant company of saints and angels and the spirits of just men made perfect in heaven.

That experienced and eminent servant of Christ, Stephen Crisp, has the following in one of his epistles.

"Therefore all have need to be upon their watch, neither to tempt, nor be tempted. Let none think it a sufficient excuse for them, that they were provoked; for we are answerable to God for evil words spoken upon provocation, as without provocation; for, for this end hath the Lord revealed his power to us, to keep and preserve us in his fear and counsel in the time of our provocations. Therefore if any man through want of watchfulness, should be overtaken with wrath or passion, a soft answer appeaseth wrath, saith the wise man. Such a time is fittest for a soft

answer, lest the enemy prevail on any of their hurt, and to the grief and trouble their brethren; for it is the proper duty of watchmen and overseers to spare the flesh that is, let nothing come nigh them that hurt them, and wound and grieve them.

The good apostle was so careful over the flock of believers, that if there were any doubtful matters to be disputed of, he would not let them that were weak in the faith, at such disputes; much less ought they that are weak to see those that are strong, descend from their strength and go into the weakness where they are not able to bear; for they are certainly weak that cannot bear. Those who really live in the strength and power, can bear even burdens for them, who cannot bear their own. The apostle, when he sent a charge with them, before he said, take heed to the flock of God, he said, take heed to yourselves; and we are none of us like to discharge ourselves well towards others, by taking heed to ourselves, to be kept in the sober, innocent frame of spirit which the Truth calls for."

For "The Friend."

Sarah Stephenson.

I should be glad to see in "The Friend," the early life of Sarah Stephenson and Ruth A. Rutter; showing how they were called to aside their ornaments and appear in the simple garb of a Friend; and what it cost them to do. So many in these days are saying there is nothing in this, that, or the other little thing—but the language to us as a people still is, "Come out from among them; be ye separate," &c. I cannot reconcile a gay attire, a copying after the world, with the life of a cross-bearing Christian, and hope those in our galleries calling upon the youth to follow Christ when their own appearance is so at variance. These things ought not to be.

The following extracts are taken from the life of Sarah Stephenson, published in the fourth volume of Friends' Library.

"Sarah Stephenson, some of the occurrences of whose life are related in the following pages, was born at Whitehaven, in Cumberland, in the year 1738. Her parents were Daniel and Sarah Stephenson, of whom she was the elder daughter. Her mother was the daughter of Joseph Storrs, of Chesterfield, Derbyshire. Of events which were hers in childhood and youth, of her conflicts, consolations, and her preservation from harm and evil, at those stages of life, the subsequent account is nearly in her own words.

"The remembrance of the great love and tender care of the Shepherd of Israel, who sleepeth not by day nor slumbereth by night from my infant days to the present time, cause of deep admiration, reverence, and abatement of soul.

"When I was about six years of age, I had a narrow escape of being burned to death, falling on the fire when no one else was in the room. This preservation, as also another by which my soul was signally rescued from the jaws of the devourer, in very early life attribute only to Him, who hath, in the course of my pilgrimage, succeeded me in many deep and proving seasons; and hath born up my head above the mighty waters, even when the waves have risen so high as to appear likely to overwhelm me. O, my soul, mayest thou

ver be unmindful of the Lord's unutterable loveliness, but walk humbly and reverently for Him, who is abundant in mercy and eat loving kindness!

It may not be improper to mention, that my father carried on a very considerable business in the mercantile way, and had gained rich property. This, and living in what is called a genteel style, and being introduced to a company of high rank when very young, pleased my natural disposition, that I began to take steps in the paths of vanity. But whilst thus pursuing with eagerness, what are called by some innocent diversions, the good shepherd, who seeketh after those that are astray, looked down upon me in love, I so enamoured my soul with his beauty, that I loved to be alone with him. O, how sweet was his presence! But this lasted not long, for the enemy painted the glory of this invisible world in such pleasing colors, that I took the Prince of peace, and proceeded further in the paths of vanity.

My father, as I have mentioned, was dying largely; and he so extended his business that he could not himself have the oversight of it. This was attended with losses and many disappointments; and at length occasioned the separation of the family. My uncle, William Storrs, of Chesterfield, took to Worcester, to my mother's sister, and being as fresh favored with a precious visitation, I was mercifully prevailed on to see in with it.

After I had been in that city a few months, some worthy servants of the Lord, Elizabeth Whipple and Sarah Worral, from America, came to my uncle's house, and I think, staid some days. One evening, during this time, Elizabeth, in a very weighty manner addressed me in the language of unspeakable love; remarking also, "What a pity that child should wear a ribbon on her head." Her words were precious, and deeply affected my mind. I do not know that I closed my eyes to sleep that night; and in the morning, not daring to put my ribbon, I came down without it. Yet I had many fears, expecting to be censured one of the family, as having left it off to the favor of the Friends, and from this just ground, the enemy caused many seasons of sorrow. This was coming a little to the gate of stripping, which work went gradually forward; but great were my trials, both within and without. Indeed my convictions were so great, that I might say, "I ate my bread with mourning, and mingled my milk with tears;"—but then, O, what precious meetings I had at times! my spirit was broken that I could scarcely contain myself. Here were also divers weighty visitations of Friends, whose sympathy with me was precious, and was a comfort to me. It likewise assisted Divine Wisdom, while I remained at Worcester, to permit me to be attacked with slow fever, which reduced me to such a state of weakness, that it seemed not unlikely night sink under it. But that did not prove to be the design of unerring Wisdom; but rather to make it preparatory to fresh exercise and trial of faith. In this time of great weakness and reduction of will, my mind was sweetly supported, and, at seasons, favored with the overshadowing of Divine love, under which my soul humbly and thankfully rested.

When I was a little recovered from this illness, a trial of a close nature was my por-

tion. I received a letter from my father, who, in a pressing manner, requested my going home to live with my dear parents, whom I had not seen for seven years. In my absence, they had removed, together with my sister and my youngest brother, to Douglass, in the Isle of Man, at which place were no others of our Society; and the inhabitants were much strangers to it. Great were the struggles and fears that attended my poor mind, and prayer was begotten that by obeying my natural parent, I might not offend my heavenly Father, who had so richly visited my soul. But the Lord was pleased so to open my way, that it appeared right to go; yet, O, the fear that covered my mind, lest I should bring a reproach on the Truth. My humble cries were put up unto him for preservation, and He was mercifully pleased to hear, and measurably to answer, my petitions. In this humble state I left Worcester, being favored with the love and sympathy of many worthy Friends. Catharine Payton, who then lived at Dudley, was one: she wrote a sweet consolatory letter to a Friend, which was given to me to peruse, in which she said, "If she must go, let her take some Friends' books with her; and may she be preserved, like Lot in Sodom, a preacher of righteousness."

An agricultural achievement in Scotland has recently attracted great attention abroad. The Duke of Sutherland is one of the great land owners of Scotland, but much of his domain is barren and unproductive. Feeling that by labor and an intelligent working up of the soil these lands can be made productive, he, some time ago, determined to have a tract of two thousand acres broken up. The work was begun about four years since, the tract being wild and useless moor land, so swampy and stony that it was impossible to do anything with it by ordinary appliances, including even the common steam plough. He had a gigantic steam plough constructed, and with this and twelve steam engines working other appliances, the moor has been broken up, and the useless land is now converted into four fine farms, in which excellent crops are this year growing. But only a very wealthy man could indulge in such an enterprise, for the work cost the duke the great sum of \$300,000 in gold, an average of \$150 an acre.—*Philada. Ledger.*

A Little Girl and the King.—The King of Prussia, while visiting a village in his land was welcomed by the school children of the place. After their speaker had made a speech for them, he thanked them. Taking an orange from the plate, he asked: "To what kingdom does this belong?"

"The vegetable kingdom, sir," replied a little girl.

The king took a gold coin from his pocket, and holding it up asked, "And to what kingdom does this belong?"

"To the mineral kingdom," said the girl.

"And to what kingdom do I belong then?" asked the king.

The little girl colored deeply, for she did not like to say "the animal kingdom," as he thought she would, lest his majesty be offended. Just then it flashed into her mind that "God made man in His own image," and looking up with a brightening eye, she said: "To God's, sir."

The king was deeply moved. A tear stood

in his eye. He placed his hand on the child's head, and said, most devoutly, "God grant that I may be accounted worthy of that kingdom."

THE FRIEND.

TWELFTH MONTH 2, 1876.

In our last week's number we gave a letter published in "The British Friend" of last month, called forth by a communication in a former number of that paper denying the truth of the assertion made by the Belper Conference, of the active members in London Yearly Meeting having departed from the doctrines and testimonies held by Friends. There is another letter accompanying the one we have already extracted, of the same purport but going into many details, which it is not necessary to quote. The following taken from it may serve to enlighten some of our readers as to the character of the missionary work carried on in Madagascar by the persons employed by the "Friends' Foreign Missionary Association," which association reports to London Yearly Meeting.

When Louis C. Street was over in England (1873-4), he held a sort of public meeting in the Friends' Meeting-house, Mount Street, Manchester, for the purpose of giving information as to the operations of the so-called "Friends' Foreign Mission Association" in Madagascar. After giving said information, he desired Friends present to ask any questions about the matter, saying, he would be glad to reply to such. Way being thus opened by him, a Friend said there were three or four points on which Friends had long wished for some *bona fide* information.

"1st.—Were the meetings for worship which were held with the natives, held after the manner of Friends; and, were any of the meetings with them so held?"

"Reply by L. C. Street: No meetings for worship were held with the natives after the manner of Friends' meetings.

"2nd.—How were these meetings held?"

"Reply: They were conducted in much the same way as the other missionaries out there conducted theirs,—as for instance, the London Missionary Society's representatives; they (*i. e.* L. S. & Co.) found or thought it best to work harmoniously with the other missionaries, &c.

"3rd.—Were any meetings held by them after our way of holding meetings for worship?"

"Reply: Only with the teachers (the English representatives of Friends' Foreign Missionary Association) themselves once a month; no natives were present at such meetings.

"4th.—Was any form or ceremony made use of by the Friends' teachers when a native was received as a member, or professed conversion?"

"Reply: Yes, he was baptized with water by the teacher.

"5th.—Was any ceremony made use of by them, comparable to what is known as taking bread and wine, commonly called The Sacrament?"

"Reply: Yes: they administer the Sacrament, and some of the teachers themselves partook of it. Some had discontinued taking it. (L. C. Street defended this and baptism

warly, saying he considered they were quite consistent with our profession as Friends, and that he in administering them, was a consistent member and minister of the Society!"

Louis C. Street is, we believe, a member of Indiana Yearly Meeting, and stands as an approved minister among them. Though working under the auspices of the Missionary Society in England, we suppose he is paid by the Yearly Meeting to which he belongs, as we observed in its recently printed minutes notice of funds being furnished him.

The course of these missionaries, and the fact of placards being posted at a Friends' meeting-house in London, announcing that "gospel addresses," would be delivered, and "well selected hymns sung" before the audience invited to attend, as mentioned in last week's letter, are consistent with each other, and add to the rapidly cumulative evidence that common honesty demands that the actors and those who support them, should cease to claim to be representatives of the Society of Friends.

SUMMARY OF EVENTS.

FORGIVEN—It is understood that all the powers have agreed to the European conference, and that it will convene in Constantinople about the first of Twelfth month. Meanwhile military preparations continue in Russia, and it is expected that over 200,000 troops will soon be under arms for order. An imperial order has been issued in St. Petersburg prohibiting the exportation of horses. A St. Petersburg dispatch says: The *Car* in receiving various distinguished personages during the past few days, has stated that he would still hope for the maintenance of peace, but considered Russian honor and his own pledges to obtain the concessions which he had demanded from the Porte.

A special dispatch to the London Standard from Constantinople, announces that the Sultan has decreed the absolute abolition of the slave trade throughout the Ottoman Empire.

The subscriptions in St. Petersburg and Moscow alone, to the new Russian loan of one hundred millions of roubles, have already exceeded that amount.

The Spanish Minister of War has presented in the Congress of that nation a bill rendering military service obligatory, and that standing army shall never be less than 100,000 men. The period of service is fixed at eight years, four in the standing army and four in the reserve.

The Spanish government continues to send soldiers in large numbers to Cuba.

An important debate took place in the Spanish Congress on the 25th ult., on the question of religious toleration. After full discussion the majority of the House declared its approval of the government measures.

A special dispatch to the London Times from Argos states that Dr. Schellman, who came to the supposed site of the tombs of Agamemnon and Cassandra, has discovered immense subterranean chambers or tombs, containing a great variety of gold and silver plate and jewelry.

The French Chamber of Deputies considered the estimates for public worship on the 24th ult. Prince Napoleon, speaking for the first time since his election, denounced the dangerous encroachments of the clergy, which had exercised a disastrous influence in recent French history, notably in 1870. He supported a proposal for the reduction of the estimates for public worship. An excited debate ensued, the result of which being protests against the speech, which was violent in tone.

Sir Richard Temple, Lieutenant-Governor of Bengal, after surveying the district devastated by the late cyclone, confirms the estimate that the loss of life and fifty-five millions of property, perished in the storm.

The President of the British Iron Trade Association states that a large proportion of the furnaces are out of blast, and that a still larger proportion of the forges and mills for the production of malleable iron are closed. It is estimated that the loss of wages of the operatives the wages of those retained have been materially reduced. The distress is greatest in the rail-making districts of South Wales and the north of England, but is also very great in Staffordshire, the midland counties, and in Scotland.

UNITED STATES.—Election Returns.—At the Presidential election (document published a vote of 122,155) an increase of 20,200 over the largest ever polled in the State. Tilden had 61,931 votes, and Hayes 59,034. Verano polled a vote of 64,346 for President: Hayes 44,091, and Tilden 20,254. The official returns for Minnesota show the majority for Hayes in that State to be 10,000. Illinois furnished 229,909 votes, Hayes 125,957, being far the largest ever polled in the State. Hayes had 344,148 votes, and Tilden 296,204. At the excited election of 1864 the total vote was only 533,646. In New Hampshire the total vote was 80,015, of which Hayes had 41,522, and Tilden 38,449. Missouri Tilden had 292,657 votes, Hayes 244,338. The total vote of Kentucky was 258,860: Tilden had 160,045 votes, Hayes 98,415. Iowa gives Hayes 171,327 votes, and Tilden 112,099. All the members of Congress from Iowa are Republicans.

Wm. M. Tweed, who a few years ago was a person of so much political influence in New York, and who was sent back from Spain as a fugitive from justice, landed in New York on the 23d ult., and was taken to his former quarters in the Ludlow Street Jail. Increased precautions it is said will be taken to prevent another escape, and it is expected he will be closely as the other prisoners, and allowed no privileges.

The regular army of the United States consists of 25,331 men in active service.

The Internal Revenue from the various States and Territories during the last fiscal year amounted to \$110,001,128. Illinois furnished \$29,909,319; Ohio \$10,568,290; New York, 14,158,374. The smallest returns were from Arizona, \$11,976.

The sugar crop of Louisiana this year is estimated at 200,000 hogheads, or 200,000,000 pounds, which is about one-eighth of the amount required for consumption in the United States.

The Philadelphia Board of Revision of Taxes state that the total assessment of real and personal property subject to taxation is \$603,968,532, an increase over 1875 of \$7,655,154.

The Massachusetts assessors have filed their estimates of the value of real property for 1876. There is a decrease in the values of \$71,269,192 from those of 1875. The decrease is attributed to the generally depressed condition of productive industry.

The result of the Presidential election was not definitely settled up to the 25th ult., the consequence being that the Electoral College of Florida and Louisiana. It is the duty of these bodies in the States named to revise the local election returns, and give a correct statement of the votes cast. The vote of either Louisiana or Florida would secure the election of the Democratic candidates, as without them they lacked only one vote.

At the late election for President, New York, the most populous State in the Union, polled 1,016,505 votes, of which 522,612 were voted for Tilden, and 489,547 to Hayes, the rest being scattering. In Arkansas, Tilden had 58,653 votes, Hayes, 28,569.

The total import of dry goods and general merchandise at the port of New York, from 1st mo. 1st to 11th mo. 25th, 1876, were \$288,322,659, against \$292,225,527 for the corresponding period last year. The total exports of produce during the same period were this year \$240,110,142, against \$227,663,764 for the corresponding period in 1875.

The *Merets*, &c.—The following were the quotations on the 25th ult. *Philadelphia*.—American gold, 1091. U. S. sixes, 1884, 117 1/8; do. 1867, 115 1/2; do. 4 per cents, 1124; do. 4 1/2 per cents, 1091; cotton, 12 1/2 per cents. Flour, \$4 to \$9.00 according to grade or quality. Pennsylvania red wheat, \$1.22 a \$1.35; Ohio do., \$1.28 a \$1.20; Penna. amber, \$1.37 a \$1.42. Southern rye, 70 a 72 cts.; Penna. 75 a 77 cts. Yellow corn, 60 a 61 cts.; western, 48 a 51 cts. Old white oats, 48 a 49 cts.; western new, 31 a 35 cts. etc. New York fancy cheese, \$1.10 to \$1.20. Butter, \$1.43 a \$1.45. New York Superior flour, \$4.80 a \$5.25; State extra, \$5.35 a \$5.50; finer brands, \$6 a \$8.75. No. 1 white winter wheat, \$1.39; amber do., \$1.36 a \$1.37; No. 2 red winter, \$1.30; No. 2 Chicago spring, \$1.30; No. 3 do., \$2.00; No. 4 do., \$1.82; yellow, \$1.45 a \$1.55. etc.

Mixed corn, 50 a 60 cts.; yellow, 60 a 61 cts. Extra white oats, 51 cts.; lower grades, 31 a 49 cts. Lard, 10 cts. Carolina rice, 51 a 61 cts. *Baltimore*.—No. 2 western red wheat, \$1.35; No. 3 do., \$1.25; Maryland red, \$1.40 a \$1.45; amber, \$1.47 a \$1.53; white, \$1.25 a \$1.45. Yellow, \$1.40 a \$1.45. No. 1 spring wheat, \$1.45; No. 2 do., \$1.43; No. 3 do., \$1.40. No. 2 corn, 11 cts. Oats, 31 cts. Rye, 67 cts. Barley, 61 cts. Lard, \$9.85 per 100 lbs. *St. Louis*.—No. 2 red fall wheat, \$1.28; No. 3 do., \$1.20. No. 2 corn, \$1.4 a 4 1/2 cts. Oats, 31 cts. Rye, 65 cts. Lard,

91 cts. *Cincinnati*.—Red wheat, \$1.20 a \$1.28. Corn, 42 a 44 cts. Oats, 30 a 38 cts. etc.

The Managers of the House of Industry, No. 1 North Seventh St., desire to call attention to their large stock of hand-made under-clothing, overalls, and corsets, suitable for distribution among the Indian Prisons, &c. Their funds are unusually low, as they need to convert the above into cash, to enable the Society to pursue its usual course in affording relief and employment to the poor during the coming winter.

"The Germantown Employment Society for Women offers for sale, at low prices, warm garments for men, women and children. Twenty per cent. taken off on orders of Twenty Dollars or over.

Apply to MARTHA H. GARRET, Green and Coul Streets, Germantown, Philada.
11th mo. 1876.

FRIENDS' ASYLUM FOR THE INSANE.
Near Frankford, (Twenty-third Ward,) Philadelphia.
Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at his residence in Pawtucket, R. I., on the 16th of Sixth month last, JOHN T. KENSON, a man and of his Providence Monthly Meeting, in the 7 year of his age. He was firmly attached to the ancient principles and testimonies of our religious Society, adhering to them through evil report and good reproach rather to suffer with the faithful than to fall on the face of the hypocrites. He was a man of an uncontracted illness with exemplary patience and industry. Alluding near the close, to some of the exercises he had passed through, he said that the awful of an unprepared state had been shown him in flight; adding the light of Christ is the life of men; expressed the desire he felt, if consistent with the will, to be released; which was soon mercifully granted, and in much calmness he departed, leaving the consoling evidence that his end was peace.

—, at Camden, N. J., on the 21st of Eighth 1876, JO BALLENGER, in the 75th year of his age, esteemed member of Haddonfield Monthly Meet. By yielding to the powerful visitations of Divine grace he was in his youth brought to the saving knowledge of the truth as it is in Jesus Christ; and it is believed he was mercifully preserved therein through a life. He was often enabled to bear testimony to blessed efficacy of Divine power to sustain the mind the varied trials and conflicts of time. He was zealously concerned for the maintenance of our ancient Christian principles and testimonies on all occasions and the evidence of his godly sincerity gave him place in the esteem of many, both in and out of Society, with whom he came in contact. His 14 years were marked by feeble health, and at last long confinement to the sick chamber, where he often visited by his friends, to their comfort and edification; giving evidence at such times that his feet were firmly established on the Rock of Ages—the foundation of righteousness. During these tedious days and wearisome nights that were appointed him he was preserved in much quiet resignation to the will of God, and lay as one waiting for his change, in blessed hope of an entrance into the glorious rest prepared for the people of God, of which at times he was assured with a blessed foreknowledge. His last words were, "Whatever you do, do all to His glory."
—, Ninth month 20th, 1876, in the 73d year of age, ALICE T., widow of the late Josiah Alberts, member of Weymouth Monthly and Plymouth Monthly Meeting.

—, on the 27th of Tenth mo. 1876, at her residence near Adrian, Michigan, SARAH B., wife of S. Leeds, in the 58th year of her age. She bore a tractless illness with patience and Christian resignation, desiring to wait all the Lord's appointed time. During her illness she was visited by the Holy Spirit, and his purified spirit has been permitted to enter that "which hath foundations, whose builder and maker God."

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PHILADELPHIA.

From the "Fur Monthly."

The North American Bison and its Extirpation.

The history of our American bison but repeats the history of his congeners and affines elsewhere. His nearest relative, the aurochs of the old world, which in no very remote times roamed over the greater part of temperate Europe, survives now only, through careful protection, in the royal parks of the czar of Russia in Lithuania, where its present representatives number but a few hundred individuals. The urus, which in pre-historic times existed over a much larger area, and which had a few survivors as late as the conquest of Caesar, long since became extinct in the wild state, and has living representatives only in our domestic races of cattle, from whom they are in part descended. In our own country the elk, formerly numerous over the greater part of the northern and western portions of the United States, is now nearly extinct east of the Mississippi river, and is rapidly approaching extirpation elsewhere. The common Virginian deer, formerly abundant throughout all the older States of the Union, exists now only here and there in the east settled districts. From the newer trans-Mississippi States and Territories come reports of the rapid disappearance of not only the elk and deer of those regions, but of the mountain sheep and the prong horn. In many of the parks and valleys within the Rocky mountains, from New Mexico to Montana, where, but a few years since, these animals existed in seemingly exhaustless numbers, they have already been extirpated. But the case of the "buffalo," as our bison will always be commonly called, will doubtless be one of the most remarkable instances of extermination recorded, or ever to be recorded, in the annals of zoology. At the beginning of the eighteenth century, this animal occupied fully two-thirds of the temperate portions of North America; since which time its range has become reduced to an area not larger than that of the three territories of Dakota, Montana and Wyoming; while another decade or two, at its present rate of decrease, will be sufficient for its total extermination.

As is well known, the whole area between the Mississippi river and the Rocky mountains has ever been the region of their greatest abundance, over almost the whole of which vast territory they roamed till within the last half century. Prior to 1830 they had already

been pressed back for some distance west of the Mississippi, along nearly its whole length. The overland emigration that set in so vigorously about 1849, and the construction of the Union Pacific Railroad, served to greatly lessen their numbers, and to divide them into two distinct bands, known commonly as the Great Northern and Southern Herds. Incessant persecution on all sides, and especially of late along the lines of the Kansas railways (Kansas Pacific, and Atchison, Topeka and Santa Fé,) has reduced the Southern Herd to a mere remnant of its former magnitude. While they are now massed principally south of the Canadian river, in Northern Texas, where for a time they may enjoy comparative immunity from the white hunter, they are still also scattered irregularly and sparsely over the western third of Kansas and along the eastern border of Colorado. The whole area occupied by the Southern Herd, which ranged but a few years since from the Staked Plains to the Platte, and from Eastern Kansas to the Rocky Mountains, does not embrace a region larger than the present State of Kansas.

The Northern Herd has suffered a like reduction in its range. As late as in 1850, it extended, in the United States, from the Platte to the British boundary, and from the Rocky Mountains to the plains of the Upper Mississippi and the Red River of the North, besides spreading far northward into the British possessions. South of the northern boundary of the United States it is now limited to the region drained by the principal southern tributaries of the Yellowstone—the Big Horn, Tongue, and Powder rivers—and to a narrow belt extending thence northward, across the Yellowstone, the Musselshell, the Missouri and Milk rivers, widening somewhat to the northward.

The Indians have of course shared largely in the work of destruction, since the tribes that have lived within or near its range have depended largely upon these animals for subsistence, their flesh furnishing them with the chief part of their food, and their skins with clothing, beds and lodge coverings. Though far less wasteful of the buffalo than the white man, the Indian often indulges in needless slaughter, generally killing far more than he needs or can use. When buffaloes are plentiful, the Indians commonly select only the choicest parts, and during the season when they kill them for their skins they rarely save any portion of the meat. Catlin relates an incident that came under his notice in May, 1832, near the mouth of the Teton river, which forcibly illustrates their improvidence. A party of five or six hundred mounted Sioux Indians crossed the river at mid-day, for an attack upon a herd of buffaloes in sight on the other side. After spending a few hours, among them, they recrossed the river at nightfall, and came into the Fur Company's Fort with "fourteen hundred fresh buffalo tongues,

which were thrown down in a mass, and for which they required but a few gallons of whisky,"—not a skin nor a pound of meat, besides the tongues, being saved.

But the wanton, or at least reckless and almost useless destruction of the buffalo by the Indians is scarcely comparable to that of the white man, whose contact with the buffalo has brought a constantly increasing rate of fatality to the doomed beasts. About a century ago, the white hunter, in what is now the State of Kentucky, first met with the buffalo, since which time its extermination has progressed with marvellous rapidity.

It is said that during the season of 1872-3, not less than two thousand hunters were engaged in hunting the buffalo along the lines of the Atchison, Topeka and Santa Fé railroad alone; and that during this year not less than two hundred and fifty thousand buffaloes were slain, simply for their hides, their carcasses being left untouched on the plains. In a few years the buffaloes were wholly annihilated over hundreds of square miles of territory; and now, as if to hide even the evidence of their former existence there, their very bones are being gathered up and shipped to eastern markets for the manufacture of manure phosphates. The best available statistics indicate an average annual destruction of between three and four millions for the last thirty or forty years. At this rate of decrease it is evident that the complete extermination of the buffalo will be soon effected; and thus an animal which, but a few years since, was the most numerous of its size in the world, will be swept out of existence.

The American bison, with his huge bulk, his immense shaggy mane, and peculiarly vicious-looking eyes, presents a far more formidable and dangerous aspect than his real character warrants, he being in reality timid and inoffensive. With lowered head and sullen mien, the old bulls will face an approaching enemy with a great show of determination and bravery, only to flee most ignominiously if their threatening demonstrations fail to appal their assailant. Indeed, one's nerve is put severely to the test when approaching a herd of these formidable-looking beasts for the first time. Only when wounded, however, and sorely pressed, will they turn upon their pursuer; and then woe be to the luckless horse and rider, or the more helpless footman, if they fail to escape the onslaught of one of these furious beasts. Ordinarily, however, they are far less dangerous to encounter than the half-wild domestic cattle of the Texas plains.

Like most bovine animals, the bison is sluggish and stupid, lacking in great measure the sagacity that so effectually protects most wild animals; and he hence falls an easy prey to his human foes. If the hunter is careful to approach the herd from the leeward, he usually has little difficulty in getting near it, the bison being not easily frightened by the sight

of man or by the report of fire-arms, while the scent of an enemy, if unseen and a mile distant, will set them fleeing in headlong haste. It thus happens that the hunter, in stalking the buffalo, approaches easily within close range, even without cover, by simply creeping on the ground; and with a breech-loading arm, loading without rising, often succeeds in killing from five or six to a score or more before the herd finally takes to flight. If it slightly recoils, the hunter creeps up under cover of the slain, and continues his murderous work. So indifferent are the buffaloes to the death of their companions, or so stupidly unconscious of what has befallen them, that they will not only stand and see them shot down around them, but the living have been known to playfully gore the dead, so little do they comprehend the situation. A single hunter will thus often kill fifteen to thirty at a single "stand," and sometimes sixty to eighty in a day. A hunter who acts as shooter for the party to which he belongs, will frequently kill two thousand to three thousand in a single season.

(To be continued.)

For "The Friend."

Richard Shackleton.

(Continued from page 214.)

On the 29th of Ninth month, 1752, the following letter was penned by Richard Shackleton to E. Pike. May it arouse and stimulate to that important duty, which he so clearly brings to view, of *widening*, seeking in true inward retirement of soul before the Lord, for a renewal of that strength so necessary for all, in order that there may be experienced an increase and growth, as well as an advancement, in those things which shall enable to move forward in the line of duty, or to walk with acceptance in the Divine sight.

"Dear Friend,—My desires are strong for thy welfare, and therefore would I recommend to thee, as some little of my experience, principally and especially, to be diligent in the practice of this—often to wait on the Lord for the renewing of strength, and this not only in secret, where no eye sees, but also at other times, in and before thy family. And in whatever manner it may please the Lord to appear, be not thou ashamed of his coming.

Remember that a broken heart and a contrite spirit, which are offspring of his own preparing, are such as he never despises; nay, he has said by his prophet, 'though the heaven be my throne, and the earth my footstool, yet to this man will I look, even unto him that is poor and of a contrite spirit, and trembleth at my word. And such a practice, so far from lessning thy authority, I know by experience, will strengthen it in thy family, and insensibly clothe every branch of it with a true respect and love towards thee, nay more than perhaps they would otherwise bear thee. Besides, as heads of our respective families, we have a duty to exercise in them, and how can we seek for strength to exercise this duty, and be said to walk exemplarily before them, if we do not, from time to time, wait for a renewal of our spiritual senses and strength, and by our example of waiting on the Lord set before their eyes, show them that they also should be found following us in the practice of this most necessary duty, as well as others respecting their conduct and appearance. I know no more I have to say.

But thou mayst be assured that however poor my expression, and feeble my endeavors to help thee forward, I have at times truly sincere and warm desires for thy welfare, with which I shall conclude and remain thy real friend,
RICHARD SHACKLETON."

In the spring of 1754, an afflictive dispensation was allotted to Richard Shackleton. On the ninth day after the birth of his son Henry, he was deprived, by death, of his beloved wife, and left the sorrowful father of four children, viz: Deborah, Margaret, Abraham and Henry, (the latter died young.) The exquisite distress which he endured at this separation, was proportioned to the sweetness of their union; he had lost the object of his earthly affections, the endeared companion with whom he had entered into those family duties, which, during the short space of time they had lived together, she had worthily fulfilled. He had lost her when, from youth and health, they might naturally have looked forward to many happy years; but the great Disposer of events, in his inscrutable wisdom, ordered otherwise.

On the 21 of First month, 1755, R. Shackleton writes as follows: "I have the comfort to tell thee, without boasting, that I think I grow a little in a sense that death itself cannot separate and divide the union of those spirits whom the Lord hath joined and preserved near himself; and this has been my greatest relief in some late sorrowing seasons, for the loss of my very dear and inwardly beloved companion, whose spirit I am at times nearly united unto, when in the depth of affliction; and whose better part I fervently pray to rejoin, when my trials, my baptisms, my provings, and solitary sorrows, which are many, shall be over.
R. S."

Again in the Sixth month of the same year, he addresses the same friend thus: "Our ward trials are suffered to come to prove us, whether they will dislocate our minds from that which ought to be their centre. If they effect this, the accuser of the brethren, who obtained permission to put forth his blasting hand upon the outward substance of upright Job, has gained so much of his point; but if such storms only drive us nearer to the shelter of that Hand, which is full of blessing, then they have a good effect.

"Who sees not Providence all good and wise,
Alike in what He gives and what denies?"

RICHARD SHACKLETON."

The following is extracted from a letter of Richard Shackleton's written at a later period. "I believe the eye of Heaven is over you for good. He will crown your heads with His favor, (which is more precious than any earthly diadem) though for His own wise purposes ye may, as all His children expect to be, tried in the furnace of affliction. Indeed the ballast of trouble is often necessary for our unsteady vessels; and good and wise is the gracious Hand which freights us therewith, along with the other lading which he mercifully bestows. The transgression of the law in the heart, whether by acts of commission or omission, is the great evil which we ought to dread and deprecate, that we may not be led into temptation, but delivered from evil. All the rest it would be our wisdom, and conduce to our quietness of mind, to leave to unsearchable Wisdom, who knows best what is best for each of our various states, habits,

manners, and dispositions. May the Lord strengthen and enable us to do his will, whether by acting or suffering, by striving or forbearing, for herein alone consists a solid peace and capacity to be of any effect, service in the Church of Christ.
R. S."

(To be continued.)

The Visit of William H. Seward to the Mikado of Japan in 1870. Extracted from his "Travels Around the World."

(Before giving the narrative of the visit the following historical remarks are taken from the journal, to elucidate the existing condition of the government of Japan, a rank of the officials alluded to.)

"The people of Japan, whether indigenous here or derived from Siberia, assumed political organization, according to their own records, about twenty-four hundred years ago in the two islands of Nippon and Kjusiu. They were governed by an emperor, who being descended from the gods, was divine and absolute on earth, and when he died was worshipped. Not only was his person sacred to be looked upon by a stranger, but even the sun must not shine on his head, was sacrilegious to touch the dishes from which he ate. At his death, his twelve wives and all their attendants committed *hari-kari*. These attributes are still popularly conceded to him. As vicergerent of Heaven, he was the title of Tenno; as sovereign in temporal affairs, he is the Mikado or Emperor.

Miako, some thirty miles inland, was his ancient capital, and Osaka its seaport. The Emperor by divine right owned the land of the empire, and in time graciously divided them into provinces; retaining five or more of these for himself, he parcelled out the other among great lords or princes, called daimio. In the thirteenth century, a rebellion arose in the empire, and the Mikado, remaining at Miako, committed the defence of the state to the richest and strongest one of these daimio who wore the title of 'Tycoon.' This military commander, after a short time, absorbed the temporal sovereignty and reigned absolutely. Yeddo thus became a third capital of the empire.

The Tycoon, nevertheless, paid homage to the Mikado, who retained his titular rank and unquestioned spiritual authority and pre-eminence. Besides the proper revenues of his own five provinces, the Mikado enjoyed for the support of his dignity, an annual allowance made by the Tycoon, out of the general revenues of the empire. As he cultivated religion and such science as the age allowed, Miako became the centre of intelligence and learning. It still retains this distinction, Osaka being an alternate residence of the Mikado, it partook of the sanctity of the capital.

By degrees the Mikado, free from all responsibility for administration, grew in the affections of the people, while the Tycoon, exercising his power despotically, and held responsible for all national disasters and misfortunes, became an object of public jealousy and hatred. It was at this juncture that the United States, through Commodore Perry and the European powers afterward, made their treaties with the Tycoon, in ignorance of any pretensions on the part of the Mikado to temporal power. It was the Tycoon who sent two successive embassies to the United States, one in 1860 and the other in 1863. I

35, the ministers of the Western powers, siding at Yeddo, wrote alarming accounts, popular discontents with the Tyeoon's administration, and of frantic appeals made to the Mikado to resume the sovereign power, and the treaties, and expel foreigners from empire. For this object, a party was med by powerful daimios and fanatical despotisms.

While matters were in this situation, a young daimio, son of the powerful Prince Satma, was improving an academic vacation in England, to visit the United States. He went to Mr. Seward, in the Department of State. He inquired of the prince to which of the local parties in Japan he belonged. To Seward's surprise, he answered, 'to the Mikado's.' 'What,' said Mr. Seward, 'is the use of the civil war, and what question does involve?' He replied: 'The Tyeoon, who has no title to the throne, but is only a general of the imperial service, some time ago usurped government, and claims to transmit it to his heirs. This usurpation is intolerable, how long,' said Mr. Seward, 'since this usurpation was committed?' 'Oh, it is very recent, only six hundred years since it occurred.'

The revolution was successful, the dynasty the Tyeoon was abolished, and the heavenly Mikado in the year 1868, leaving spiritual seat at Miako, repaired to Yeddo. He promptly resumed the throne of his ancestors, and promptly confirmed the treaties, and of course was duly recognized by the Western powers.

Steamship New York, off the Coast of Japan, October 8th, 1870.—We have embarked, with a heavy hand upon shore to record the best and most striking incidents of our visit to Yokohama. Mr. Seward was not allowed to leave Japan without a marked demonstration on the government, as well as an expression of respect from the foreign residents. On our return from Yeddo, on the 6th, he received an invitation to an audience of the Mikado, his ceremony is usually distinguished by prostrations and formalities even more rigorous than in European courts. The time being shortened, however, in this case, the invitation was accepted.

At two o'clock yesterday morning Captain Wheeler brought to the wharf, in front of Mr. Walsh's compound, then so highly illuminated, a little steam-yacht and received Mr. Seward on board, who, against all remonstrance, persisted in keeping his engagement, though in the midst of a driving wind and rain. He was accompanied by Mr. De Long, Mr. Shepherd, and Mr. Walsh, and at six o'clock, after grounding three or four times in the way, they were safely landed at Yeddo. At eight o'clock, Mr. Ishtabashi appeared in his official Japanese costume, and, profoundly bowing, said, with measured words: 'I am kneeling for the honor of conducting Mr. Seward to the great castle, where he will be received by his majesty the Tenno; not in a stately official manner, but in a private audience, as an expression of personal respect and friendship. I am particularly commanded to make this explanation of the character of the proposed audience.'

At nine o'clock the party proceeded in tworiages, with an enlarged mounted escort. They were conducted, whether by design or not, through streets bordered by immense walled enclosures, which are the strongholds

and barracks of the several daimios who, under the Tyeoon's administration, were required to reside during alternate periods, with their armed retainers, at the capital. The discontinuance of this usage, since the restoration of the Mikado, is a singular illustration of the same advance toward a more popular system of government which was made by the kings of Europe when they reduced the feudal barons to subjection. The barracks vacated by the daimios' soldiers are now occupied by imperial battalions. The feudal soldiers of the Tyeoon must have been a ferocious crew, if they were more savage than these rough and ill-looking guards of the Tenno. The citadel, called 'The Great Castle,' crowns an eminence in the centre of the city. It is a triple fortification, nine miles in circumference, consisting of three concentric forts, each by itself complete, with rampart, inner embankment, ditch, bastion and glacis, parapet and double gates. The outer fort stands on a level with the plain, the next higher, and the central one higher still, overlooking the country and the sea. The walls of each are fifty feet high, built of granite blocks, more massive than those of the Rip-Raps, off Old Point Comfort. The imperial palace is in the centre of the inner fort. It is a low structure, differing from the temples and monasteries, not in material or style of architecture, but in the arrangement of its apartments. The area which surrounds it is tastefully planted and adorned with lawns, winding gravelled walks, small lakes, and what we would call summer-houses, and tenements for attendants and servants. The areas of the other two fortifications are similarly embellished. In any past stage of military science, the citadel must have been impregnable. We cannot learn its history.

When Mr. Seward and his friends had reached the gates of the outer fort, they were received with a salute at each of the double portals, and were permitted to pass through in carriages to the gates of the second. They were received here with similar honors, and passed to the gates of the third. Entering these with salutes as before, they were received by one of the eight Ministers of Foreign Affairs, who, having requested them to dismount their carriages, conducted them, with marked obedience, across the lawns to a sheltered place, where they rested on lacquer stools. Here a second Minister of Foreign Affairs joined the party, and, making new compliments, led them to seats on the shore of a small lake. Here the minister informed Mr. Seward that Mr. Walsh, being an unofficial gentleman, could proceed no farther, and that the same rule excluded Freeman. They stopped. At this juncture Sawa, chief Minister of Foreign Affairs, met Mr. Seward, and conducted him to a summer-house more spacious than the others, which overlooks a larger and deeper lake. On the way thither, he obtained a view of a part of the imperial stud. A rail twelve or fifteen feet long is fixed three feet above the ground, on supports. Several iron-grooved Japanese ponies, unattended by grooms, stood at this rail, in readiness for his majesty's use at the close of the proposed audience. When the party had arrived at the summer-house, the prime-minister, the Chief Minister of Finance and the heads of the other departments, were found waiting, and they were severally presented by Sawa to Mr. Seward. The whole party then sat down at an oblong

table, the prime-minister presiding, and Mr. Seward and the other visitors on his left hand, the Japanese ministers on his right. The prime-minister first, and after him each of his associates, addressed Mr. Seward in words of courteous welcome, to which he briefly replied. A pleasant conversation now ensued, during which tea, cakes, confectionary, cigars and champagne, were successively brought in by attendants, who prostrated themselves on the ground at every offer of their service. The prime-minister then, in a very direct but most courteous way, said to Mr. Seward: 'It is the custom of his majesty the Tenno to receive official visits upon business affairs in an edifice which is built for that express public purpose, and called among us a court; but his majesty on this occasion recognizes you as a special friend of Japan, and a man devoted to the welfare of all nations, and he therefore proposes, by way of showing his high respect for you, to receive you, not at a public court, but in a private lodge of his own, to which he will come down from his palace to meet you.'

Mr. Seward answered that he appreciated his majesty's condescension and kindness. While this conversation was going on, Mr. Seward, looking through an open window, saw at a long distance his friend Mr. Walsh, and Freeman, walking within the precinct which had been appointed them. Presently, an officer came hurriedly into the presence of the grave international council at the summer-house, and announced an intrusion. The prime-minister, upon Mr. Seward's explanation, directed that the supposed eaves-droppers should not be interfered with, but they must come no farther.'

(To be continued.)

For "The Friend."

Thomas Story.

It may be instructive and interesting to epitomize some of the leading incidents and experiences in the Christian career of this truly gifted man. The manner of his joining in fellowship with Friends was remarkable in respect to its being attributable to no outward instrument as a means of conviction, but rather to the direct operation of the Spirit of Truth on his mind in the silence of the natural part. Arriving at age about the year 1688, it will be observed that it was at a period in the history of the Society—something subsequent to its earliest stages, and after the warmth of persecution had in great measure subsided. He was educated in the forms of the National Church of England, but remarks, "I had no aversion to any class professing the Christian name, but occasionally heard several sorts, and yet did not fully approve any sect in all things, as I came to consider them closely."

He was bred in the profession of the law, and appears to have had a good scholastic education. His cast of mind was evidently of a logical and inquiring nature, free from excitement, and careful to investigate the foundation of any religious views which were offered in that age of polemical discussion. The extracts are taken from his journal in "Friends' Library."

"I think proper in this place, to recount some of the gracious dealings of the Lord with me from my early days. I was not naturally addicted to much vice or evil; and yet, through the conversation of rude boys at school, I had acquired some things by imita-

tion, tending that way. But as I came to put them in practice, by word or action, I found something in myself at such times, suddenly surprising me with a sense of the evil, and making me ashamed when alone; though what I had said or done was not evil in the common account of such as I conversed with, or among men, in a common acceptation. And though I did not know, or consider what this reprover was, yet it had so much influence and power with me that I was much reformed thereby from those habits which, in time, might have been foundations for greater evils; or as stocks whereon to have grafted a worse nature to the bringing forth of a more plentiful crop of grosser vices. Nevertheless, as I grew up to maturity I had many flowings and ebblings in my mind; the common temptations among youth being often and strongly presented; and though I was preserved from guilt as in the sight of men, yet not so before the Lord, who seeth in secret, and at all times beheldeth all the thoughts, desires, words and actions of the children of men, in every age and throughout the world. The lust of the flesh, of the eye, and the pride of life, had their objects and subjects presented. The airs of youth were many and potent, strength, activity and comeliness of person were not wanting, and had their share; nor were natural endowments of mind or competent acquisitions at all; and the glory, advancements and preferences of the world, spread as nets in my view, and the friendship thereof beginning to address me with flattering courtship. I wore a sword, the use of which I well understood, and had foiled several masters of that science in the north and at London; and rode with firearms also, of which I knew the use; and yet I was not quarrelsome, for though I emulated, was not envious. This rule, as a man, I formed to myself, never to offend or affront any willfully, or with design; and if, inadvertently, I should happen to disoblige any, rather to acknowledge, than maintain or vindicate a wrong thing; and rather to take ill behavior from others by the best handle, than to be offended where no offence was willfully designed. But then I was determined to resent and punish an affront or personal injury when it was done of contempt or with design. Yet I never met any save once; and then I kept to my own maxims with success; and yet so as neither to wound nor be wounded; the good providence of the Almighty being over me and on my side, as well knowing my meaning in all my conduct. But, in process of time, as these notions of corruption and sin became stronger and stronger in me, so the Lord, in great goodness and mercy, made manifest to my understanding the nature and end of them, and having a view of them in the true light, and the danger attending them, they became exceedingly heavy and oppressing to my mind. And then the necessity of that great work of regeneration was deeply impressed upon me; but I had no experience or evidence of it wrought in me hitherto. This apprehension greatly surprised me with fear, considering the great uncertainty of the continuance of the natural life; and it began to put a secret stain upon the world and all its glory, and all that I had to glory in; and though I kept these thoughts within my own breast, not knowing of any soul to whom I could seriously and safely divulge them. And indeed none, for a considerable time, discerned my inward concern

by any outward appearance; which I found afterwards had been much to my advantage and safety.

"It is admirable by what various steps the Lord is pleased to lead the soul of man out of this world and the spirit of it, home to himself; and yet I am apt to think that, in his divine and unlimited wisdom, he does not take the same outward method and steps with every one, but varies the work of his providence as their states and circumstances may best suit and bear.

"By an accident that befel me I was further alarmed to consider my ways, the uncertainty of life, my present state and latter end. It was this: Intending to go to a country church with an acquaintance, as we were riding gently along, my horse stumbling, fell and broke his neck, and lay so heavy upon my leg that I could scarcely draw it from under him; yet I received no hurt. But as we stood by him I had this consideration that my own life might have been ended by that occasion, and I did not find myself in a condition fit for heaven, having no evidence of that necessary work of regeneration. This brought great heaviness over my mind, which did not totally depart till, through the infinite mercy of God, I was favored with further knowledge and a better state."

(To be continued.)

For "The Friend."

The Alps and the Himalaya Compared.

Andrew Wilson, an English traveller, who had journeyed extensively among the Himalaya, thus points out some of the characteristics of these two celebrated mountain ranges. He says: "As I am well acquainted with the Alps it may not be amiss for me to compare the Himalaya with these European mountains, which are so well known to the English public. The Himalaya, as a whole, are not so richly apparelled as the Alps. In Cashmere, and some parts of the Sutlej valley, and of the valleys on their Indian front, they are rich with the most glorious vegetation, and present, in that respect, a more picturesque appearance than any parts of Switzerland can boast of; but one may travel among the great ranges of the Asiatic mountains for weeks, and even months, through the most sterile scenes, without coming on any of these regions of beauty. There is not here the same close union of beauty and grandeur, loveliness and sublimity, which is every where to be found over the Alps. There is a terrible want of level ground, and of green meadows enclosed by trees. Except in Cashmere, and about the east of Ludak, there are no lakes. We miss much those Swiss and Italian expanses of deep blue water, in which whitetowns and villages, sunny peaks and dark mountains, are so beautifully mirrored. There is also a great want of perennial water-falls of great height and beauty, such as the Staubbach; though in summer, during the heat of the day, the Himalaya in several places present long graceful streaks of foam dust.

The striking contrasts and the more wonderful scenes are not crowded together as they are in Switzerland. Both eye and mind are apt to be wearied among the Himalaya by the unbroken repetition of similar scenes during continued weeks of arduous travel. The picture is not sufficiently filled up in its detail, and the continuous repetition of the vast outlines is apt to become oppressive. The very

immensity of the Himalaya prevents us from often beholding at a glance, as among Alps, the wonderful contrast of green meadows, darker pines, green splintered glaciers, dark precipitous cliffs, blue distant hills, white slopes of snow and glittering icy summits. There are points in the Sutlej valley and Cashmere, where something like this is presented, and in a more overpowering manner than anywhere in Europe; but months, difficult travel separate these two regions, their beauty cannot be said to characterize the Himalayas generally. But what, even Switzerland, would be great mountains, here dwarfed into insignificant hills, and requires some time for the eye to understand the immense Himalayan heights and depth. Some great rocks, or the foot of some precipice, which is pointed out as our camp place for the night, looks at first as if it were only a few hundred feet off, but after a hour of arduous ascent, it seems almost as far as ever.

The human element of the Western mountains is greatly wanting in those of the East, for though here and there a monastery or village may stand out picturesquely on the top of a hill, yet, for the most part the dim colored, flat roofed Himalayan hamlets; not easily distinguishable from the rocks on which they stand. The scattered chalets or huts of Switzerland are wholly wanting, a European traveller misses the sometimes bright and comely faces of the peasantry the Alps. I need scarcely say also, that the more wonderful scenes of the Abode of Snow are far from being easily accessible, even when we are in the heart of the great mountain. And it can hardly be said that the cloudland of the Himalaya is so varied and gorgeous as that of the mountains of Europe, though its sky is of a deeper blue, and the heavens a much more brilliant at night.

But when all these admissions in favor of Switzerland are made, the Himalaya still remains unsurpassed, and even unapproached, regards all the wilder and grander features of mountain scenery. There is nothing in the Alps which can afford even a faint idea of the savage desolation and appalling sublimity of many of the Himalayan scenes. Nowhere also, have the faces of the mountains been so scarred and riven by the nightly action of frost and the mid day floods from melting snow. In almost every valley we see places where whole peaks or sides of great mountains have very recently come shattering down; and the thoughtful traveller must feel that no power or knowledge he possesses can secure him against such a catastrophe, or prevent his bones being buried, so that there would be little likelihood of their release until the soft earth dis-solves. And, though rare, there are sudden passages from these scenes of grandeur and savage desolation to almost tropical luxuriance, and more than tropical beauty of organic nature. Such changes are startling and delightful, as in the passage from Dras into the upper Sind valley of Cashmere, while there is nothing finer in the world of vegetation than the great cedars, pines and cypresses of the lower valleys.

The Alps extend only for about 600 miles, counting their extreme length from Hungary to the Mediterranean, and their lateral extent is very narrow; but the Himalaya proper are at least 1500 miles in length. They are great deal more if we add to them the Hind

ish which really constitutes only a continuation of the range, and their breadth is great that at some points it is more than the entire length of the Alps."

MY DARLINGS.

Selects.

When steps are hurrying homeward,
And night the world o'er-spreads,
And I see at the open windows

The shining of little heads,
I think of you, my darlings,
In your low and lonesome beds.

And when the latch is lifted,
And I hear the voices glad,
I feel my arms more crampy,
My heart more widely sad;
For we measure death of blessings
By the blessings we have had.

But sometimes in sweet visions
My faith to sight expands,
And with my babes in His bosom,
My Lord before me stands,
And I feel on my head, bowed lowly
The touches of little hands.

Then pain is lost in patience,
And tears no longer flow :
They are only dead to the sorrow
And sin of life, I know,
For if they were not immortal
My love would make them so.

—Alice Cary.

An Account of the Convincement of Ruth Anna Butler.

I trust it is in a degree of the influence of a blessed Truth, that I now take up my pen, in order to communicate the tender dealings of an Almighty and most merciful Father into me, in the morning of my day, that if I continued in this state of mortality to future years, my head may be reverently bowed in gratitude, in taking a little retrospect ereof.

It pleased my Heavenly Father to incline my heart to seek Him from my infancy; and about the fourth year of my age, I was vored with a remarkable visitation; the beginning of which I was made sensible of one day, while much interested in a little piece of work; and confining myself to my chamber, many serious reflections presented themselves, and in the evening, sitting in the arbor with my parents, brothers and sisters, I burst into tears; and all leaving the room except my dear mother, she asked the occasion of my uneasiness. I told her I was not thinking if it should please the Almighty to call me before the light of another day, whether I was in a fit situation to appear before his great Majesty! She talked suitably to me, and said she made no doubt if I sought properly to be rendered worthy of an inheritance in the kingdom, I should gain it, and I felt great distress that night, and the morn continued for some time.

One evening, being left alone with my beloved mother, and having some desire of improvement, I asked her what books would be suitable for me to read. She answered there was none more suitable than the Bible. This reply pleased me, and she took that opportunity to verify with me, what society I thought I could join. I told her I believed I should be a Quaker. Indeed I saw it clearly to be my duty to leave off several of my foppish and superfluous things, and felt peace in giving up thereto. But, through unwatchfulness I straggled there, and became again captivated and ensnared in the vain fashions and customs of

the world; and my sister being about to get married, several new things were provided for me on the occasion: I put on my cushion, and dressed in the most fashionable style for girls of my age. I joined in all the levity and mirth that was going forward, and was at times elated; but alas, that innocence and calm serenity of mind with which I had been favored while I lived in the cross to my natural inclination, were no longer in my possession. Every enjoyment carried with it a sting, and I felt a void which I cannot express; but which no doubt proceeded from the absence of my beloved. Nevertheless I pursued a gay line of life till turned of seventeen; though I had often to return to that season wherein I was favored with religious thoughtfulness, and lamented in secret my situation. In the fall preceding the change in my dress, my sister invited me to spend the winter with her, in order to introduce me into company. I accordingly went, and frequented the dancing assemblies, theatre, and all places of amusement that were usual. I also learned music, having a master to attend, and I made great proficiency therein, as I had a natural ear and uncommon fondness for it. I promised myself much pleasure, and thought it would fill up many vacant hours which I should have in the country: for, from the sensation that often attended my mind, I did not think I should continue long in the circle I was then in; and through the course of the winter, I have since thought I was under a very tender visitation of Divine love, though at that time I knew it not.

My mind was at seasons so absorbed, that even when paying formal visits, and surrounded with company, I scarce knew what passed, and but few expressions escaped my lips; so that my friends would tell me I was extremely silent, and laugh at me for it; and indeed I was at times almost ready to conclude there was a great degree of insensibility in me, and natural uneasiness of disposition; for notwithstanding no exertion of my friends, or expense of my parents was spared, to render everything agreeable, I was not happy. When under the hands of the hair dresser, tears would stream from my eyes, and I could not tell the cause, but doubtless it was the chords of thy Divine love, O my Beloved! operating in me in order that I might become wholly thine!

I well remember, one afternoon, being engaged to attend a large party, I went up stairs to dress, and sat before the glass attempting to arrange my hair; but not considering what I was about, being in deep thought, it grew late, and I was hurried; not finding some of my finery which I wanted to put on, it flustered me; and feeling myself troubled in those things which gave me much uneasiness, pain and anxiety, without knowing where to seek relief, I threw myself on the bed in great agony of mind, and gave vent to many tears. After some time I arose, went down stairs, and made some excuse to my sister who expected to see me in full dress. But truly my mind was not in a fit situation to join in a large company, though I strove to hide the real cause. At another time, going with some company to see a play performed, my mind was so abstracted from the objects around me, that I could pay no attention to the scene, but felt dejected and distressed to a degree not easily to be conceived. The last ball I attended, was given by some young

men of my acquaintance. My sister had a dance the preceding evening at her house, and I being very much fatigued, wished to excuse myself from the ball; but it being a set company, and my friends pressing me to go, I yielded, and went, but had not danced more than two or three dances, before I again felt deep distress and dismay to cover my mind. I called my brother and told him I was not well; desiring him to speak to one of the servants in waiting to go home with me, as I wished to leave the room unobserved. He accordingly did so, and my sister expressed her surprise at my quick return. I pleaded indisposition, and soon went to bed. Soon after this I lost an uncle. He dying suddenly it greatly shocked and distressed me. The next First-day evening, it being the time of the spring meeting of (Friends), an evening meeting was held at Pine street. A connection of mine asked me to go with her. I had frequently in the course of the winter, gone in there, when my sister would go on to church, we living two doors from the meeting house. She and her husband would sometimes smile and tell me, they believed I intended to be a Quaker. I did not know it would so soon be the case, but felt a secret satisfaction in attending their meetings, and generally sat near the door, or in the back part of the house, lest my gay appearance should attract their attention. In the evening above hinted at, we had not sat long before a Friend got up and spoke; but he was rather tedious, and my friend soon proposed going. But I chose to stay, and she left me. After some time dear D. Olley appeared largely in testimony. He mentioned the prospect he had of some youth then present having a great work to do; and spoke so closely to my state that I was much struck with it, but knew not at that time that it was intended for me, and thought how deeply those must feel, for whom it was intended. But although I did not at that time take it to myself, I had afterwards cause to remember that solemn testimony, and it was a strength to me.

(To be continued.)

The English Arctic Expedition.

A WINTER IN THE POLAR REGIONS.

A correspondent of the London *Times*, at Valentia, gives the following particulars of the English Arctic Expedition:

"The Alert, after parting with the Discovery in latitude 81 degrees 44 minutes, steamed due north, as it was determined that she should get as near the Pole as possible. The water was fairly open at the commencement, but the ice began to gather more thickly every day, and in the beginning of September the Alert entered an indentation on the coast, latitude 82 degrees 27 minutes, which was the highest latitude she could reach.

"An ocean of ice presented itself before them. This nook was called by them Floeberg Beach, because during the remaining portion of the autumn and in early winter huge floes drifted along by the currents came together, and knit in the water outside the Alert, and formed for her a very considerable protection, though a remarkably gripping one. Here the ship was bound up for seven months, and for nearly fifty of those days light was never seen. It was a terrible time for those on board. The cold was the most intense ever registered, and when it was one

hundred and four degrees below freezing point life outside the ship could not exist, especially if the slightest wind was blowing. During these months the deck was banked up with sixteen inches of snow, in order to keep in the heat, and around the sides of the ship it was piled to the depth of some feet every fortnight.

"The welcome light of the moon came to cheer the ice-bound voyagers, with some evidence that their breath still existed, and its light reflected by mile after mile of glittering ice and snow was of dazzling brilliancy. Landward from the Alert were large mountains, which, from the base upward, looked like cones of snow; and outward toward the ocean ice ridges rose in such long and interminable lines that the ship seemed forever fixed in those dreadful solitudes. During this terrible period the men on board were never allowed to lose heart. Such a failing they never evinced, for men could not have borne up with braver hearts against dangers than they. But the admirable preparations which had been made on board enabled them to pass their time as agreeably as mortals could under such circumstances.

Before the cold of the weather became so dangerous that the officers and men were kept confined to the ship, many expeditions were made on foot over the ice in her neighborhood. A large floe, seventy-five feet high, settled down a short distance from her bow, and the men set themselves, while the weather would allow them, the task of cutting a stairway to its summit, which they rapidly succeeded in doing. The top of Lookout Floe, as they called it, was generally the termination of those excursions, and on one occasion they carried on a performance on it which made the piles of bergs far as they never had done before. It was when, on the 6th of November, the crew of the Alert, with all due ceremony, burned Guy Fawkes' effigy on its top. At the same moment, and without preconcert, the crew of the Discovery were carrying out the same old practice on a smaller floe, in a degree of latitude to the south. Whenever the weather permitted of existence outside the ship, there was some skating to be had on smooth floes, but the great excitement was shooting, and the principal quarry was the musk ox, an animal never before known to inhabit such latitudes. During the winter months about twenty-eight of these animals were shot, and in the spring about ten more, and their skins have been brought home. The horns are small and nicely formed, and the hair which clothes the animal is long and of a dark brown color. The ermine, an animal never before known to live so far north, was also killed."

It is well known that plants sleep at night; but their hours of sleeping are a matter of habit, and may be disturbed artificially, just as a cock may be waked up to crow at untime hours by the light of a lantern. A French chemist subjected a sensitive plant to an exceedingly trying course of discipline, by completely changing its hours—exposing it to a bright light at night, so as to prevent sleep, and putting it in a dark room during the day. The plant appeared to be much puzzled and disturbed at first. It opened and closed its leaves irregularly, sometimes nodding, in spite of the artificial sun that shed its beams at midnight, and sometimes waking

up, from the force of habit, to find the chamber dark in spite of the time of day. Such are the trammels of use and wont. But after an obvious struggle the plant submitted to the change, and turned day into night without any apparent ill effects.—*Phila. Ledger.*

For "The Friend."

George Dillwyn.

We apprehend there are few of the readers of "The Friend" that have not heard of the Friend whose name is at the head of this article. Though removed from the church militant in the early part of this century, he was so noted as a minister and seer, that his memory has been handed down to succeeding generations, and cherished as that of a man who was a bright example of the power of the religion professed by Friends to secure the gifts and graces that dignify and adorn the experienced Christian.

He was in the habit of noting down as they occurred, his thoughts on subjects that deeply interested him. Many of these have been published in that sententious volume entitled "Dillwyn's Reflections." The following taken from his manuscript notes have never before been made public, but there is too much intrinsic worth in them, and aptness to the present time, to be lost.

"The principle of Truth, to the confession of which our first Friends were gathered, and by which they were formed into a Society, as a city set on an hill (to render it more conspicuous)—is its proper foundation: and the testimonies derived from that principle, are the ensignia by which it stands distinguished from other professions of the Christian religion.

"These testimonies, being consonant to the precepts and doctrines of Christ as recorded in the scriptures of the New Testament, cannot but be answerable to the same principle in every human mind, whether those who embrace it are known to us or not—even as trees of one kind, everywhere bear the same kind of fruit: so, on the other hand, if persons professing a belief in this principle, bear not those testimonies they can be but nominal members of the Church, and their conduct and profession will be at variance.

"If these premises be granted, it will follow that if two contradictory rules are adopted by different parts of the body, one or the other of those parts must have deserted the foundation. For otherwise, the principle of Truth would not be the same at all times and on all occasions.

"It is not unreasonable to suppose that in the rules of a body governed by one infallible head, there would be no contradictions, at least not in any essential points, or those on which membership depends; but that they would be adapted to its members in all possible circumstances.

"If therefore, any such contradictions appear, some means should be devised for examining them, and seeing whether they may not be corrected, or so modified as to satisfy all.

"If a person, convinced of the principle of Truth in his own mind, inclined to unite with our Society in recommending it [the principle of Divine grace] to the world, should on inquiry, find us to be so regardless of it ourselves, as that by the terms of membership in some of our Yearly Meetings we are liable to be disowned for what others approve and

allow to be practised—what must he think I verily believe, if I were that person, I should be likely to turn my back on such a ped and seek further, or content myself with discovery of the pearl in my own field."

"The apprehension that such assembly [Yearly Meetings] may be too large fully answer their end is not new; and it would well if an effectual and satisfactory remedy could be found.

"I think the attendance of that of Long was formerly restricted to ministers, elders, the members of the meeting for sittings, correspondents, and representatives from the several Quarters. This restriction probably arose rather from the pressure of necessity than from unbiased deliberation; and was chiefly designed to prevent the intrusion of certain factions and disaffected members, by which the church was then infested; when the cause ceased, the restriction was gradually dispensed with, and at length came obsolete.

"Another expedient thought of for reducing those assemblies and preserving an equanimity, has been to confine them to representatives, with the addition to the lists of such only as request their names to be added, approved. One objection to this expedient may be, that it might sometimes exclude a sent individuals under a concern to attend or others, who after the list was made out by a particular desire so to do. Perhaps this difficulty would be obviated if such were allowed to apply for permission to their Monthly Meetings, and also have lists of their names addressed to the Yearly Meeting granted them.

"The multiplication of Yearly Meetings in the Society appears to require the greater caution, and ought not to take place but in cases of absolute necessity; nor then without the consent of those already existing. For otherwise, as every such meeting is an independent body, that meeting may grant another, and this another till they become too unlike each other to harmonize. In proportion as their codes of discipline differ, the terms of membership are likely to be various, and may prove contradictory. In which case persons denied admission in one may obtain it by applying to another; or a member who in one Yearly Meeting has conscientiously embraced a sentiment, might on removing into another (where it is disapproved,) forego and oppose it or be treated with as an offender. Ministers, too, in passing from one Yearly Meeting to another must often be exposed to the difficulty of either conniving at what they conceive to be wrong, or of involving the meetings they represent in altercation, to the injury of their services.

"But beside this, strangers into whose hands our several books of discipline fall, finding them inconsistent with each other, on points of importance, and as, of consequence, a divided people, may call in question even the principle to which we ascribe them and by which we profess to be governed in the affairs of the church.

"With these views I remember that when the printing of the Book of Discipline was first proposed in our Yearly Meeting, a wish was expressed that it might be deferred till the other Yearly Meetings were consulted, and their several codes compared.

"It is asked what I apprehend the discipline of the church properly relates to, I

THE FRIEND.

TWELFTH MONTH 9, 1876.

answer, 'To the support of those testimonies which it is charged, for the promotion of truth in the earth, and which we believe are desirable to the Witness for Truth, placed in its author in every man's bosom; as well as for the preservation of its members in a consistency of conduct therewith,' and I conclude that any rules which do not necessarily relate to those heads are superfluous and ought to be dispensed with; because being of a captious nature, queries concerning them cannot be answered in clear and unambiguous terms, and may betray us into a lifeless formality which would rather screen existing inconsistencies, than expose them to the help they need.

"A laxity of concern for the maintenance of our religious testimonies, and the well-ordering of the Society, is the almost certain effect of an over-eager pursuit of the world, and correspondent success in the accumulation of riches. The pursuers themselves are often conscious of this, yet know not where to stop; and going on, at length arrive at the brink where they must turn their back on the sea or the other of those objects. If the decision is in favor of the world, it soon shows itself, not merely by a neglect of meetings and religious duties, but also in a change of their society and the drift of their conversation. They now see, or would have it believed they see, that the peculiarity of dress and manners, which the ever-varying fashions of the world leave us, has nothing to do with true religion; for this, say they, expands the heart, and a regard to such trifles tends to throw it up into bigotry and superstition. "If they have families, and children, these naturally take the tone and footsteps of their pointed leaders; who, forcing that in their circumstances in the world are likely to place them far above the common level of society, indulge them in liberties that often lead to fixed marriages."

There is no influence emanating from the teacher during recitation which so completely paralyzes the mind of the pupil as the practice of scolding or ceaseless fault-finding once prevalent, but now rapidly disappearing from the public schools. The temptations to ostentation and snappishness on the part of the teachers are manifold, and, at times, almost irresistible. Lack of faithful preparation, of quickness of perception, of moderate reasoning power, of interest, of enthusiasm, of uninterrupted attention, of just appreciation of the objects and advantages of recitation, are causes of irritation to be found in almost all classes of those who possess but little love for the work of education, who regard neither the present happiness of children, nor the true welfare of individuals and states, who do short, work in the educational vineyard exclusively for dollars and cents, or because some congenial fields of labor are not immediately accessible to them.

The outward Sabbath was a type of the present which Christ gives to those that believe in his name; for, indeed, they that truly believe in him do enter into rest, and cease from their own labors and workings of themselves, and witness God's working in them, "both in will and to do of his good pleasure."—*Matthew 11:28.*

From the printed minutes of Western Yearly Meeting, held at Plainfield, Indiana, and commencing Ninth mo. 15th last, we abstract the following information of its proceedings:

Barnabas C. Hobbs was appointed clerk. The whole number of meetings in the Yearly Meeting is 83. Number of members 12,175; of whom there were admitted by request in the year, 626; four meetings have been established, and two have been discontinued within the year; 15 ministers have been recorded; 17 persons are reported as using spirituous liquors as a beverage. The number of children between the ages of six and twenty-one years is 3594, and 3345 of these are reported to have attended school within the past year. An address to the members from the Meeting for Sufferings, on the subject of Secret Societies, was approved. This address in alluding to the pledges and obligations required of those who join the Grangers and other secret associations, says: "Their judgment and conscience are thus solemnly pledged to men who may profess to be religious without being Christian, and to religious observances which are strictly ritualistic ceremonies. The ostentatious and sometimes grotesque pagantry displayed by most secret orders in public parades, and on ceremonial occasions, and their gorgeous halls and temples, we conceive are not allowed by Christian liberty, nor are they a fit exhibit of economy in works of benevolence and charity. * * * No promise is held by good morals to be binding, when its observance would be an infraction of the civil or divine law." * * "We would earnestly commend to all our members the necessity of a wise and timely decision to keep themselves free from any complications or alliances with any association or order which requires solemn pledges of secrecy, or which stands upon a doubtful moral or Christian basis. Let no step be taken which may be in the way of the future service of your Lord and Saviour, or which will embarrass your relationship to a liberty in his church."

The Yearly Meeting adopted important changes in respect to their rules of Discipline relative to ministers and elders, viz:

"1. That the name of the Meeting of Ministers and Elders be changed to 'The Meeting of Ministry and Oversight.'

"2. We recommend that overseers be associated with ministers and elders, and be a component part of the Preparative, Quarterly, and Yearly Meetings for Ministry and Oversight.

"3. That the duties pertaining to these meetings be so modified that they embrace not only what pertains to the ministry, but a general oversight in teaching and shepherding of the flock.

"4. That the appointment of elders be for three years, and the nomination for each respective Monthly Meeting shall be made by a committee of said meeting in association with the Quarterly Meeting's committee. That the Meetings of Ministers and Elders as now constituted remain unchanged until the appointment by Monthly Meetings is made as directed in Article 4th. From the period of their appointment by the Monthly Meeting

they become members of the Preparative Meeting for Ministry and Oversight, and by that meeting are reported to the Quarterly Meeting for Ministry and Oversight.

"5. That the quarterly Meeting's committee, in association with the committees of all the Monthly Meetings composing said Quarter, be directed, as a part of their duty, to inquire into the character and standing of such as stand in the station of ministers. When said joint committee are united in the belief that any have fallen into objectionable habits, tones, or gestures, indistinctness of enunciation, or multiplicity of words, a misapprehension in their calling or line of service, &c., such shall have their defects kindly and faithfully brought to their notice, with desires for their improvement and encouragement, and that they may study to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth.

"6. When they believe the services of any having a gift in the ministry, recorded or otherwise, have ceased to be edifying or useful to the Church from any cause, that they report the same to their Monthly Meetings. Ministers so reported lose their privileges as members of the Meetings for Ministry and Oversight, nor can they be authorized to engage in gospel service as ministers by their Monthly Meetings until they are again officially approved as at first.

"7. That when any appearing as ministers give satisfactory evidence that they have a gift from the Lord for the edification of the Church, the Preparative Meetings may submit their names to the Quarterly Meeting for Ministry and Oversight as suitable persons to have a seat in and be a part of those meetings. When such may have a concern to visit any of the meetings, families of Friends, or individual members, within the limits of their own Quarterly Meetings, such are recommended to submit their concern to the judgment of the Preparative Meeting for Ministry and Oversight, held at the regular time or on call, to which they belong, and if the same be approved by that meeting, they are at liberty to lay the same before their Monthly Meeting, and should it occur therein, furnish them with suitable credentials for that object.

"8. It is directed also, that all standing as recorded ministers lay their concern to engage in religious service away from home before their Preparative Meeting for Ministry and Oversight, at either their regular meeting or on call, and obtain the approval thereof preparatory to its being considered by the Monthly Meeting, unless there be some emergency which will not enable them to hold such consultation.

"9. We also recommend that care be taken not to move prematurely toward a full recognition of ministerial gifts. Christ commissioned his disciples for home work before they were prepared for an apostolic commission to go into all the world. Such a mission required a fuller and more mature preparation, and also a special baptismal experience to preach the gospel to every creature, doing the work of an evangelist in word and doctrine.

"10. That when the fitness of persons for usefulness as ministers, elders, or overseers, is under consideration, such should give satisfactory evidence that they are true exponents of our doctrines, as set forth in our Confession of Faith in said Discipline."

The "Book and Tract Committee" report a large distribution of Tracts, but their donations of Friends' writings appear to be confined to four volumes, and to sales of books (character not given) amounting to \$162.77.

The "Home Missionary Board" made a report of their labors, which consist of temperance meetings, tract distribution, holding religious meetings in series in the outskirts of cities, in jails, almshouses, and other places; "mothers' meetings" for poor women, who are taught sewing, and to whom religious reading is meantime carried on, aiding the needy and distressed, &c.

Besides the above, there were reports read from the following standing committees, viz., on "Peace," on "Foreign Missions," on "First-day Schools," on "Indian Affairs," "Education," and "General Meetings."

SUMMARY OF EVENTS.

FOREIGN.—Serious disturbances have again broken out in Mexico, caused by the intolerance of the church party, who complain of the religious toleration granted by the government of President Lerdo de Tejada. The church party alleges that Protestant missions have been protected by the government, and have been quite successful, so that many Mexican cities and towns the power of the Catholic church has been destroyed, and in some of them convents and monasteries have been abandoned for want of means to maintain the inmates. The leading mischief-maker is the Archbishop of Mexico. In several of the States there are insurrectionary attempts to effect a revolution.

Notwithstanding the continued shipment of soldiers from Spain to Cuba, the insurgents in that island prolong the contest with great obstinacy. On the 18th ult. a severe conflict took place on the plains of Manacaes, between a Spanish force and about seven hundred insurgents. The Spaniards lost 33 men killed and 50 wounded. The insurgents left 24 dead on the field, and carried off their wounded. The recent shipments of Spanish troops to Cuba have amounted to 25,000 men.

The beet-root crop in Germany as well as in France, is said to be a complete failure this year.

The French Chamber of Deputies, by a vote of 263 to 229, has rejected a bill which was supported by Dufaure, President of the Council and Minister of Justice and Worship, for an increase in the priests' salaries. It is also expected that the Chamber will reject the grant which Dufaure urgently demands for clerical scholarships.

The last number of the *Annuaire de Göttinge* gives the total population of European Russia, including Poland, at 71,731,000; Finland 1,857,000, the Caucasus, Siberia and Central Asia 29,700,000, making a total of about 103,000,000.

There has been a great fire in the city of Yeddo, Japan; one of the most destructive which has occurred in many years.

During the past two weeks, large shipments of gold have been made from London to New York. The Bank of England has made a small advance in the selling price of American gold.

On the first inst., there was a debate in the French Senate on the bill for the cessation of judicial proceedings against participators in the Commune. Minister Dufaure advocated its passage, but it was defeated by a vote of 156 to 136.

The total number of cinchona trees now planted in India is 2,765,000, chiefly of the red bark variety, which, though it does not yield so much quinine as the yellow, yet is said to give more alkaloid, which as a febrifuge is equally effective, and is easily extracted. These trees occupy about 2000 acres of ground on the Nilgieres, and the bark is now sent to London for sale, at \$1 a pound.

A London dispatch of the 4th says: A terrific gale has prevailed throughout the British Isles since Saturday. Floods are reported in many places, and have caused much damage. There have been numerous disasters to shipping on the coast, with considerable loss of life. The waters of the Thames are very high, and a disastrous overflow is feared.

A Calcutta dispatch says the eastern districts of Bangalore are reported to be rapidly recovering from the effects of the cholera. The disease appears to be less than was expected, but the loss of life has probably been understated. Ninety per cent. of the plow cattle have

been lost. Sickness prevails, but the fears of destination are removed.

The report headed by Col. Abina, Minister of War, has broken out simultaneously in the city of Buenos Ayres and the province of Entre Rios, Argentine Republic.

The Paris Official Journal of the 4th announces that the French Ministers have tendered their resignations to the President. MacMahon has requested them to remain until he has arrived at a decision on the subject.

UNITED STATES.—The number of interests in Philadelphia for the week ending 11th mo. 25th, was 256, and in that ending 12th mo. 24, 317, including 28 of 18th mo.

The emigration to Texas from the Northern States, especially Illinois, Indiana and Ohio, continues quite large. In eight months of this year the emigration to Texas via the Missouri, Kansas and Texas Railway, numbered 160,185 wagons and 97,110 persons.

On the 25th ult. a cavalry force, 100 men, under Col. Mackenzie, attacked a Cheyenne camp of about 100 lodges and 500 men, beside women and children, on the West Fork of Powder river, capturing the village and the greater part of the Indians' horses. A considerable number of the Indians were killed. The U. S. soldiers had thirty-one killed and wounded.

The annual report of the Commissioner of Internal Revenue shows that the revenue receipts for the fiscal year, ending 6th mo. 30th last, were \$117,236,625, an increase over the preceding fiscal year of \$6,691,476. Spirits, tobacco and fermented liquors furnish \$165,792,826 of the total revenue receipts.

The U. S. Signal Office at Philadelphia gives the mean temperature of the Eleventh month as 45 deg., the highest on the 2d ult., 77 deg., the lowest on the 30th, 23 deg. Amount of rain for the month 7.21 inches, of which 4.72 inches fell on the 19th and 20th ult.

The statement of the public debt for the Eleventh month shows that in that period the debt was increased \$457,682.

The following was the vote in some of the States at the recent Presidential election. *Illinois.*—Hayes, 278, 222; Tilden, 258,807; Cooper, 7,109; total, 555,141. *New Jersey.*—Tilden, 115,958; Hayes, 107,513; Cooper, 753; total 224,220. *Indiana.*—Tilden, 213,252; Hayes, 207,971; Cooper, 9,533; total 431,030. *Minnesota.*—Hayes, 72,962; Tilden, 48,799; total 121,761. *Tennessee.*—Tilden, 134,166; Hayes, 89,566; total 223,732.

An incendiary fire in New Orleans the first inst., destroyed 12 buildings, and rendered many poor people homeless. Loss about \$350,000.

A company has been organized in Philadelphia for continuing an exhibition and bazaar on the site of the International Exhibition which has just been closed. The Park Commission has offered the main exhibition building remaining on the ground for the purpose mentioned, and when the buildings were sold at auction on the first inst., the main building was purchased by the company for \$250,000. This huge structure, which was not built with a view to great permanency, cost \$1,600,000. The other buildings brought but a small fraction of the original cost.

At the commencement of the present week the Presidential election was still undecided, the returning boards of Florida and Louisiana not having announced the results in those States. It appears that in Florida the vote will be almost evenly divided between the two parties, the Hayes electors having 24,328, and the Tilden 24,284, a Republican majority of 44. The Democrats however object that if a defective return from one of the counties is corrected, it will show a small majority for several of them. In Louisiana there is a Tilden majority of over 100,000, but it is contended that this is obtained by intimidation of colored voters in some districts, and that in all such cases the returns ought to be rejected.

The second session of the 44th Congress assembled in New York on the 4th inst. Quorums were present in both branches. In the House 260 representatives 246 members answered at roll call. Samuel J. Randall, of Pennsylvania, was elected Speaker by a vote of 161 to 82 for James A. Garfield, of Ohio, the Republican candidate. The House appointed a special committee to investigate the case of the South Carolina and investigate the election in that State.

The Pennsylvania Hospital record differs in some points from that of the U. S. Signal Office in this city. The Hospital record gives 9.02 inches of rain for the month, the highest temperature during the month 77 deg., and the lowest 29 deg.

The Markets, &c.—The following were the quotatious

on the 4th inst. *Philadelphia.*—American gold 108 1/2; six mos. 183; *Philadelphia*, 113; *London*, 116 1/2; 1867, registered, 112; consols, 115; do. 5 per cent. 111; do. 4 1/2 per cent. 109. *Cotton*, 12 1/2; do. for uplands and New Orleans. *Flour*, 8 1/4 to 9; according to quality. *Pennsylvania red wheat*, 1 1/4 to 1 3/4; *Ohio*, \$1.33 to 1.37; *amber*, \$1.45 to 1.54; *Penna. red*, 73 to 80 cts. *Mixed*, and yellow corn 60 to 65. *Old white*, 49 to 49 1/2; *lower grade*, 41 cts. *Sales of 400 head cattle* at 54 to 63 cts. *gross* for extra; *44 to 51 cts.* for fair to good, and 4 1/4 cts. for common. *Sheep*, 3 to 6 cts. per lb. *Receipts*, 10,000 head. *Hogs*, \$7.75 to \$8.00 per net. *Receipts*, 5,000 head. *Baltimore.*—No. 2 wheat and wheat \$1.26; No. 3 do. \$1.28; *Penna. red*, \$1.40; *Maryland amber*, \$1.45 to \$1.51. *Yellow*, \$2 to 57 cts. *Lard*, 11 to 1 1/4 cts. *Chicago.*—A spring wheat, \$1.19 to \$1.20; No. 2 do., \$1.17; do. do., \$1.08. *Corn*, 45 cts. *Oats*, 23 cts. *Rye*, 72 cts. *Barley*, 67 1/2 cts. *Flour*, \$9.95 to 100 lbs.

RECEIPTS.

Received from Joseph Arnfield, Agent, England, £2 vol. 50, 4 copies, and for Samuel Alexander, Jamaica, 10 copies of the *Friend*, 1876, 10 copies. From George Boone, John Bottomley, Samuel Bradburn, H. Buckley, John Cheat, Robert Clark, Thomas G. Williams Graham, Abraham Green, Foster G. Susanna Grab, Mary Halden, James Hobson, S. H. Hope, John Horniman, Henry Horswall, Wm. W. Lewis, Edward Watkins, William Williams, and Liam Wright, 10 shillings; cash, 50; and for E. Bell, £1, vols. 49 and 50; William Buzhang, £1, vols. 50, 2 copies; Samuel Bottomley, £1, vols. 49 and 50; Joshua Jacob, 15 shillings; to No. 52, vol. 50; Major Stout, 12s. 6d.; to No. 52, vol. 50.

FRIENDS' ASYLUM FOR THE INSANE.

New Franklin, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSUAH H. WOOD.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at Burlington, N. J., on the 15th of Tenth last, SUSAN T., wife of Richard F. Mott, and daughter of Robert Thomas, in the 46th year of her age, a member of Burlington Monthly Meeting. It may be observed, although called suddenly away from active participation in the duties and responsibilities of life, was not unprepared for the final summons; but through an abiding trust in the merits and mercies of her Redeemer, whom she endeavored to serve, her fervent and large circle of friends have the consoling belief that she has entered a better and grander her kingdom of eternal rest and peace.

—, at his residence, Marlton, New Jersey, on Friday, the 2d of Eleventh month, 1876, UELIAM E. in the 76th year of his age, a member and elder of Christ Particular and Upper Evesham Monthly Meeting. He bore a suffering and painful illness for many months, but Christian fortitude, often expressing an ardent desire to be released, but quickly adding, the Lord's will the right time, frequently supplicating that his patient might hold out to the end. He was a man of few words, yet faithful in the discharge of duty and in the support of the cause of truth. He was a devoted husband, and was deeply deprived of his beloved wife by death, from which time his health gradually declined. He was weary from earth and the fleeting things thereof, giving evidence to those around him in whom he was trusted, even Christ.

—, at his home, in Shucler Co., N. Y., on 15th of 11th mo., 1876, after an illness of about ten days, ROBERT W. WRIGHT, aged 84, for many years elder of Hector Monthly Meeting. When young belonged to a meeting at Stone Brook in New Jersey, where he suffered a severe attack in the year 1822. Upright in principle, and ever ready to discharge his religious duties, he walked his walk through life, and he had no unity with the modern innovations upon ancient principles and practices of Friends. He held for some time believed that his earthly course was nearly over, and appeared to anticipate the close of his walk with much serenity of mind.

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Visit of William H. Seward to the Mikado of Japan. In 1870. Extracted from his "Travels Around the World."

(Continued from page 131.)

When half an hour had passed, a chamberlain announced his majesty's arrival at the summer-house. Sawa and Ishtabashi remained with Mr. Seward; all the other ministers took leave to join the Mikado. A final summons came to Sawa; he rose and conducted the party some distance along a smooth, narrow walk, till they came to a high, shagged knoll, reversing by the way. The minister and Ishtabashi now stopped, and making low bows, announced, in subdued and almost whispering tones, that his majesty was to be in a summer-house directly behind this knoll. After this, there was no word spoken, when they had gone round the knoll, the edge of which now contained the heaven-derived majesty of Japan came to view. It stands a few feet above the ground, is one story high, and consists of four square rooms of equal size, with sliding partitions, the ceilings six feet high, and the whole building surrounded by a veranda. All the rooms were thrown open, and were without furniture. The visitors entered the apartment, which was at their left, and, looking directly forward, saw only Ishtabashi surrounded by a crowd of official persons, crouched on the floor. Having reached the exact centre of the room, Mr. Seward was requested to turn to the right. He did this without changing his place. The United States minister and the consul stood at his right hand. In this position he directly counted the Mikado, who was sitting on a throne raised on a dais two feet above the floor. The throne is a large arm-chair, apparently of burnished gold, not different in form or ornament from the thrones which are used on ceremonial occasions in European courts. All the cabinet ministers and many other officials had arranged themselves below the dais, and behind and around the throne, the Mikado was dressed in a voluminous robe of reddish-brown brocade, which covered his whole person. His head-dress differed in fashion from that which was worn by Sawa in our audience with him, only in this, that a band of curved projecting prong was attached to the boat-shaped cap, and bent upward, the corresponding appendage of the minister's cap being shorter, and bent downward. What distinguished the elevation of the dais, and the height

of his elongated cap, the emperor's person, though in a sitting posture, seemed to stretch from the floor to the ceiling. His appearance in that flowing costume, surrounded by a mass of ministers and courtiers, enveloped in variegated and equally redundant silken folds, resting on the floor, reminded Mr. Seward of some of the efforts in mythology to represent a deity sitting in the clouds. His dark countenance is neither unintelligent nor particularly expressive. He was motionless as a statue. He held a sceptre in his right hand, and at his left side wore one richly-ornamented, straight sword. What the Mikado and his court thought of the costumes of his visitors, with their uncovered heads, square, swallow-tailed dress-coats, tight white cravats, tighter pantaloons, and stiff black boots, we shall never know. Who shall pronounce between nations in matters of costume? The Mikado raised his sceptre, and the prime-minister, kneeling, then announced to the United States minister, by the aid of Ishtabashi, also kneeling, that he might speak. Mr. De Long advanced a step or two, and, bowing three several times, said: 'I hope I find your majesty in good health.'

The prime-minister, kneeling again, presented to the Mikado a written paper, open, and as large as a sheet of foolscap. The Emperor, after looking at its contents, touched it with his sceptre. The prime-minister read it aloud in Japanese. Ishtabashi, again kneeling, brought his head to the floor, and, then raising it, read, from a translation which lay before him on the floor, his majesty's gracious answer: 'I am very well; I am glad to see you here.'

Thereupon Mr. De Long, thus reassured, said in a distinct voice, worthy of a Western orator as he is:

'I have the honor to present to your majesty, William H. Seward, a citizen of the United States. Your majesty having been pleased to invite him to this audience, it is unnecessary for me to speak of the achievements or of the character of this eminent American statesman.'

The interpreter, having rendered this speech into Japanese, Mr. De Long resumed his place. In accordance with an intimation from the prime-minister, Mr. Seward now advanced, and said: 'I am deeply impressed by this gracious reception by the sovereign, at the capital of this great, populous, and emulous empire. I desire to express earnest wishes for your majesty's personal health and happiness, and for the peace, welfare, and prosperity of Japan.'

The prime-minister held before his majesty another paper, which, being read by him, was then rendered by the interpreter as follows: 'I am glad to see you now for the first time. I congratulate you on your safe arrival here, after the very long journey you have made. The great experience which you have had must enable you to give me important infor-

mation and advice how to promote the friendship that happily exists between your country and my own. If you would please to communicate any thing in that way, you are requested to make it known to my prime-minister, and I invite you to express yourself frankly and without reserve.'

Mr. Seward replied: 'I thank your majesty for this gracious permission to confer with the prime-minister on international affairs. A citizen of the United States, I am visiting Japan and the adjacent countries on the Pacific coast, as a traveller and observer. I wear no official character, and I bring no message. The President, however, and all my countrymen, will expect me not to leave any thing undone which I can do, to promote a happy understanding between those countries and the United States, as well as also the advancement of civilization in both hemispheres. With this view, I shall, with great pleasure, avail myself of the privileges which your majesty has granted me.'

The emperor, with his entire court, remained in place until the visitors had retired, after an exchange of salutations. They were conducted back to the summer-house. All the Japanese ministers soon entered and resumed their places around the table. Refreshments were served, and Mr. Seward was informed that his audience was the first occasion on which the Mikado has completely unveiled himself to a visitor. Not only the prime-minister, but all his associates, discussed with Mr. Seward at much length the political relations of Japan with foreign powers. The minister desired him to take notice that the government, in dealing with the vanquished Tycoon's party in Japan, at the close of the late revolution, had copied the example of toleration given them by the United States. They carefully inquired concerning the machinery employed in the United States in taking the decennial census, and also that details of the system of collecting and disbursing public revenues.

They wrote a letter on the spot, addressed to their ambassador at Peking, and, delivering it to Mr. Seward, solicited his aid of their interest at that court. Mr. Seward was deeply impressed on two points: First, that although the administration of justice in Japan is conducted in a manner widely different from that of the Western nations, yet that the public mind entertains not the least distrust of its impartiality. Second, that the administration of the Mikado is sincerely emulous and progressive. Again, if there is any danger in the near future, it will arise, not from a retarding, but from a more rapid acceptance by the government of Western ideas and sentiments, than a people so rude can at once understand.

The ministers had assigned the whole day for the high consultation. They expressed much regret when Mr. Seward announced that he was obliged to depart at the earliest moment for Yokohama, where the steamer was

waiting. Waiving invitations to examine the citadel and the imperial palace and grounds, Mr. Seward returned to the Consulate, and thence proceeded down the bay, directly to this steamer, bound for Hiogo.

A box followed him which contained all the cake, fruit, and confectionery, which remained from the entertainment at the Castle. The ladies noticed that the varieties of cakes were not merely colored externally, but through and through—crimson, yellow, purple, and indigo. The supply sufficient for the voyage to Shanghai.

It ought not to mar the effect of the Mikado's courtesy, if we state that the audience, in its minutest details, was projected and perfected in the Japanese cabinet, with the concurrence of Mr. De Long. All European governments, and even that of the United States, adopt a similar precaution in regard to official executive audiences.

Japan has especial reasons for prudence. The empire is a solitary planet, that has remained stationary for centuries, until now it is suddenly brought into contact with constellations which, while they shed a dazzling light, continually threaten destructive collisions.

Gospel Power.

For "The Friend."

Paul tells us that the gospel "is the power of God unto salvation, to every one that believeth." And George Fox says, that "none are true believers but such as are born of God." If we admit this, we see that the gospel of Christ will bring salvation only to such as thus believe. Paul says he "was made a minister according to the gift of the grace of God given unto me by the effectual working of his power; that I should preach among the Gentiles the unsearchable riches of Christ;" "not of the letter, but of the Spirit; for the letter killeth, but the spirit giveth life." "For the kingdom of God is not in word but in power." And further, the gospel which he preached, he says, "was not after man; for I received it not of man, neither was I taught it but by the revelation of Jesus Christ."

But it took a miraculous manifestation of divine power to convince Paul that Jesus was the Christ; and to make him a minister and a witness for him. He saw, at midday, a light above the brightness of the sun, and heard a voice from one whom he then knew not, that said, "I am Jesus whom thou persecutest; but rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." As he "was not disobedient to the heavenly vision," he became "the minister of Jesus Christ to the Gentiles, ministering the gospel of God," "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they might receive forgiveness of sins, and an inheritance among them that are sanctified by faith in him" who had called him out of darkness into his marvellous light."

Now we, like Paul, by receiving the gospel power and command from Christ our Lord, and being obedient to the heavenly gift, may be made ministers of the same gospel, and be qualified by him to minister it at his command, in the power of the Holy Ghost, to the consolation and elevation of fallen men who

embrace it. But the receiving must always precede the giving; "that the excellency of the power may be of God and not of us." Remembering the saying of Christ, "Without me ye can do nothing." We find that the natural unrenewed man, by a cultivated intellect, may become largely qualified in natural things, and also in language; so as to be able to use the "enticing words of man's wisdom" with ease and fluency, but it amounts to nothing in relation to the things of God; for "the things of God knoweth no man, but the Spirit of God." And "as many as are led by the Spirit of God, they are the sons of God." But we see a great reluctance in the strong will of man, to being thus led. As he finds himself so capable in relation to natural things, he cannot see, until his eyes are opened by the divine light, but that he is equally capable in relation to the deep things of God. Thus in the blindness of his heart, a false activity predominates, which stands more in the wisdom of men than in the power of the everlasting gospel. Although Paul was a man of learning, yet he seemed to have a care that his speech and his preaching should not be "with enticing words of man's wisdom, but in demonstration of the Spirit and power;" that the faith of his converts "should not stand in the wisdom of men but in the power of God."

We may feel this gospel power silently in our hearts, saying to the mental ear, as with a loud voice, "fear God and give glory to him; for the hour of his judgment is come; and worship Him that made heaven and earth and the sea and the fountains of waters." We may, I say, feel this gospel power without words, and feel that it is unto the salvation of them that believe and obey it; and we may have this gospel power reciprocally with words, ministered to us by instruments chosen and qualified of God. Thus the church is edified, and her stakes strengthened, and her cords lengthened, and each member encouraged to hold on in the heavenly race, and finish his course with joy. On the contrary, we often see that we may have many words without the gospel power; and even though they should be ever so eloquent and pleasing to the outward ear, what do they profit? They may without great care, allure those who are unstable and unlearned in the school of Christ, far away from the heavenly fold. Thus all that we receive from no higher than an earthly fountain, is worse than nothing to the Christian traveller, as it leads to bewilder, and dazzles to blind. So we see that we may have the gospel power without words, and we may have it with words, and we may have words without the power; which instead of producing life and light, bring death and darkness over a meeting. For like begets its like. A stream cannot rise higher than its fountain. And if that which we hand out to an audience is received from an earthly fountain, it cannot raise the hearers higher than earth, or earthly things. But if what we receive and hand forth, or minister to others, is from a heavenly fountain, it has a tendency to raise the hearers above this transient world, to seek "an inheritance incorruptible, and undefiled, and that fadeth not away."

R. Barclay in his Apology, page 163, says: "This saving spiritual light is the gospel which the apostle saith expressly 'is preached in every creature under heaven,' even that very 'gospel whereof Paul was made a min-

ister.' For the gospel is not a mere declaration of good things, being the power of God unto salvation to all those that believe through the outward declaration of the gospel be taken sometimes for the gospel; yet is figuratively." And Geo. Fox, in his Journal, page 61, says: "For though I read the scriptures that spake of Christ and of God yet I knew him not but by revelation, as Ely who hath the key did open, and as the Father of life drew me to his Son by the Spirit." Then the Lord gently led me along, and I saw how I had loved, which was endless and eternal, surpassing all the knowledge that we have in the natural state, or can get by history or books." And on page 63, "I saw how I had loved the law who had never known the law to be their schoolmaster; and man talked of the gospel of Christ, who had never known life and immortality brought to light in them by it." Again, on page 365, while reasoning with some that said, "the gospel was the four books of Matthew, Mark, Luke and John;" I told them, that the gospel was the power of God, which was preached by Matthew, Mark, Luke or John were written and it was preached to every creature, which a great part might never see nor be of those four books, so that every creature was to obey the power of God; for Christ, the spiritual man, would judge the world according to the gospel, that is, according to his invisible power. When they heard this, they could not gainsay; for the truth came over them. I directed them to their teacher, the grace of God, and showed them the sufficiency of it, which would teach them how to live and what to deny, and being obeyed would bring them salvation. So to that grace I commended them and left them."

It is only as we have an ear to hear which the Spirit saith unto the churches, that we are enabled to distinguish between the letter and the spirit—and it will be with us according to our faith. If we turn away from the Spirit, and prefer the letter, the Spirit will turn away from us. We shall be left to our choice. "He gave them their request; but sent leanness into their soul." And I believe leanness will be our portion, if we choose salvation any thing short of the eternal gift power of God. But if we have a living faith in it, and walk in the light, as God is in the light, we shall then have fellowship of light with another; and it is then, and only then believe, that we shall witness the blood of Jesus Christ his Son to cleanse us from sin, and save us with an everlasting salvation. D. H.

Dublin, Ind., 12th mo. 24, 1856.

How a Pair of Birds Escaped Being Burnt Up.—The day that Ingleside, a popular Massachusetts resort, was burned, a nest with two young birds was found in the top of a small spruce tree that stood near the arched way at the top of the steps in front of the house. The morning after the fire, Corey, who had the care of the grounds, went to look after the birds and found them uninjured. A chair piece of shingle had fallen from the barn roof and rested on some twig above the nest, and this helped to shelter the little ones from the heat which was sufficiently intense to fire to the roof of posts beside the tree. While Corey was examining the birds, the mother came and fured them down into

fields below. "Are not two sparrows sold for farthing?"—*Late Paper.*

From the "Penn Monthly."

The North American Bison and its Extirpation.

(Concluded from page 126.)

A moving herd of buffaloes will blindly follow their leaders, those in the rear pressing on unconscious of the danger into which they sometimes force their comrades at the front. Herds thus rush into the pounds prepared for their destruction by the Indians, or are destroyed by the same wily foes to the brinks of precipices, the presence of which those at the front discover too late to avoid, being pressed on by the main body of the panic-stricken herd, who in turn follow their leaders in the unlooked for fatal leap. Again, in crossing treacherous streams, whole herds will ceaselessly rush into the quicksands, or with sinistral blindness dash across the track of an approaching railway train. It has hence been said, and with some degree of truth, that the buffalo is endowed with only the smallest degree of instinct, and that this little seemeth rather to lead him into difficulties than out of them. This, however, is not quite true; since the blind rushing of a herd into danger results not so much from the stupidity of those at the front ranks as from their inability to turn aside after the danger is discovered, in consequence of the irresistible mass behind, unconcerned of danger, forcing them onward.

As may be well imagined, the habits of the buffaloes, in their undisturbed daily lives, are not far different from those of grazing herds of domestic cattle. They indulge in similar gambols, and when belligerent, in similar glancing demonstrations. The bulls are excessively fond of pawing the ground and of throwing up the earth on their horns, which they readily accomplish by lowering themselves upon one knee. Particularly horine also is the satisfaction they take in rubbing themselves against whatever will oppose resistance, whether it be rocks, trees, bushes, or the corner of a hardened clay bank; the telegraph poles, however, which have been erected along the railroads that cross their range, afford them especial delight as convenient scratching-posts, and may be seen as well smoothed and covered with tufts of hair and grease from their unctuous hides, as are the posts about a farmer's cattle-yard. But what is very unlike anything in the habits of domestic cattle is their propensity to roll themselves on the ground; which, notwithstanding their seemingly inconvenient form, they accomplish with the greatest ease. But their greatest pleasure consists in rolling in the mud, or in "wallowing" as it is termed, from which exercise they arise looking more like an animated mass of dripping mud than their former selves. The object of these peculiar ablutions is doubtless to cool their heated bodies and to free themselves from troublesome insects; the coating of adhesive mud they thus obtain securing them immunity, for many hours after, from the attacks of the herds of mosquitoes and flies with which they are so much harassed.

Despite the apparently unwieldy form and awkward, lumbering gait of the bison, his speed far exceeds the progress he appears to make, while his endurance is so great that the tectness and bottom of a well-trained horse will be severely tested in an attempt to overtake him. When pursued, or when urged on

by thirst, rough ground and a tumble now and then seem scarcely to retard him; plunging down the steep sides of abrupt ravines and up the opposite slopes, as though such irregularities of the surface formed no obstacles to his progress. The buffaloes also exhibit astonishing expertness at climbing; often, when in quest of water, making precipitous descents, where it would be impossible to follow with a horse, and even where a man would clamber down with difficulty. Ordinarily, however, the bison shows commendable sagacity in his choice of routes, usually choosing the easiest grades and the most direct courses; so that a "buffalo trail" may be depended upon as affording the most direct road through the region it traverses.

That the buffalo is capable of complete domestication has been most thoroughly demonstrated; but as yet there have been no persistent, systematic attempts to perpetuate either a pure or a mixed race, nor to test its value as a draught animal, or for other purposes. That the buffalo is susceptible of domestication, and that it will breed freely with our domestic cattle, was well known in Kentucky and West Virginia nearly a century ago. As early as 1750 buffalo calves had frequently been taken by the settlers, and brought up among the domestic cattle; being kept, however, mainly as objects of curiosity. According to Gallatin, a mixed breed was quite common ninety years ago in some of the north-western counties of Virginia; but they gradually became merged into the common domestic stock, through lack of a fresh supply of the wild blood. Other writers also refer to its susceptibility of domestication, and of the probability of its forming, through crossing with the domestic cattle, a superior breed of working oxen. More recently a most thorough test of the domesticability of the buffalo was made in Kentucky, by Robert Wickliffe, who bred them for a period of over thirty years, he obtaining his wild stock from the Upper Missouri country. The experiment was entirely successful, but the herd at last became merged with the common stock through neglect. The mixed breed proved larger than either the wild or tame stock, but were inferior in milking qualities, though they gave promise of forming a stronger breed of working oxen.

As yet no attempt appears to have been made to perpetuate an unmixed domestic race of the buffalo. Such a project, however, is not only feasible, but would doubtless be attended with profitable results. Experience shows that even the first generation are no more dangerous to handle than ordinary cattle; being far more tractable, in fact, than the half-wild stock of the Texas plains. If they should chance to prove incapable of rivaling our domestic race—the result of centuries of careful breeding—it might still be a profitable, as well as an attractive addition to our domesticated animals. Its capabilities as a mixed race should certainly be thoroughly tested, and no time is more favorable than the present. Many of our frontier settlers in Kansas, Colorado and Texas, live on the very borders of its range, thus enabling them to supply themselves with the young animals necessary for the enterprise with little cost or trouble, while the experiment could be tried under the most favorable circumstances possible, avoiding all the risks attending change of habit and acclimation.

The presence in any country of immense herds of wild herbivorous animals, is of course incompatible with the simultaneous existence there of agriculture, and that the bison had hardly disappeared from the more fertile portions of our plains and prairies before vast fields of wheat and corn appeared over the same areas, shows that the time for his restriction had already come. If, however, he is allowed to become extinct without some effort to preserve for a time his existence in the more worthless portions of the public domain—portions that for a long time, if not forever, will be useless for agricultural purposes—it will be a truly lamentable and disgraceful fact in our nation's history.

From the facts already given it is evident that the buffalo cannot long survive unaided by government protection, and it is greatly to our disgrace that nothing has as yet been done to check the wholesale and almost useless murder of these defenceless beasts. No adequate law for its protection has as yet been enacted, either by the general government or by that of the different States and territories which include portions of its range. How to best protect it, in regions so sparsely populated, and where laws are so easily set at defiance, presents by no means an easy problem, and yet one not hopeless of solution.

J. A. ALLEN.

Some Account of the Confinement of Ruth Anna Rutter.

(Continued from page 132.)

About the Fourth month I returned home; and soon afterwards was invited to a wedding; and being again in a careless, thoughtless state, was pleased with the thoughts of having the opportunity to display my fine clothes; but a few nights after this I had a dream which made considerable impression on my mind. The next day, sitting with a near relative, with whom I was very intimate, I related my dream to her, and told her I believed there would be a death in the family. Whilst we were conversing together there seemed a cloud or mist which over-shadowed me, and I felt as if I was raised off the chair. I believe I was at that moment insensible to everything around me, my countenance changed, and my cousin in some surprise asked me what was the matter. I told her I felt very strangely, and burst into a flood of tears. When a little recovered, I told her if nothing happened to myself, or in the family, never to mention the situation I had been in. My mind then became awfully impressed with the thoughts of death, and the necessity of being prepared. On the succeeding day I heard of the decease of a little cousin, who died of a short illness, and when we were assembled to attend his burial, two children of one family were carried by the door, who died of the same disease. All these things had a tendency deeply and awfully to impress my mind. I seemed in a state of amazement and distress, and was willing to deliver myself up to the Lord, but knew not what step to take. All was dark and gloomy before me. May I never forget the night I passed after the funeral. A veil of thick darkness seemed to cover me, and the terrors of an angry God encompassed me about. A near relation slept with me, who had taken a serious turn sometime before. She spoke encouragingly to me, but alas! my mind was not in a suitable condition to receive it.

The next day my parents came home, having been absent for some time. I shed abundance of tears, which was attributed to the sympathy I had for my afflicted relatives, not knowing the real cause. The young woman whose wedding I was invited to, was married according to the appointment, but I felt no disposition to attend the marriage, being sorely distressed; but the day after I paid her a marriage visit, though I scarce knew where or what I was about.

For six weeks I experienced a state of deep conflict and exercise, my dress became very burdensome to me, and the fear of not having stability deterred me from changing. In the course of that time I spent a week with some Methodist relations. Their minister came while I was there. I attended their meetings, and was much pleased. My mind being in a very tender state, they also invited me into their class meetings; but I did not feel the same unity with that,—however, I believed them to be a seeking people. I became greatly attached, and thought I should join the society. But after my return home, still feeling some doubt, and not that peace and confirmation which above all things I desired, my prayers were put up in secret, when a little strength was afforded, that I might be rightly directed; but oh, I knew not what to do, or which way to turn myself for peace of mind. One day being in great distress, my endeared mother came into my chamber, and seeing my situation, she knelt down and prayed fervently for my preservation. At another time she came to me in my chamber, and I, being in great agony, threw my arms around her and asked her what I should do. She told me there was no necessity or cause for my being so distressed, as I was young and innocent; but still my dress being a very great burden to me, and the fear of running too fast, greatly distressed me. One day, being retired, I threw myself on the bed, and taking up the Bible that lay by the side of it, (scarcely knowing what I did,) opened upon this passage: "Put off thine ornaments, that I may know what to do with thee." I also had a dream which still further confirmed me—I thought I was at the point of death, and there seemed no help for me; and being in great agony I covenanted with the Almighty, that if he would spare me a little longer, there was nothing which was required of me, but what I would give up to, through his grace assisting me, and that the remainder of my days should be dedicated to his service. I immediately after made this covenant, I thought I saw myself recovered, and in a plain garment very neat and simple.

Shortly after this I attended a general meeting at Uxehlan; having made preparation thereto as secretly as I could. I took the trimmings of one of my plainest silk gowns, and cut off the trail. I had a black bonnet made without much trimming, which I wore instead of my hat and feathers. There was a considerable number of young girls in company, going to the meeting and I endeavored to appear cheerful, but my heart was secretly engaged in cries to the Lord that I might hear something that would be confirming to me; for I was then wavering whether or not I should join the Methodists. We accordingly went to meeting, and soon after I sat down to deep exercise covered my mind, and after some time dear William Savery got up and spoke so exactly to my state that my heart

was much broken, and my spirit constricted within me. We lodged that night at a house where William Savery also was, who, with some others, marking our appearance to be in the gray line of life, wondered a little at our being there upon such an occasion; but upon our telling them it was from a desire of attending that general meeting, they in a pleasant way expressed their approbation, and spoke encouragingly to us.

After my return from this meeting, the weight and necessity of my putting on a plain dress seemed to increase, and one evening, most of the family having gone from home, I sent to the shop for some plain gauze, and by twilight, with a darning needle, made a little round *card cap*. Next morning I rose early, but did not leave my chamber until most of the family had breakfasted; being upon my knees, and earnestly petitioning to be rightly directed, after which I went down stairs. My father, mother, and a little nephew, were sitting at the table, and as I entered the room my father viewed me (in a manner that somewhat affected me) with silent astonishment at the alteration; however I was favored to keep in a degree of quiet, although it was indeed a deep trial to be thus exposed to the observation of my connections and acquaintances. But my dear sisters and brothers continuing to treat me with their wonted affection and respect, my heart was, I trust made measureably thankful. As I labored under a heavy affliction from an inflammation in my eyes, occasioned by a cold taken some time before I changed my dress, which proceeded from my not taking necessary care when I left off my cushion, and my health appearing to decline from the great exercise of mind I was under, my parents sent me to the Yellow Springs, in Chester county, where I spent four weeks. It happened to be in the time of their harvest frolics, and being persuaded by some company who were there for their health, I went to see them dance. But oh, the distress of mind which I felt when entering the dancing room, I cannot describe! It seemed as if I were in a fire, and could not stay many minutes, but walked into the balcony; and shortly after left the company and retired to my chamber, where I gave vent to many tears, and earnestly besought forgiveness for what I had done; after which I felt a little quiet.

The springs did not prove effectual in restoring my eyes, though my health was considerably mended. In the fall it was thought necessary for me to go to Philadelphia and call a consultation of physicians, as my friends were apprehensive I should lose the sight unless something could be done. The doctors proposed to scarify it, and I felt a willingness to submit to the operation. I have not any doubt that this heavy affliction was in Divine wisdom, to wean my affections from the world. But kind Providence did not suffer the operation to be performed, for, although they came many times with instruments in their pockets, my eye was never in a proper state to receive it. I continued to suffer extreme pain with it for twelve months, a great part of which time I was under the care of physicians, but after a time, being favored to seek to Him from whom all true help cometh, and my dependence withdrawn from those physicians of no value, in a firm reliance that the Lord would restore me in his own time, I became resigned; and forever blessed his

holy name, he was indeed pleased to restore me without the aid of any human assistance. As he is pleased often to afflict for wise purposes, so he is 'graciously pleased to restore when those purposes are fulfilled.

Soon after my return from the city in the fall, Wm. Savery visited Pottstown meet and I happened to be there. He appeared largely in testimony, and spoke so exactly my state, and his doctrine carried with it such an evidence, that I could no longer doubt principle; and since that, I do not remember ever to have omitted an opportunity which was in my power, to attend Friends' meetings. He also appeared in supplication; in one place of which my mind was so struck with belief that I should be called into this ministry, that it caused me to tremble from head to foot. After meeting I invited him home with me; and he, having some recollection of me from seeing me at Uxehlan some time before, accepted the invitation. He presented me with a little book, for which I was very grateful, not for the value of the book but because it was given as a token of regard from one to whom I felt my spirit nearly united. The next Fourth-day he proposed to be at a Monthly Meeting at Exeter; whether my mother and myself went and attended a meeting for worship; and a memorable season it was to me. As we returned home seemed as if the face of nature was changed. I saw a large field of labor opened, and the work was not to be done in a day, or month; but that it was a gradual progress, work, and must go on step by step. I had begun to conclude, after I had altered my appearance, and given up all those recreations of which I was wont to partake, and feeling a degree of peace therein, that the work was completed, and I had nothing more to do; so was in danger of taking up false rest. But He who began the work did not leave me here, but caused a renewed visitation of his love to be extended through that instrument. On Fourth-day evening came in late, and lodged; and in the morning before we parted, had a solemn opportunity with us; in which season he addressed me by name, imparting much counsel and encouragement, if faithfulness was kept to on my part, telling me, also, that the passage through this life was known, even by the most experienced to be a continual warfare. Which sealed to me I have since been feelingly sensible of; but as this was the first time I ever had been so singularly spoken to, it affected me much. I had, some time before this memorial visit from Wm. Savery, been greatly exercised about my music. Having a particular fondness for it, and making considerable proficiency therein, I could not give it up, and it was absolutely required; but after this renewed visitation, it seemed like forbidden fruit, and I dare not touch it. However, not being thoroughly satisfied whether it would be required of me wholly to give it up, I wished to be rightly directed, and one night going to bed under the exercise, I dreamed I was playing, and as I touched the string, they broke under my fingers. This dream, with the feeling that attended my mind, convinced me the time was fully come for me to part with this idol also; which, though a lot and continued cross, I was enabled to take up

(To be continued.)

The luxury of luxuries is that of doing good.

Selected.

The Goodness of the Seasonable Word.

A word spoken in due season, how good is it.—*Yerks xv. 23d.*

This is a brief declaration, and, like many others, though brief, is full of instruction, for, there is a time for everything, and "a season for every work under the sun," there is especially, we may believe, the right time for the right thing, and the due season for the right word. Indeed, to a great extent, its wisdom consists, and its value lies in its seasonableness. It is not less true in a spiritual sense, than a natural one, that there is the time to sow, and the time to plant, and the wise laborer will watch for the time, and disperse the seed in the season. As in our addresses to the mighty we are not heard for our *much* speaking, so, our testimony for Him, will not be ground find acceptance. Nor will our words gain an entrance into the hearts of our souls, by reason of their number; but, if they find a place there, and spring up and bear fruit, must be because under the Divine guidance, they have been sown in their "due season," and graciously watered by the rain of heaven. "There is a time to keep silence, and a time to speak." May those who labor in the Lord's vineyard, and have a "word" from Him, ever seek to know the season, when the seed is not only ripe for the soil, but the soil prepared for the seed, for the "preparation of the heart," as well as the "answer of the tongue," is on the Lord's.

Let the "word" be in the hour of danger, the word of warning; in the day of trouble, the word of comfort and counsel; of strength, the hour of temptation; of encouragement, the hour of faintheartedness; of faith, in the moment of weakness and doubt; of love and sympathy, in the season of adversity and trial; in the day of prosperity, the word of admonition not to forget God; in that of recreation and pleasure, that we condemn not ourselves in that which we allow. How good, under every circumstance, and in every condition of life, has proved the fitly spoken word. Like a brook by the way, to the weary and thirsty traveller, like apples of gold in pictures of silver, to longing eyes and hungry souls. To the loitering and indifferent, like goads, and as nails fastened in a sure place, to the Master of assemblies! Under the power of Him, who alone can touch the heart; under that guiding hand, which alone can build the city; under the blessing of Him, who alone can give the increase, how good has proved the faithful, seasonable "word," though but a word, dropped in brokenness and sincerity. Those who gave, and those who received, can alike add their amen! to the declaration of the wise king that even "a word spoken in due season, how good is it!"

Arctic Voyages.—The failure of the British Arctic Expedition under Captain Nares to reach the North pole recalls similar unsuccessful attempts on previous voyages, from his country and England, since the Franklin expedition sailed. In 1848-9 the British ships Enterprise and Investigator were sent out. In 1849 the Plover, Resolute, Assistance, atreped, Pioneer, Lady Franklin, Sophia, Prince Albert, and Felix, all British vessels, sailed; and also the American expedition in the Advance and Rescuer. In 1851 to the British expeditions then out were added the ship North Star and steamer Isabel. In 1853

the British ships Phoenix and Talbot were out, and in 1853-4 Dr. Kane's expedition in the Advance was out for two winters. In 1860 the British steamer Fox sailed, and Dr. Hayes' expedition also sailed from this country. After that the Arctic voyages became fewer. Captain Hall's expedition in the Polar was made in 1871-73, the steamers Junata and Tigris, also going; about the same time on summer cruises. The series is closed by Captain Nares' expedition, and at present no further explorations seem to be contemplated by either the United States or England.—*Phila. Ledger.*

THE PEACE OF GOD.

PHILIPPIANS IV. 7.

The peace of God!—Ah that my spirit craveth
With an intense desire!
'Tis like a stream in which the way-worn laveth,
Whom desert heat doth tire.

I know 'tis that alone the soul which keepeth,
And heart and mind at rest;
More precious than the tears alone one weepeth
Upon a loving breast.

The peace of God, like water pure upwelling,
Pollution cannot stain,
For love eternal is its source and dwelling,
Healer of every pain.

I know that understanding it defieeth
Its power to comprehend;
An anchor sure, on which the soul relieth,
Cast by the Sinner's Friend.

The peace of God! Ah! that the soul upheareth,
That groweth 'neath its woe;
It tells us, to the uttermost, One careth
For all we undergo.

The peace of God! Dear Saviour, this possessing,
I know Thou'lt be my Guide;
If rich in this, the Spirit's greatest blessing,
I'm safe, what'er betide.

MARRIAGE.

For "The Friend."

The following extract on the subject of "Marriage" is commended to the thoughtful perusal of all young Friends.

"Marriage being a divine ordinance and a solemn engagement for term of life, is of great importance to our temporal and spiritual well-being, yet it is often too inconsiderately entered into, and from motives inconsistent with the evident intention of that unerring Wisdom by which it was primarily ordained; which was for the mutual assistance and comfort of both sexes, in temporals and spirituals, that their endeavors might be united for the education of their children in the nurture and admonition of the Lord; and for the discharge of their duty in their various allotments in the world.

"Where the parties differ in their religious sentiments the most interesting bond of union is wanting, even that which should increase and confirm their mutual happiness, and render them meet helps and blessings to each other. Under these unhappy circumstances the reciprocal obligation into which they have entered becomes their burden, and the more so as it may not be of short duration. The prospect of felicity they might have flattered themselves with in the beginning they have found themselves disappointed in, by the daily uneasiness accompanying their minds and embittering their enjoyments.

"The perplexed situation of the offspring of such alliances is also to be lamented. Attached by nature to both parents, their con-

fusion often renders them unfixed in principle and unsettled in practice; brothers and sisters are trained up in lines diverse from, and in some instances opposite to each other—thus differing in principle they are frequently divided in affection, and though so nearly related are sometimes at the greatest distance from that love and harmony which ought continually to subsist between them.

To prevent falling into these disagreeable and disorderly engagements it is requisite to beware of the paths that lead to them—the sordid interests and ensnaring friendships of the world, the contaminating pleasures and idle pastimes of earthly minds; also the various solicitations and incentives to festivity and dissipation. Let our dear youth likewise avoid the too frequent and too familiar association or intimacy with those from whom may arise a danger of entanglement."

Statistics of Immigration.—The quarterly report of the Chief of the Bureau of Statistics for the three months ending with the 30th of June, 1876, shows the total number of immigrants who arrived during the year to be 169,986, of whom 111,786 were males and 58,200 females. The arrivals at the port of New York were 87,823; Haron, Mich., 31,234; San Francisco, 24,989; Philadelphia, 7,812; and Baltimore, 5,093. The principal countries of the immigrants were as follows: England, 24,373; Ireland, 19,575; Scotland, 4,582; Germany, 31,937; Austria, 5,646; Sweden, 5,603; Norway, 5,173; Denmark, 1,547; France, 8,002; Italy, 2,910; Russia, 4,764; China, 22,781 (of whom 260 were females); Quebec and Ontario, 17,314. The following table shows the immigration into the United States during the last five fiscal years:

Years.	Males.	Females.	Total.
1872	240,170	164,686	404,856
1873	273,792	184,114	457,906
1874	189,225	124,114	313,339
1875	139,950	87,548	227,498
1876	111,786	58,200	169,986

—New York Observer.

For "The Friend."

The following extracts are from an instructive letter of our late valued friend Joseph Elkinton, written during that period of his life which was spent, under an apprehension of religious duty, in promoting the welfare of the Indian natives residing in the Allegheny Reservation, New York. He was at the date of this letter in his 23d year.

"7th mo. 6th, 1817.
"My endeared —, I have been waiting some time to experience a qualification to address thee in this manner, knowing that times and seasons are not at our command, and how happy is it for him, who when he is favored with a knowledge of times and seasons for particular purposes, is engaged in endeavoring to improve them to the best advantage, and in such a manner that it may bring forth fruit to the glory of the great Husbandman; for the apostle Paul in his epistle to the Corinthians, saith, 'I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.' Oh! that we, my beloved —, may be engaged to labor after a similar qualification in all our movements through life, that thereby we may not become the means of causing spiritual

death to any of our brethren or sisters, by improper actions, that we are so liable to fall into, when we get down from our watchtower! There it is, and there only, that we shall be enabled clearly to discover the movements of the enemy, who is lurking about, and endeavoring to gain an unperceived entrance at some weak place that is not well guarded. It is not his wish to make direct and open war—he would much rather deceive, and get possession of the city, little by little. He seldom tries to gain possession all at once; for if he can only become master by degrees, that will answer his purpose well enough, who is not wanting to present excuses to the view of the mind that will sanction our doing certain things, that stop the progress of the blessed birth in the soul. I am aware, my beloved —, of my weakness, I am aware that I too often slip in my steps, and at times I am ready to query whether I shall ever arrive at the 'good land'—feeling myself so weak and unworthy; but let us not be discouraged; let us endeavor to put on the whole armor of faith, remembering the blessed promise that though 'the youths shall faint and be weary, and the young men shall utterly fall,' yet 'they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.' What a blessed promise! Let us more and more endeavor to keep our eye single to the great Head of the Church, who I believe, beyond doubt, if rightly looked unto, will preserve us in trying dispensations, and will not permit the waves to cover our heads. We have abundant cause of encouragement in the many blessed promises that are left upon record for our instruction, and that we may rightly improve the many advantages that we are also favored with is very desirable.

How fading how transitory are the enjoyments of the votaries of pleasure; and oh, the sting that is left behind them! Not so with that dedicated mind whose meat and drink it is to do the will of the Father. Thou, my beloved —, knows what it is to feel the reward of peace for well doing; thou knows that the great Master richly rewards His faithful servants and followers for acts of dedication and obedience; thou knows in some measure the effects of disobedience, and we read that 'if ye be willing and obedient ye shall eat the good of the land,' but 'if ye refuse and rebel ye shall be devoured with the sword.' And oh! that we may 'choose the Lord for our portion, and the God of Jacob for the lot of our inheritance;' then come what will come,—come life, come death,—all will be well, and we shall be able to rejoice in the God of our salvation, and joy in the Holy One of Israel. He it is that is able to make hard things easy, and bitter things sweet; and He it is that is worthy to be served, both now and henceforth; and oh, that we may know a growth in His blessed work.

Let us, of all things, my beloved —, guard against falling into spiritual death. Oh! that we may be preserved from taking up a false rest that is short of the 'good land' and let us not get discouraged and say that our enemies are a people great and strong like the Anakims, and we shall fall before them! but let us endeavor to lean upon and trust that Arm that is mighty to save and powerful to deliver. For if we only put our whole confidence upon that 'stronghold,' the

powers of darkness will not be able to prevail against us, and that our confidence may be placed there is, I trust, my present desire.
* * * * *
JOSEPH ELKINTON."

For "The Friend."

Peasant Life in Burgundy.

Philip G. Hamerton, an Englishman who resided for some years in Burgundy, gives in his book "*Round my House*," some curious and interesting information respecting the rural population of that part of France.

Our writer says: "In the present chapter I intend to say something about a class of persons of whom Englishmen generally know hardly any thing, and yet that class is the very bone and muscle of France. I intend to say something about the peasantry. The peasant-world is a world by itself, and a vast and very important one. How small and insignificant in the number of human lives which are dedicated to them, are the pursuits of art and science in comparison with agriculture. The farmer is everywhere, the artist and man of science only here and there in the great towns, or if in the country, isolated like swimmers in the ocean. Renan speaks of States like France as vast Scythias with little spots of intellectual civilization, scattered over them at wide intervals. Our habits of life, our newspapers and railways, which bring the little points of light together, make us forget the width of the intervals and the millions of people who live in them. From the intellectual point of view, France is a Scythia with very small colonies of Athenians to be found in it, here and there. The true Scythians are the peasantry, the Athenians are the little groups of cultivated people in the towns, or the isolated ones in a few of the country houses.

* * * * * First, on the intellectual side, what is their condition, what do they know, believe, or think? A certain proportion of them are able to read, but few can read easily enough to do it for their pleasure, or for a long time together. The book and the newspaper have practically no effect upon peasant life. In place of these the peasants have two currents of communication; the descending current, which flows from one generation to another, and the spreading current, which flows out in all directions at once, as an inundation covers a wide plain. The first is Tradition, the second is Rumor. The two words are of course unknown in the true peasant's vocabulary, but he will generally mark the distinction in the way he begins what he has to say. * * *

We all know that there are traditions, and we have a general conception of the manner in which they are handed down from one generation to another, in the talk of the winter evenings. *Rumor* holds her court in the marketplace. The markets are the newspapers of a great unlettered peasantry. It is said that the news of any important occurrence will spread all through the poorest classes of India, with a rapidity which seems utterly unaccountable, and that it is not inaccurate. What I have seen of the French peasantry leads me to accept without surprise, the rapidity with which news is said to reach every peasant in India, but what is said about its accuracy surprises me. In France the peasantry all know the same piece of news at the same time, but the piece of news is almost invariably a myth. What the peasants are saying and thinking in one department of France at any given time, they are saying and think-

ing in other departments a hundred leagues away, though there may be no obvious communication between them. The notion which gains currency is generally some notion utterly unimaginable by cultivated minds, and remote from the truth as any misrepresentation of modern personages and events possible can be; but a notion which is believed millions in a country of universal suffrage may be worth the attention even of the lightened. English people fancy that the minds of the French peasantry are entirely the hands of the Roman Catholic clergy; this is very far from being true; the peasant mind seems to be almost entirely self-poised, self-centred, and to exist according to so laws of its own being, which are for us so secure as to be almost inscrutable. I have often talked with priests on this subject, and told them that they are utterly powerless against the rumors which are the news of the peasantry. An excellent instance of this is the succession of notions unfavorable to the Pope and the whole priesthood, which pervade the French peasantry some years ago. I distinctly the priests did not set these notions circulating, and they were as unable to extend against them as if they had been part of the phenomena of the weather. During the Franco-German war, the priests were universally believed by the peasantry to be agents of the Prussian government, and when any priest tried to collect a little money for parochial purposes, it was believed that he sent it to Prussia. I need not say that such a suspicion was unfounded, but I may point out that it was exactly the reverse of the truth, for the priest was much more a Prussian than the peasant himself. The priest had theological reasons for hating Prussia which subsequent events have proved to be perfectly well founded. In this instance the peasants venture to think that I can trace the debt to its source. The belief that the priests were Prussian agents had been preceded a year or two before by another idea, to the effect that the Pope aspired to the French throne, and was only prevented from making himself king of France by a timely measure of precaution on the part of Napoleon III., who sent troops to Rome to keep the bellicose Holy Fat quiet. This was the peasants' explanation of the re-occupation of Rome by the French. The Pope wanted to make himself king of France, he would naturally ally himself with the Prussians, who were also enemies of France. But we are not yet at the true origin of the notion of Papal hostility to France. The myth did not make the Pope unpopular; it was his unpopularity that made the myth. What, then, was the first cause of his unpopularity? It is directly traceable to a certain trick about franc pieces, which was executed by the Papal treasury, and certainly shows considerable ingenuity in the act of profit-coining. There was a monetary convention (still existing) between France, Italy, Belgium and Switzerland, by which the coinage of the four nations acquired a common circulating power. The Papal States which then enjoyed a nominal independence did not join this convention, but the Roman mint imitated France with franc pieces bearing the benignant effigy of his Holiness. For a considerable time, by the indulgence of the French Government, these pieces circulated at their nominal value of a franc, but as Roman mint found the trade profitable

nt on producing the coins in unlimited numbers, so that at last the French Government was compelled to announce that they did not receive by officials for more than their intrinsic value as so much metal. Shoppers immediately followed the same rule, and the Papal franc suddenly fell, all over the world, to the value of ninety per cent. at the most, whilst many would not receive it at all as it was no longer a legal tender. Thousands of peasants had these Papal coins in their possession, and the peasantry feel a measure of this kind more keenly than any others, both because they attach a greater value to small sums of money than other people do, and also because they hoard sums in actual coins. A peasant is always likely to have more silver by him than a squire. Well, the peasants found themselves suddenly losers of thousands of coins on every Papal franc in their possession. If the Roman mint had deliberately tried a means for making the French peasantry hate the Pope, they could not have tried it more ingeniously. The very ascription of the Pope's portrait with the loss of two sous was enough to make him detested. The peasant contemplated the portrait of the very instant when the tax-gatherer or keeper retained the two sous, and remembered that benignant ecclesiastical visage ever afterwards, just as we remember the face of the swindler who has cheated us. The peasant knew no delicate distinction between the clever financial operations of the man mint and the honesty of the Pope himself—the two sous were lost forever, and it was enough. After that the great peasant-world was ready to believe any thing about the Pope, provided only that it was unobtainable enough. He wanted to be king of us. He was the ally of Prussia. All his interests were enemies and traitors. * * *

The spread of Republicanism amongst the peasantry is one of the most striking, and one of the most unexpected, of recent changes. Conservative Republicanism, of course, for the peasant is always conservative; but it is the more likely to last. A destructive Republicanism could only be a momentary aberration in the peasant's mind, and would be opposed to the whole tenor of his habits. Conservative Republicanism is quite in harmony with his habits. He is very independent in feeling, he likes to be free from the pressure of a powerful nobility, he has traditions of the dreadful time when his forefathers had to quit their own fields and leave them untilled, to slave for the noble or the king; of the time when they had to be up all night through to beat the castle moats with logs to prevent the frogs from croaking and disturbing the repose of the *seigneur*. He remembers still, through his traditions, how the old times the land belonged to the dabbler, who had power to compel the inhabitants of the villages to work for the embellishment of his own grounds, so that the peasant had never a week that he could call his own. These recollections give him a decided inclination towards modern ideas; but nothing has until recently prevented him from becoming republican. His aim is to possess land, and he has been told all along that the Republic means the abolition of the rights of property. During the last few years, however, he has made the discovery that property may be secure under a Republican form of government. He sees great *bourgeois* who

have good estates, and yet declare for the Republic; and then he thinks, why should I be not afraid for their property, why should I be not a mine? Once let the French peasant be completely delivered from the fears of the dividers of spoil, and he becomes Republican very easily from hereditary dislike to the domination of the noble. Nobody has profited more than he by the changes which have transformed the country, nobody has less reason to wish for a return to the past. He was a slave and is a freeman; he was a pauper, and is well to do; he was as powerless as his own geese, and now holds the elections in his hands. Ignorant as he is even yet, these things are becoming every day more plain to him, and eloquent indeed must those persuaders be who can make him believe that the old times were better than the present."

(To be continued.)

The "Big Trees" of California.

A California Botanist has sent to the *Rural Press* an account of the results of a careful measurement of the famous "big trees," and a laborious count of the rings in various stumps. The "Father of the Forest" has been said to have sprung from the earth soon after the Deluge, but the rings in his shattered trunk show that his full age at best is probably 1500 years. His alleged 40 feet diameter proves to be only 18 feet, measured at six feet from the roots. This correspondent adds: "One oft-repeated story is true, however, that of a passage through a part of his body large enough to admit horsemen. This passage, burned out of his heart, commences at a point 66 feet from the roots, and extends 120 feet coming out where was once a knothole, now enlarged by relic seekers to a wide doorway. I saw several ladies ride horses of medium size through this wooden tunnel; and one day, while passing, riding one of my horses, and leading the other packed with bulky specimens, I turned into the cavity, and rode safely through. The ceiling overhead is 4 feet to 6 feet thick, so the grand promenade for visitors above is perfectly safe." He mentions another monster tree, whose stump he measured with his tape-line, "held at the other end by a Puritan master builder from Boston," and the longest diameter, including bark, at 5 feet from the base, was found to exceed 27 feet. He says also: "The South Park Grove contains about 500 trees, some of them of the largest class. One, the home of 'Trapper Smith,' is a vast swollen trunk at base, 90 feet in circuit, and 30 feet in diameter. The 'Livery Stable,' which has received 22 horses at a time into its hollowed base, is 84 feet in circuit. A fallen tree is 15 feet in diameter, 20 feet from the roots. A cavity is burned in it sufficient to comfortably shelter 25 or 30 horses, or to afford the passage of a Concord coach and its four-horse team for over 200 feet. These dimensions do not materially differ from some published statements, but counts and estimates of the rings reveal only 1200 to 1500 in number. Other groves visited afforded corroborative evidence that, though the dimensions, being easily determined, are often given accurately, the age has been generally grossly exaggerated."—*Episcopal Recorder*.

"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thess. iii. 5.

THE FRIEND.

TWELFTH MONTH 16, 1876.

The public mind is generally much more easily moved by the commission of some enormous crime, than it is willing to recognize common though prevalent vice. So likewise when some dreadful catastrophe occurs, accompanied by great loss of human life, there is likely to be more attention given to the incidents attending its origin and progress, than serious reflection on the uncertainty of life, the solemn warning of sudden and unexpected death, and the lesson it should teach of the primary importance of so living as to be prepared for death let it come when and as it may.

The awful calamity that has recently clothed the city of Brooklyn in mourning, by the burning of one of its public theatres wherein nearly if not quite three hundred persons perished, is well fitted to shock every one capable of feeling; not merely on account of the loss of life, but from the appalling and harrowing circumstances attending the quick transition of the victims from this state of probation to one of eternal fixedness.

Whatever may be said, and truly said, about the equal liability of crowded assemblies, collected for other purposes than to see a play, to be overwhelmed in as sudden destruction by a similar cause, and however people may argue that there is no special impropriety in seeking amusement from witnessing a theatrical performance, there is yet, we must think, in the minds of nearly all but the most hardened, an instinctive shrinking from meeting death in such a sink of sin and corruption as a public theatre. The accounts given of the oaths, imprecations and other profane expressions that burst from the shrieking, struggling, maddened crowd which choked up the only passage way from the gallery, wring the sensitive soul that remembers, as death leaves us, so judgment finds us, with a pang more fearful than the heart-sickening pictures drawn of the terrible but short-lived physical suffering of the crushed and burning mass of humanity that presented so ghastly a spectacle when the last act was closed in the silence of death. The lesson taught by our Saviour when He said, "Those eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all men that dwell in Jerusalem? I tell you, Nay, but except ye repent ye shall all likewise perish," was not to inculcate indifference as to what places we might frequent, but to guard against judging of the spiritual condition of any, because of the manner in which they may have been taken out of life, and to bring home to ourselves the necessity of repentance and preparation for death.

We presume not to sit in judgment on the final acceptance of our fellow probationers, but surely we may believe the evidence of all past experience, that theatres and actors are most effective agencies to lure men and women into and down the broad way that leads to the chambers of death; and yet how many there are at this advanced period of the Christian dispensation, who countenance and support them by their example and influence, and by the use of the press for their commendation in order to induce others to patronize them.

This awful visitation, which one would have thought would have caused all connected with theatres, whether as actors or visitors to pause and reflect on the character and fruits of frequenting such polluted places of diversion, has been made use of to seduce the thoughtless and dissipated, under the plea of charity, to throw to them and pay them money, in order that the company may make a show of liberality by presenting it to the living sufferers. Is not one object of the general devotion of the play-actors to this mode of raising money, to dissipate or deaden the feelings that have been forced upon themselves, and upon others by this startling calamity, and to prevent any serious impression being permanently made upon their consciences? We think the great parade made by the authorities of Brooklyn, over the mangled and charred remains of the unrecognized dead, is out of place and fitted rather to divert the thoughts and feelings of the citizens from a proper consideration of what has happened in their midst, so that they may profit by the solemn warning Divine Providence has permitted to be proclaimed among them.

How sadly we need a more practical religion carried out in the every day affairs of life. The great mass of nominal professors of religion glory in the observance of outward ceremonial, and in the building of ornate "churches;" for the latter being thought an evidence of wealth and the refined taste of the congregations, are supposed to beautify a city and add to its importance; but how comparatively little care or means—whether in wealth or time—is bestowed in an effort to arrest the course of those seminaries of vice, which are engaged in initiating the young into the ways of the profligate and hardened sinner; and how few are willing to incur the odium of manfully discontenancing the aid given by the public press and by the votaries of fashion to these and other provocatives of demoralization and crime. How much better it would be public attention as much directed towards means and efforts being used to prevent our citizens going into these resorts of the profligate and abandoned, as it is to providing for their getting out in case of alarm.

When we take into consideration, the infinite purity and sacredness of the Divine Being; the completeness of the law which He has written in the human heart; the immutable decree that the soul that sinneth shall die; and reflect on the multifarious aspects of sin that intrude themselves on the ear and eye of the most careless observer, and that perhaps not one in ten of those who pursue the giddy round of life, allows himself to dwell on his accountability, or recognizes the hourly support and protection of his unseen Creator and Judge, but rather despises his mercy and defies his supreme authority, who but must acknowledge the truth of the declaration "The Lord God is merciful and gracious long-suffering, and abundant in goodness and truth."

SUMMARY OF EVENTS.

FOREIGN.—John Bright made an elaborate speech to a large meeting at Birmingham the 5th inst., against the government's eastern policy or any support of Turkey. On the 8th inst., a large meeting was held in London, at which the Duke of Westminster presided, in order to oppose the pro-Turkish policy of the British government. The meeting was addressed by the Bishop of Oxford and others, among them Wm. E. Gladstone,

ex-Premier. The latter charged Lord Beaconsfield with being personally responsible for the government's position. He declared Ottoman supremacy should be abolished throughout the insurgent provinces, and enlarged on the Crimean and Russian peace. Foreign intervention he regarded as indispensable.

Prince Bismarck, in his speech at the opening of Parliament, gave assurances that the governments of Germany and Russia remain on the most friendly footing. He expressed great hopes of a peaceful solution of the present crisis, even should the conference at Constantinople and the Sultan's fall be the result.

The rebellion which recently broke out in Mexico in the interest of the church party, spread rapidly and has been successful. The government forces were defeated in a decisive engagement about one hundred miles from the City of Mexico. On the 24th inst. President Lerdo de Tejada fled from the capital to the State of Michigan, and on the 23d General Diaz entered the city, and on the 30th he was officially announced as Provisional President of the Republic.

Later advices from Mexico, by way of Matamoras, state that President Lerdo and his cabinet had been captured, and General Escobedo, the Secretary of War, and several others had been shot.

The British Parliament has been prorogued until the 8th of Second month, when it is to meet for the dispatch of urgent and important business.

UNITED STATES.—The President's message, which was sent to Congress on the 5th inst., is a brief, plain and unassuming statement of the condition of the country. The country was burdened with debt and heavy taxation. During the past seven fiscal years the Public Debt has been reduced \$45,000,000, and through this and the funding into five and four and a half per cent. loans, there has been a reduction of thirty millions of dollars in the annual expense for interest, and within the last seven years the taxes have been reduced \$50,000,000. The balance of trade which in 1869 was \$130,000,000 against the United States, is estimated to be \$120,000,000 in favor of the country in 1876. He believes this favorable turn will continue, so that the pledge of Congress to resume specie payments in 1876 will be easily accomplished.

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The Post Office Department income was short of its expenses by \$1,351,987. The estimated expenses of the Department the current year are \$35,500,000 which is more than six millions in excess of the estimated income.

President Grant calls the attention of Congress to the necessity of providing some greater safeguards over the method of counting and declaring the election of President and Vice President, and concludes the message with these words: "With the present Congress my official life terminates. It is not probable that public affairs will ever again receive attention from me, further than as a citizen of the republic, always taking a deep interest in the honor, integrity and prosperity of the whole land.

The annual report of the Secretary of the Treasury shows that the net revenues for the fiscal year ending 6th mo. 30th last, were \$287,482,069, and that the net expenditures, including redemption of the public debt, were \$258,459,797, leaving a surplus revenue, exclusive of provisions for the sinking fund, of \$29,022,242. During the same period the total value of the U. S. States was reduced to the extent of \$22,943,000.

During the year ending 6th mo. 30th last, 6,524,326 acres of the public lands were disposed of, a large portion being taken by actual settlers under the homestead and timber culture acts. The cash receipts from the sale of lands were only \$1,747,246.

The number of certificates of citizenship of the United States for the last fiscal year, as appears from official returns made to and compiled by the Bureau of Statistics, are as follows:

Exports of domestic merchandise, . . .	\$25,582,247
Exports of foreign merchandise, . . .	11,802,423
Total,	50,384,671
Imports of goods,	460,741,190

Excess of exports over imports, 79,643,481

The Returning Boards in the three doubtful States, California, Florida and Louisiana having given certificates to the electors of the Republican party, and Wheeler, the Republican candidate for the Presidency and Vice Presidency, they have secured the votes of twenty-one States with 185 electoral votes, while

Tilden and Hendricks have those of seventeen States with 184 votes. This action of the Returning Board especially in the case of Louisiana, is denounced by the Committee of Democratic citizens from the North as an outrage and an insult to the people. They say they were present when the returns were opened by the Louisiana Returning Board, and declare that these gave a majority to the Democratic electors of more than seven thousand. On the other hand Senator Sherman and eight other distinguished men who were present to inspect the proceedings, and three thousand of the people of Louisiana justify the conduct of the Returning Board in rejecting the returns from various districts on account of the violence and intimidation resorted to by the whig Democrats in order to secure the election of their own candidates. When all such election districts had been thrown out, those remaining gave a Republican majority of more than three thousand votes.

On the night of the 5th inst., the Brooklyn Theatre was destroyed by fire, and about three hundred persons out of one thousand who were assembled in this place of vain amusements either perished in the flames, were suffocated or crushed to death. The fire was caused by a gas or oil lamp in the orchestra, which was overturned by fire to the drapery. It broke out on at 11 p. m., the flames spreading rapidly over the whole building, which, in a very short time, was a mass ruin. The Brooklyn Theatre was built in 1870, at a cost of \$180,000. Its rapid and complete destruction shows what an unsafe edifice it was, and how essential for more fire proof buildings to be erected.

A singular difficulty has arisen in regard to one of the Republican electors from Oregon. The laws of the State require the Governor to grant certificates of electors duly elected. Governor Grover has refused certificates to John W. Watt, on the ground that he was disqualified in consequence of holding an office of profit and trust under the United States, viz. that of a postmaster. The governor has given the certificate to a eligible candidate having the next highest number votes, who of course is a Democrat and votes for Tild and Hendricks.

The 10th inst. was extremely cold over a large part of the country. At 8 A. M., the thermometer ranged as follows at the several places mentioned: Cincinnati, 26 below zero; Chicago, 12 below; Larosse, Wisconsin 20 below; Breckenridge, Minn., 21 below; Dulut Minn., 25 below, and Fort Garry, Manitoba, 26 below.

The interments in Philadelphia last week numbered 3413, of whom were 52 deaths of consumption and 36 typhoid fever.

The Markets, &c.—The following were the quotations on the 11th inst. Philadelphia.—American gold, 107 1/2. U. S. sixes, 1881, registered, 112; coupon 115; do. 1868, registered, 112; coupons, 116; do. coupon 110; 4; 3; per cents, 108. Cotton, 12 1/2 a 12 3/4 Floor, \$1 to \$2.00. Pennsylvania red wheat, \$1.40; \$1.43; amber, \$1.45; \$1.47; white, \$1.42 a \$1.44. Yellow, 82 a 83 cts. Yellow corn, 60 a 61 cts. C white oats, 19 a 20 cts.; western and other kinds, 31 40 cts. The arrivals of beef cattle at the two principal yards numbered 4100 head. Extra sold at 5 1/2 cts. per lb. gross; fair to good, 4 1/2 a 5 1/2 cts., and common, 3 1/2 a 4 1/2 cts. Sheep, 4 a 5 1/2 cts. per lb. gross. Hogs, \$3.25 per 100 lb. net; but, no. 1, \$3.50. Superfine flour 5.10 a 5.25; Standard extra, 55.55 a 55.80; finer no. 86 a \$10.00. Amber winter wheat, \$1.48; No. 2 winter, \$1.38; No. 2 Milwaukee spring, \$1.32; No Chicago spring, \$1.24 a \$1.27.

FRIENDS' ASYLUM FOR THE INSANE.

New Franklin, (Twenty-third Ward,) Philadelphia Physician and Superintendent—JOSUEH H. WORMINGTON, 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, Muncy, I coming Co., Pa., 1st of Third month, 1876, GEORGE P. TIMB, of West Chester, Pa., to JANE E., daughter of Joseph and Sarah E. Masters, of the former place.

DEED, in Philadelphia, on the evening of the 29th Feb. 1876, ASHBE B. BAKER, daughter of Mary and the late Mahan B. BAKER, of the City of Philadelphia, to the Philadelphia Monthly Meeting, N. Jerk

WILLIAM H. PILE, PRINTER,
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NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Account of the Convalescence of Ruth Anna Kuller.

(Concluded 4 from page 119.)

remained steady in the attendance of meetings for above a year and a-half, before my mind felt at liberty to make application to be received as a member, but for twelve months preceding was constrained to use the plain language. In the fall before I made application to be received among Friends, Job Scott, coming out on a religious visit, lodged at our house. My father was from home, and my mother and aunt, with a beloved friend from city, and myself, made up the family at that time; and truly it seemed as if the canopy of divine love was spread over us, and celestial showers issuing from the fountain of life, depended upon our habitation. I had for the first time been in a low spot, and longed for a drop of heavenly consolation. My dear mother also had her mind much unsettled by profusely conversing upon Swedenborg's notions. There was likewise an elderly man in the neighborhood, who had written a piece, only endeavoring to account for things he did not understand. This man happened to be at our late meeting, when dear Job, after sitting a short time in silence, got up with these words: "Who art thou, O man! or, O woman! who add of thine own finite understanding, presume to investigate the mysteries of the inscrutable God?" The words were solemn and striking, and he was favored to open matters clearly. It proved, I trust, a humbling season to some who were present. And, through divine condescension, this dear Friend, having a sitting in the family, was dipped into the sea of our state, and administered suitable counsel and encouragement. Also, in a little private opportunity, with tears flowing mutually from our eyes, he mentioned his sympathies with me, and his prospect respecting me; saying he should have trials, and to remember that it was told me I should have trials; which assuredly have since fallen to my lot.

About the middle of the ensuing winter, receiving the time nearly arrived for me to make request to Friends to be received under their care, I mentioned it in a solid manner, my parents, though in great fear, and having mine eyes turned to the Lord, with earnest breathings, that I might be strengthened in assisting in this important step. My mother was much affected, and shed tears; but

my father thought it was time enough to make such a sacrifice; that I was young, and had better wait till I was more fixed. I was enabled to tell him that I was willing to give up the world, and all the enjoyments of it, for the purchase of a little peace; that I no longer took delight in those things that had formerly given me much pleasure. He, seeing my mind bent upon it, gave his consent; and the next meeting day my mother went with me to Exeter. After the meeting she called two elderly Friends aside, and told them she felt like Hannah, when she made an offering of her son to the Lord; for she had come to make an offering of her daughter; also telling them of my concern. They accordingly took it under care, and after divers visits from a solid committee of Friends, I was received [into membership] in the Fifth month, 1787.

I then found that, far from sitting down at ease, there was a large field of labor opened for me, and in the prospect thereof my knees were made to tremble! I felt a deep concern to be steady in the attendance of meetings for worship and discipline, and being distantly situated from them, I found considerable difficulty; my father being frequently very averse to my going, particularly when the weather was wet or cold; which proceeded from motives of tenderness, but which nevertheless cost me no small degree of exercise; not feeling easy to stay at home on these accounts, when my health would admit of my going. And as it gave him great uneasiness and he frequently opposed me, I had often to experience seasons of conflict, sometimes for a week before a meeting for discipline occurred; and my heart was poured forth in prayer to Almighty God, that if it was right, I might have strength to persevere, and that way might be opened for me, though I could see no way. And forever blessed and praised be his holy name, He often caused the mountains to skip like rams, and the little hills like lambs, to my humbling admiration. One time I particularly remember. Being appointed to attend the Quarterly Meeting, I asked my father's consent to let me go; he looked sternly at me and objected. I felt in a great strait, and pleaded much with him. He at last consented, but told me I need not expect to go again for some months, for he did not approve of women riding about the country in that manner. As I had gained his consent for the present, I was willing to leave my ease to the Lord, in the belief that if he required me to go, he would open the way for me, and after retiring to my chamber, and giving vent to many tears, my faith and confidence were renewed in Him who is the everlasting Rock of Ages. This was the last time my dear father ever spoke to me so sharply upon such an occasion, for, seeing my peace deeply concerned in the strict attendance of meetings, and my dear mother often pleading with him, he gave up.

May all those who labor under difficulties and discouragements in attending meetings,

be encouraged to keep their eye single unto the Lord, with fervent breathings unto him, even though they may seem to be hedged in on every side.

My exercises and deep baptisms, in the prospect of being called into the work of the ministry, greatly increased; but O, my unwillingness to close in therewith, was more than words can express! My Divine Master saw meet to cause me to suffer long under a very trying dispensation, which was that of my beloved and tender mother being tried with a lingering illness, and there seemed but little prospect of her recovery. The thought of parting with this dear parent, together with the inward exercises of my mind, was almost more than nature could bear. Oh! the nights of anxiety, and days of deep distress, which I passed through at that time, will never be erased from my remembrance. In this season of deep affliction I was made willing to covenant, that if the Lord would spare my mother, I would give up to what he required of me, though it was harder than the parting with my natural life; and He graciously condescended to listen to my cry, and restored my endeared parent.

Previous to this I attended the opening of the Monthly Meeting at Robeson, where were also some Friends from the city in attendance; one of whom in particular, in the course of his public testimony, was dipped into sympathy with me in the deep exercise which I was under, together with the prospect of some further trial and sore conflict which I should have to pass through in order to fit and prepare me for the great and solemn work whereunto my Master was about to call me; which testimony, with the sensations that accompanied my mind, left no more doubt of its being myself that was alluded to, than if my name had been publicly mentioned.

This circumstance, together with that of many valuable Friends having feelingly sympathized with me, and expressed their prospect respecting me in a more private way, had a tendency to confirm me that the Lord did indeed require an entire surrender on my part, and that I must be willing to become a fool for Christ's sake.

After many probations, secret tears and many prayers to my Almighty Father, for his help and gracious assistance, in this awful, solemn work, at a Monthly Meeting held at Exeter in the Twelfth month, 1789, and in the twenty-second year of my age, after a season of the most severe conflict I ever before experienced, wherein the day of solemn covenant was brought before the view of my mind, with this secret intelligence, that if I did not give up to what was required of me, my mother should be taken from me, I ventured upon my feet, and expressed a few words; in which I felt great peace, and believe I had the tender sympathy of most that were present. My esteemed friend, John Simpson, being there, in the language of encourage-

ment, caused my heart to be truly thankful. He came home with me, and very feelingly expressed his unity with me, and also a fear, lest, through diffidence, I should not sufficiently exert my voice. Which gentle hint was of use afterwards, though at that time, and frequently since, I did not expect ever to be called upon again in the same line; which peradventure may not be unusual to those young in experience. W. S. shortly afterwards went to Philadelphia, and a dear friend who was nearly interested about me, inquired of him how I was. He mentioned that I had appeared publicly in a few words, which seemed to him like a swelling fully ripe, which when it was opened became easy. But alas! it was not only to be opened, but probed, and fully searched, before the heavenly ointment or balm of Gilead could be availingly applied.

One circumstance I omitted in the early part of this narrative, which now occurs to my mind. A Friend visiting Pottstown meeting about twelve months before I became plain, and I being in a very low and discouraged state, went to meeting greatly desiring he might be made an instrument of comfort to me. He spoke for a considerable time, but did not touch upon any thing relative to my condition; and I returned home under many doubts and fears, lest my Heavenly Father had cast me off forever. My parents were in Philadelphia, and I being alone, sat down on the sofa, with the Bible in my hand, thinking to gain some instruction and comfort from its sacred contents. I had given up the idea of seeing the Friend, (who was a true father in Israel,) or of having any opportunity with him, as not being worthy of it. But he, having dined at my uncle's, not far distant, was, after dinner walking in the piazza, and looking towards our house, felt a draught in his mind to come over. He knew nothing of the family, but yielding to the impulse he came; and, passing through the outer room, where there was a young woman of the house, without asking any questions, he walked into the parlor, where I was sitting in the situation above described; and without any further salutation than shaking hands, took a seat by me. A considerable time elapsed in deep inward silence, after which he mentioned how unexpectedly he was led to come over, without knowing the cause; but then feeling his mind clothed with sympathy for me, and believing it was for my sake, he imparted much counsel and advice, with a great deal of encouragement to me. Which singular favor did deeply humble my heart, and caused tears of gratitude, contrition and tenderness to stream from my eyes.

Having for my own satisfaction, peened these few hints of my varied conflicts and exercises, and being sensible of the goodness of the Lord to me, his poor unworthy creature, it is in my heart to say, May it please thee, O most gracious and merciful Father, to bow down thine ear and hear the humble petition of thy handmaid. Oh! be pleased to lay, with increasing weight, thine Almighty hand upon me. Let it not spare, neither let thine eye pity, until thou hast thoroughly tried me, proved me, and known my works! Be pleased to bring me more immediately under thy refining operation, and enable me to bear with true resignation, every turning of thy Holy Hand; that so I may be purged and purified, fitted and qualified, rightly to engage in the awful and solemn work wherewith thou hast

called me. Or if, most gracious Lord, thou art pleased to cut short thy work, Oh! let it be in righteousness! and grant me admittance into thine ever blessed Kingdom of light, life, and peace, there to join in the holy anthems of glory, glory, hallelujahs and praises to the Lord God and the Lamb, who are worthy forever, saith my soul. Amen and amen!

RUTH ANNA RUTTER.

Peasant Life in Burgundy.

(Continued from page 143.)

Our author gives numerous illustrations of the cruel oppression and injustice to which the rural population was subject previous to the great revolution of 1789. A few of these we will briefly advert to. The *seigneur* had the exclusive right to keep pigeons, and his pigeons, which were inviolable, had the right to feed at pleasure on the grain of his poorer neighbors. Besides his pigeons the *seigneur* enjoyed the privilege of keeping an unlimited rabbit-warren, the numerous population of which fed on his neighbors' produce. He had also the exclusive right to all other game. The peasants detested these vexations, and at last they were relieved from these and others of similar character by the revolution referred to. The granaries, the bakeries, and the grain-mills all belonged to the *seigneur*. The peasant might not keep his own grain, his lord kept it for him and charged his own price for warehouse room; the peasant was not allowed to bake at home, his lord baked for him and fixed the price. Peasants coming from a distance waiting for their turn at the bakery or the mill, were not permitted to go elsewhere even in the times of greatest pressure.

All these arrangements, the noble of to day will say were only "forms of taxation or of rent." If so they were terribly oppressive forms. They made the personal independence of the peasantry impossible. The peasant of to-day pays his taxes and is free. He can work all the year round on his farm. He keeps his own grain, he bakes his own bread; the nobleman who lives at the chateau has no power over him unless he is his landlord, and even then the power is very limited. Many thousands of peasants are landowners themselves, and independent of every body. They save money, knowing that they may keep the fruits of their own industry for themselves and their children.

The remarkable thrift and economy of the peasantry of Burgundy, and indeed of France generally, are striking traits in their character. Ample evidence of this was afforded when, after the disastrous war of 1870, the government was obliged to borrow large sums of money to pay the enormous indemnity exacted by the Germans as a condition of peace. The small farmers then came forward, bringing their little hoards of gold and silver, and actually offered them to an amount far beyond all that the occasion required. The peasant spends very little for food. On this subject Hamerton says: "The way of living in a peasant's house is this. In the morning the men eat soup—that soup which Cobden praised as the source of French prosperity. It is cheap enough to make. For twelve people two handfuls of dried beans or peas, or a few potatoes, a few ounces of fried bacon to give a taste, a good deal of hot water. The twelve basins are then filled with thin slices of brown bread, and the hot water, flavored

with the above ingredients, is poured in the bread. The bacon and peas are no sufficient quantity to afford much nourishment, but they give a taste to the bread water, and a hot meal is procured in this at a cheap rate. Boiled rice with a little oil is sometimes taken instead of soup. If soup is insufficient, the peasant finishes meal with a piece of dry bread, and as much cold water as he likes, for of this there is stint. The meal at noon is composed invariably of potatoes followed by a second. In this second dish consists the only culinary pan-cake of the peasant's life. It is either water and few eggs, or a salad, or clo milk. No wine or meat is allowed, except during the great labors of haymaking harvest. At these times, a little wine is given with the water drunk at dinner, and a slice of salted pork. At great feasts ham served, and beef broth, the boiled beef served afterwards without sauce. The peasant wives see carefully that the fasts of church are observed—all economical Fre people are religious enough in this—and I member a good instance of the lengths which they will go. We knew an old peasant who was not in very strong health (he was seventy-two years old) and his conscience not very tender about the ordinances of church; I mean, that if any body had given him the opportunity of eating meat in Lent, he would probably have yielded to the temptation. But he had a wife who united orthodoxy with economy, and who took good care that her husband should commit no sin that would be in any way expensive. When I came I used to banter the old man, in a gay way, by inquiring anxiously about his health. He always got weaker and weaker towards the end of forty days, and one year this weakness so distressing to him that he committed a great crime. A pig was killed at the farm towards the end of Lent, in anticipation of Easter Sunday, but so vigilant was the eye of the mistress that nobody dared touch a morsel of the forbidden food. There was one exception, however. The old man sallied forth with a knife, cut a slice of the pig, fried himself in open defiance of both wife and church, and ate it boldly, like a hardened sinner, in sight of his children and servants. Whilst he was eating he underwent a terrible sermon. "Not only," said his wife, "are you breaking Lent now, but you have broken all along, for every day you have cooked the ashes two eggs for your dinner, and it is astonishing to hear you complain of weakness, after such shameless gormandizing that!"

"In the spring the peasants bleed the oxen and cook the blood in a frying pan with onions. Although the preparation may seem disgusting to us, it is very nutritious, and the peasants like it very much. They have an invincible prejudice against the use of mutton. Notwithstanding the abstemiousness of the way of life—which is really little better than one continuous fast—they will not touch mutton at all. Their feeling about it is simply the prejudice against a particular kind of flesh which most people have in one form or another."

Notwithstanding their comparative small use of animal food, they take a much wider range in its selection than is usual in England or this country. For instance small

ich are abundant, are considered a great luxury; they eat also frogs, water rats, and many other things which only extreme hunger would induce Englishmen, however poor, partake of.

The women of the peasant class submit to the severity of their frugal customs without any other relief from them than the occasional feasts at weddings, but the men escape the rule of custom more frequently when they go to the market town and get a liberal dinner at the inn, which they seem to appreciate very heartily. On these occasions they are tipsy as a matter of course, and when there is a great fair they often get more than they can bear, in consequence of successive bottles of wine and beer in the *cafes*, where they treat each other liberally, according to a theory that it is not polite to refuse, nor to accept of polite offers without returning them. * * * These excesses never seem to do any real harm, and the strict rule of daily life is kept again quite readily afterwards, when they return to frugality and duty. * * *

The peasant believes wine to be the universal remedy. He administers it liberally in cases of disease, even in the most violent cases—with what effect may be imagined, a way of treating a bad cold is to put a low candle in a quart of red wine, and heat the tallow melts, after which tallow and wine are stirred up together and swallowed by the unhappy patient. For intermittent fever he beats up eggs with soot from the chimney. To cure the measles he gives hot milk with pepper and honey. Whenever any one is ill, no matter from what cause, hot wine at once administered. * * * The doctor only sent for by a peasant, at the very last extremity, and his prescriptions are rarely followed. I have often talked about this pecuniary with physicians whom I knew intimately, and they invariably said that it was of the slightest use for them to give any advice to peasants. The consequence is that physicians take no interest in rustic patients, I leave them to their own prejudices, and whatever fate may be in store for them. The physician's fees, although extremely moderate and remote indeed from the London guinea, are to the rural mind an expense to be regretted in any event, for if the patient is cured, his friends believe that he would have come round without the doctor, and if he dies, it is plain that the doctor has not been able to save him. Our own medical adviser has many anecdotes of the rustic ways, with reference to the science of medicine, which exhibit the peasant's way of thinking. One of these I select for the reader. A woman went to him for a prescription for her husband, but she was going away, she turned on the threshold, and asked whether her husband could pull through. 'Because,' she added, 'if he is to die after all, it will be of no use to send five francs in medicine.' She positively refused to get the prescription made up unless the doctor would guarantee her husband's recovery.

What the peasants really do believe in is the science of any kind, but magic and superstitious prayers. Their ideas of prayer and of all religion is, in fact, very closely connected with magic. They have full faith in charms, and in the power of combating evil by special prayers—special forms of words which make you safe if you know them accurately, when, without the knowledge of the

form you are helpless against the evil. This is so very particularly with regard to burns and dislocated limbs. It is believed, for instance, that such an old woman knows a special prayer which will cure a burn, or make a set limb go on favorably, and when such a belief becomes current, the person who knows the prayer is in great request, but keeps the prayer itself a secret. The idea is that there are prayers for every kind of evil, which would be perfectly efficacious if one only knew them. It is plain that the notion is more nearly allied to magic than to Christianity. Even in very grave cases, when a surgeon is absolutely required, the peasants will not send for him if they can avoid it, but they will travel many miles to fetch some ignorant old woman. The simple truth is that their minds are in a condition so wholly unscientific that they cannot conceive the idea of science. It is useless to tell them that a physician has studied medicine, and an old woman has not, for they do not know, and cannot imagine, what it is to study any thing, nor are they at all able to perceive the distinction between positive knowledge and superstition. * * *

(To be concluded.)

For "The Friend."

Thomas Story.

(Continued from page 132.)

"Hitherto I had known the Grace of God in me only as a manifestor of evil and of sin, a word of reproof, and a law condemning and judging those thoughts, desires, words, passions, affections, acts and omissions, which are seated in the first nature, and rooted in the carnal mind; in which the suggestions, temptations and influences of the evil one work and prevail. By this divine grace I was, in some good degree, enlightened, reformed, and enabled to shun and forbear all words and acts known to be evil, and moral righteousness restored in my mind, and thereby brought forth in me. I became then weaned from all my former acquaintance and company; their manners and conversation, though not vicious (for such I never liked) became burthenome and disagreeable; for they had not the knowledge of God, nor such a conversation as I wanted. Yet I did not know the divine grace in its own nature, as it is in Christ; not as a word of faith, sanctification, justification, consolation and redemption, being yet alive in my own nature. The Son of God was not yet revealed in me, nor I, by the power of his holy cross, mortified and slain; being without the knowledge of the essential truth, and in a state contrary to him, and unreconciled. But the Lord did not leave me here, but, in his matchless mercy followed me still, by his holy admonitions, and more and more inclined my mind in an earnest enquiry after himself and his own truth and word, concerning whom, I did not know of any in all the earth who could teach me, the world being universally, as I judged by the general ways and courses of men, of all forms and ranks, altogether ignorant of the Lord, knowing only some historical and traditional hints concerning him, and of his doctrine and ways, which having little or no effect or influence upon the minds and conversations of men, it seemed but a dead knowledge or image, and they being dead whilst they yet lived, did not really and savingly believe in the true God, and Jesus Christ, of whom they made profession and talked. I did not then know that

the Lord had any people in the world owned by his presence with them, as his flock and family, which reminds me of that saying of the Lord, 'Nevertheless, when the Son of man cometh, shall he find faith on the earth?'

My mind being truly earnest with God, thirsting unto death for the knowledge of the Way of Life, he was pleased to hear the voice of my necessity, for I wanted present salvation, and the Lord knew my case could not admit of further delay. Being moved by his own free mercy and goodness, even in the same love in which he sent his Son, the beloved, unto the world, to seek and save the lost, on the 1st day of the Second month, in the evening of the year, according to the common account 1689, being alone in my chamber, the Lord brake in upon me unexpectedly; quick as lightning from the heavens, and as a righteous, all-powerful, all-knowing, and self-condemning Judge; before whom my soul, as in the deepest agony, trembled, was confounded and amazed, and filled with such awful dread as no words can reach or declare. My mind seemed plunged into utter darkness, and eternal condemnation appeared to enclose me on every side, as in the centre of the horrible pit; never to see redemption thence, or the face of him in mercy, whom I had sought with all my soul. But in the midst of this confusion and amazement, where no thought could be formed, or any idea retained, save eternal death possessing my whole man, a voice was formed and uttered in me, 'Thy will, O God, be done; if this be thy act alone, and not my own, I yield my soul to thee.' In conceiving these words, from the Word of Life, I quickly found relief: there was all-healing virtue in them; and the effect was so swift and powerful, that, even in a moment, all my fears vanished, as if they had never been, and my mind became calm and still, and simple as a little child; the day of the Lord dawned, and the Sun of Righteousness arose in me, with divine healing and restoring virtue in his countenance; and he became the centre of my mind.

In this wonderful operation of the Lord's power, denouncing judgment in tender mercy, and in the hour of my deepest concern and trial, I lost my old self, and came to the beginning of the knowledge of Him, the just and holy one, whom my soul had longed for. I now saw my whole body of sin condemned in my own flesh; not by particular acts, as whilst travelling in the way to a perfect moral state only, but by one stroke and sentence of the great Judge of all the world, of the living and of the dead, the whole carnal mind, with all that dwell therein, was wounded, and death begun; as self-love, pride, evil thoughts, and every evil desire, with the whole corruption of the first state and natural life.

Here I had a taste and view of the agony of the Son of God, and of his death and state upon the cross, when the weight of the sins of all human kind were upon him, and when he trod the wine press alone, with none to assist him. Now all my past sins were pardoned and done away; my own willings, runnings, searchings and strivings, were at an end; and all my carnal reasonings and conceivings about the knowledge of God, and the mysteries of religion, were over; which had long exercised my mind, being then natural, both day and night, and taken away my desire of food and natural repose. But now my sorrows ended, and my anxious cares were

done away; and this true fear being to me, the initiation into wisdom, I now found the true sabbath, a holy, heavenly, divine, free rest, and most sweet repose. This deep exercise being over, I slept till the next morning, and had greater and better refreshment and comfort than I had felt for some weeks before.

The next day I found my mind calm and free from anxiety, in a state like that of a young child. In this condition I remained all night; and about the same time in the evening that the visitation, before related, came upon me, my whole nature and being, both mind and body, was filled with the divine presence, in a manner I had never known before, nor had ever thought that such a thing could be; and of which none can form any idea, but what the holy thing itself doth give. Divine Truth was now self-evident; there wanted nothing else to prove it. I needed not to reason about him; all that was superseded by that divine and truly wonderful evidence and light, which proceeded from Himself alone, leaving no place for doubt, or any question at all. For as the sun, in the open firmament of heaven, is not discovered or seen, but by his own light, and the mind of man determines thereby, at sight, and without any train of reasoning, what he is; even so, and more than so by the overshadowing influence and divine virtue of the Highest, was my soul assured that it was the Lord. I saw him in his own light, by that blessed and holy medium, which of old he promised to make known to all nations; by that eye which he himself had formed and opened, and also enlightened by the emanations of his own eternal glory. Thus I was filled with perfect consolation, which none but the Word of Life can declare or give. It was then, and not till then, I knew that God is love, and that perfect love which casteth out all fear. It was then I knew that God is eternal light, and that in him is no darkness at all. I was highly favored also with a view of the manner of the operation of the Almighty, in assuming human nature, and clothing therewith his inaccessible divine light and glory, even with an innocent, holy, and divine soul and mind, homogenous to the children of men; as with a veil, whereby the Most High condescended to the low condition of man, and in whom also man, being refined as the tried gold, and thereby fitted for the Holy One, can approach to him, as by a proper medium, and therein dwell with the Lord, and enjoy him forever. But, as the diadem of all, and the only true and certain way, when it pleased the Most High, by the effusion of his own goodness, to reveal in me the Son of his love, even his wisdom and power, by whom he designed and effected all things, then I was taught to fear him; then I was taught to love him; then, and not aright till then, was my soul instructed and informed indeed, but these secret operations were confined to my own breast, so that no one knew any thing of them; an alteration was observed in me, but the cause of it was not seen. I put off my usual airs, my jovial actions and address, and laid aside my sword, which I had worn, not through design of injury, or fear of any, but as a modish and manly ornament. I burnt also my instruments of music and divested myself of the superfluous parts of my apparel, retaining only that which was necessary, or deemed decent. I declined the public wor-

ship, not with a design to join myself to any other sect; for I was rather apt to conclude, from what I had observed, that these manifestations were peculiar to me, and that there was not any people I might properly associate with; and also, I was indeed to believe that one day I should be obliged to oppose the world in matters of religion, but when or how that should be brought to pass, I did not foresee. Remaining in a still and retired state, and the Book of Life being opened in my mind I read what the Lord himself, by the finger of his power, had written, and the Lion of the tribe of Judah opened there; and the Scriptures of truth, written by Moses and the prophets, the evangelists and apostles of Christ, were brought to my remembrance daily, when I did not read them, and made clear and plain to my understanding and experience, so far as they related to my own state, and also in a general way; though I listed not to know any mystery or thing contained therein, other than the Lord, in his own free will and wisdom, thought fit to manifest. As the nature and virtue of divine truth increased in my mind, it wrought in me daily a greater conformity to itself, by its own power; reducing my mind to a solid quietude and silence, as a state more fit for attending to the Divine word, and distinguishing it from all other powers, and its divine influences from all imaginations and other motions; and being daily fed with the fruit of the Tree of Life, I desired no other knowledge than that which was thus given me."

(To be continued.)

Selected.

THE SLEEP OF THE BELOVED.

"So He giveth his beloved sleep."—Psalm cxviii. 2.
Sunlight has vanished, and the weary earth
Lies resting from a long day's toil and pain,
And, looking for a new dawn's early birth,
Seeks strength in slumber for its toil again.

We too would rest; but ere we close the eye
Upon the consciousness of waking thought,
Would calmly turn it to yon star-bright sky,
And lift the soul to Him who slumbers not.

Above us is thy hand with tender care,
Distilling over us the dew of sleep;
Darkness seems loaded with oblivion's air,
In deep forgetfulness each sense to steep.

Thou hast provided midnight's hour of peace,
Thou stretchest over us the wing of rest;
With more than all a parent's tenderness
Foldest us sleeping to thy gentle breast.

Grief flies away; care quits our easy couch,
Till wakened by thy hand, when breaks the day—
Like the lone prophet by the angel's touch,
We rise to tread again our pilgrim way.

God of our life! God of each day and night!
Oh, keep us still till life's short race is run!
Until these dawns the long, long day of light,
That knows no night, yet needs no star or sun.

—H. Bonar.

A late address from officers of the New York Prison Association to the electors of this State, affirms that "crime increases faster than population," and that instead of being reformatories our "prisons serve as high schools of crime." Such a statement is of serious import to the welfare of the State, and should challenge enquiry as to the cause of the evil tendency. Where are the "primary schools" of crime from which so many, in increasingly large numbers, graduate to the prison "high schools?" Of the 84,000 arrests in this city last year, the police officials as-

sure us that from 75 to 90 per cent. were to interpenetration. It is certain that the licen and unlicensed grogshops are the sources a large percentage of the increasing crime and that the public welfare demands it they be abolished.—*Nat. Temp. Advocate.*

For "The Friend"

David Sands.

During the visit of that favored and devoted minister of the Gospel, David Sands, to Great Britain and Ireland, in the year 1798, a remarkable circumstance occurred in the province of Ulster, which is related in page 2 of his journal, published at New York 1848.

The following account of the same circumstance, which is extracted from a letter Hannah, wife of David Williams, a well-known Friend of Newport, R. I., appears to have been written while David Sands was still abroad, and as it mentions particulars not noted in the printed account, is deemed suitable for publication.

"We have lately heard a very extraordinary anecdote of David Sands, from Joseph Aust of Medford, and I enquired yesterday of William Rotch, Sen., respecting its authenticity. He said the relation was given by a young Englishman of the name of Wilson, from Manchester, who lately arrived in Boston. That he was travelling in Ireland—with several miles of the stage they intended to make—when he felt a very remarkable stir in his mind. It was then just in the dusk of the evening, and he said he must have a meeting in that place; upon which the Friend who was with him observed, that if they put up in that neighborhood the inhabitants might be notified in the morning; but he remarks that it seemed best to have it that evening. They returned, that the notice could not be very extensive; he replied that it did not seem necessary to spread it very far—if two or three were gathered he should be satisfied upon which they asked him where he would hold it. He paused, and pointed to a barn, a small distance, and said, In that barn. The immediately procured lights, gave some information, collected a few, and sat down to silence. Soon after, a man who was riding by, observing lights in the barn, rode up to enquire the occasion, finding it was a meeting he went in and sat down with them. Soon after David Sands rose, and began with saying, 'Resist the devil and he will flee from thee,' and proceeded to address an individual in a very affecting and solemn manner: said there was a person present under a temptation, who had been tempted for twelve months to put an end to his existence—three months since he had procured instruments for the purpose, and that he had them with him now and had set out on the fatal purpose. He warned him to forbear, and of the awful consequences of such an act. The person who came apparently by accident, discovered great emotion, and after he (D.S.) had cleared himself, the meeting broke up. The next day the person alluded to, went to him, and confessed that he was the person described, that he had been under such a temptation twelve months; three months before he had procured pistols to execute the horrid design, and that he then had them with him loaded, and had left home for that purpose, but was prevented by Divine interposition. A wonderful instance of immediate revelation."

In the journal of David Sands, page 226, is added, "It is stated that soon after this wonderful providential interposition, this person became a changed and greatly improved character."

Early Entrance Into Life.

It is a matter of universal comment among those who have enjoyed the advantage of extensive travel that our young people develop a mental power and general activity earlier and faster than those of other countries. Young men especially shake off their boyhood sooner; they enter business, mix in politics, and marry, at an age when those in older countries are still under parental control, at school or learning trades, or preparing in a sober, leisurely way for some pursuit usually selected for them. This is not, some would aver, the workings of a wilful, headstrong spirit, belonging especially to American youths, but may rather be traced to the peculiar circumstances which surround them. The country being newer, larger, and less crowded, its institutions freer, and its need of active workers more imperative, there is every stimulus to young men to strike out for themselves boldly and speedily in some of the many paths inviting them. The whole one of our nationality is more vigorous, more intense and elastic than that of the older countries, and it is impossible that the young should be unaffected by its atmosphere.

It is a question whether this early maturity is so well adapted to individual perfection; whether there is not some degree of vital exhaustion consequent on so speedy an exercise of activity, which may curtail the ultimate development of strength and expansion; whether judgment and wisdom can ripen so fully, and the art of self-government be so well acquired by early independence as by a longer season of subordination. Some eagerly point to the instances of ruined health and fruitful graves, of fast living and extravagant expenditure, of unrestrained ambition working a thousand ills, in support of this idea. Could boyhood be prolonged under wise guidance, and independence be postponed until good principles were established, doubtless many of the shoals upon which young men founder might be avoided. At the same time, we are inclined to think that the evils we deplore, are due not so much to the premature growth of the faculties as to the uneven and unbalanced way in which they are frequently developed. One portion of the nature is bred as in a hot house, another dwindles in the cold air of neglect. All the powers are brought to bear upon the affairs of life—its industries, its ambitions, its speculations, its schemes—and but few are left for the inward culture of the moral sense, the establishment of principle, or the strengthening of the will against temptation.

One thing is certain, if our young people advance rapidly in one direction they need a proportional advance in the other, and if from any cause this is prevented, they must suffer shipwreck of all that is most noble and worthy. The whole nature must grow at once, if it is to grow healthfully. Thus it is not so much that the boy enters business too soon, as that principles of integrity have not been established within him soon enough. Had he been carefully trained in habits of punctilious honesty through his childhood, he would not have cheated his employer and brought disgrace

upon his family. It is not so much that he was freed from parental control so early in life, as that he has put off self-control so late. Had he acquired the power and the will to deny appetite, to govern passion and to resist enticing influences, he would not have fallen a victim to the blandishments of the wine cup, or the seductions of evil companions. Had he been early imbued with a love and reverence for truth, and accustomed to regard a lie as a hateful and degrading thing, he would not have been guilty of bribery and corruption in politics, or double dealing in business.

The very fact that our children come forward so soon into the arena of life, that their intellect, passions and activities awake early and grow rapidly, makes it of infinite importance that their moral and religious natures should be aroused and developed, that their principles should be laid firmly, their hearts be kept pure and loving, and their consciences preserved keen and sensitive. If they were to be for long years under parental guidance, and without any serious responsibilities or temptations, the necessity for this preparation might not be so immediate; but as it is, we cannot over-estimate its urgency. Upon the lack of it must be charged much of the vice and corruption, much of the injustice and oppression, much of the dishonor and trickery, the accounts of which every righteous citizen must blush to read. This is a subject well worthy the deep consideration of every American parent. It is not possible to alter the tendency of our national life so as to retard the development or postpone the independence of our young men, but it is possible so to equip them for their swift coming responsibilities, that they shall not be carried away by the storms of ambition or passion, or surrender to the fierce attacks of temptation.—*Ledger.*

Richard Shackleton.

(Continued from page 136.)

Mary Ledbetter writes thus of the character of her father: "He was the gentleman, the scholar, and the Christian. His conversation was delightful, for he was unassuming and condescending; it was instructive, for amid the blaze of superior talents humility shone unvaried. His cheerful temper caused him to enjoy every good, while his pious resignation taught him to bear what is called evil with quiet submission. His temper was naturally quick, but his generous mind was ever ready to atone."

In alluding to the joint cares devolving upon her parents, (after her father's second marriage to Elizabeth Carlton, in 1755,) in the oversight of the boarding school at Ballitore, she says, "Casting their cares upon Providence, this exemplary couple felt the shackles of the world hang loose about them. Their duties to the children entrusted to their care were conscientiously fulfilled, and the grateful love which their pupils retained for them was a convincing proof of it." She further adds, "They were useful members of their religious society, and, with clean hands and in the meekness of wisdom, were qualified to take an active part in conducting the affairs of the church."

A brief account of the early life of Elizabeth Carlton, may prove both interesting and instructive to the reader. It brings before

the view of the mind, the ever to be remembered and important truth, that as there is a yielding to the convicting and converting power of the Holy Spirit, which from time to time breaks in upon the unregenerated heart, begetting a willingness to receive these precious visitations, an increase of spiritual light will be given by which we shall be enabled to discern more clearly good from evil, right from wrong; thus there will be a desire on the part of the visited ones, to bring their deeds to the light, in order that the heart may be cleansed, by the operations of the same Spirit, and made pure; a fit temple for His holy presence to dwell in. And as obedience keeps pace with the knowledge received, and the sincere hearted one seeks for strength to enable him to perform the whole will of the Lord, grace sufficient for every time of need will be graciously vouchsafed—thus shall the humble, dependent child of God be enabled to move forward step by step in the way which an all-merciful and loving Father may cast up; his sole reliance being placed upon the same power which in the beginning opened the eye to see, the ear to hear, and the heart to receive the ever blessed truths which were sealed upon the mind.

Such we shall find was the happy experience of the subject of this little memoir.

Elizabeth Carlton was born the 10th of Tenth month, 1726. When young she discovered a strong inclination for the fine arts; had a musical ear and a fine voice; and indulged in dress as far as she could. Her person was agreeable, her manners pleasing, and her company acceptable to the gay and thoughtless; though a native delicacy, amounting to timidity, and a sense of decorum, prevented her from taking the latitude she might otherwise have been induced to take. She excelled in skill and ingenuity with her needle, and was preparing to work a picture for an exhibition, when the ministry of a Friend, on a religious visit in Ireland, was made instrumental to discover to her the vanity of the things in which she had delighted. The account of this period of her life is thus related by herself!

"As long as I can remember, I think I was of a diffident, cowardly disposition, fearful of doing what I knew was wrong, lest I should be punished; yet, when very young, was fond of play, and at times earned reproof. As I advanced in age, the follies and pleasures of youth allured my mind; and company, though of our own society, with whom I was intimate, strengthened the growth of the wrong seed in my heart; so that I delighted much in many things, which though perhaps not accounted evil by the people, yet were very hurtful, and in danger of destroying the innocent life, which ought to be cherished with great care; such as light airy company, music and singing; and a great thirst for reading such books as were entertaining to the natural part, with specious titles for promoting virtue, and rendering vice odious; yet, like subtle poison, gradually tending to the destruction of the root of virtue and innocence in the mind, and creating a dislike to reading the Scriptures, and such other writings as would strengthen and encourage to live a self-denying life, according to the precepts of our blessed Lord.

These practices of mine were not with the knowledge or approbation of my dear mother and grandfather, the only parents I had left;

but concealed from them, and on that account attended with fear and remorse, knowing well that I could not hide from the penetrating eye of Him who beholds the secrets of all hearts. This sense caused a dread of future misery for such conduct, as well as fear of being discovered by my friends to be what I did not appear to be; which, though enticed to join with the temptations when they presented, yet was a charmer I much disliked. And the sincerity of my heart, I believe, pleaded with Almighty goodness to have an eye to me, and not to cast me off, but wonderfully and mercifully to preserve me from greater evils, of which I was in much danger; and also to awaken me to a sense of my perilous situation: so that when I would retire to bed at night for sleep, his terrors, lest I should be deprived of life in that state, followed me. I feared to think of it, and would often resolve to live more circumspectly, but fresh temptations often falling in my way, and not keeping up the inward watch as I ought, my condition, like that of many others, was to be deplored. But He, whose compassion faileth not, was pleased to visit my soul in a particular manner, in a public meeting in Meath street, Dublin; I think on the 31 of Ninth month, (old style) 1747, about the twenty-first year of my age, through the living testimony of a faithful servant, Richard Hipsley, from Bristol.

My mind had been awakened, in the same meeting, by the testimony of some other Friend, and I thought how pleasing it would be, if such ministers of the gospel were to continue with us; when Richard Hipsley stood up, and mentioned, as well as I remember, the disciples being for building three tabernacles, one for Moses, one for Elias, and one for Christ; but these servants were removed, Christ remained, and the voice uttered: 'This is my beloved Son, hear ye him.' I cannot recollect further of his testimony, but those words had such an effect on me, that my heart seemed changed, tender, and broken—a heart of flesh instead of a stony one;—my eyes seemed new, a new heaven and a new earth, in which some degree of righteousness was about to dwell. The cross then, in this day of power, which before I could not willingly take up, became easier, the burden lighter; the practices before mentioned I dared not join with; often being retired, humbled, and broken as it were to pieces. Strength was administered to withstand temptations, and my love to Truth and the friends of it grew strong; and the love of such seemed much toward me, so that I wondered that they should take such notice of me, who seemed to myself entirely unworthy."

(To be continued.)

Selected.

Where peace and love take up their abode, it would not be an irreverent strain of expression to say that heaven is begun. Oh that every awakened soul would daily seek after the sweet influences of gospel love; it begets its like in others; it excites gratitude; and even if bestowed on the ungrateful it brings its own sweet reward with it; for it attracts the approbation of God. Where then will be contempt? Where the indulgence of evil surmising or hard thoughts? Where either studied or careless detraction? Where even the needless disclosure of real failings? Where the least place for any enmity?

From the "New York Tribune."

An Englishman on America.

The opinions on America of John Walter, the owner of *The London Times*, and member of the English Parliament, who is now in New York, possess peculiar interest to the people of this country on account of his relations to the greatest of English journals, and his reputation as a man of liberal culture, keen powers of observation, and marked sagacity of judgment. In a long conversation with a *Tribune* reporter on Thursday evening Mr. Walter touched upon several topics which occupy an important place in the minds of Americans. Among the subjects discussed were the Centennial Exposition, the luxuries and conveniences of American railway travel, some aspects of the political question, manufacturing and agricultural interests, the hard money issue, hard times, and free trade. With all themes taken up he seemed fully conversant. He frequently cited English examples for America, and deplored the fact that the latter nation should apparently prefer to undergo hard experience instead of profiting by that of the mother country. In many instances the situation of the two had been identical; and yet Americans failed to see the logic of events—would close their eyes and stumble over the ruts when the smooth road lay spread out before them.

Mr. Walter said he had traveled extensively since his arrival in this country, visiting Boston, Albany, Chicago, Cincinnati, Washington, Philadelphia, and many other of the principal cities. Mr. Walter did not feel himself competent to judge of the comfort of ordinary American railway traveling. He had ridden so luxuriously in the special Pullman car which had been placed at his disposal that he was unable to form an idea of the way in which other people traveled. "The palace car," he exclaimed enthusiastically, "is fit for the Queen to ride in! In fact, it is much handsomer than the one she uses." The liberality with which railroad directors carried him to and fro over the land was a cause of great astonishment to Mr. Walter. It was a courtesy entirely unknown in England. The Queen herself was obliged to pay immense sums every year for railway conveyance, and no railroad company in all England would think of offering a coach for the free use of any gentleman, public or private. The American car, in Mr. Walter's estimation, was far superior to the English carriage. The possibility of being shut in with thieves or madmen (it had fallen to his own lot to be shut in with a madman); the close, cramped quarters which in their very nature stifled all the comfort out of the unhappy traveler; the partitioning a man from the sight and society of his fellow creatures; and, above all, the shortness of the carriages, which caused them to sway and jerk about so violently that conversation became a torture, and reading an impossibility; all these things combined to render a journey in an English railway carriage a matter of something worse than unpleasantness. The "permanent way" or road-bed of the English railroad, was much more substantial than that of the American, but the English carriages could not be compared with the American cars.

Mr. Walter's opinion of the Centennial Exposition was very high. It was certainly the equal, and, in many respects, the superior of any of the other World's Fairs. He expressed

himself as delighted with the good man exhibited by the people he had met at Exposition. Many of them bore traces of farmer in their dress and talk, but in no case had he seen signs of the boor. Yankee civility was to be noticed on all sides, but caricatured Yankee inquisitiveness did manifest itself.

The political situation was looked upon by Mr. Walter with great interest. He was somewhat surprised to learn that Congressmen and other officers were elected on the day of the Presidential election. It seemed to him proper that a special dignity should be conferred upon the candidates for the President. The salaries to national officers seemed very small to him when compared with the pensions which they must meet in Washington. He thought senatorial and judicial positions should be made worthy of the acceptance of the best men in the country; and though they were usually filled by the best men, who accepted sacrifices from motives of patriotism, it too frequently happened that weak persons, unable to withstand the temptations which accompanied these places of trust, were appointed to fill them, and disgrace, not to them but to the whole country, followed. As a matter of economy it paid to spend money to prevent being made a laughing stock especially to a great nation. With the conservative way in which Americans in the high circles lived, it was impossible to meet an outlay with the salary given by the Government to its leading statesmen, and if they were not men of wealth they must either steal or get into debt. He did not feel qualified to judge America on his slight acquaintance with the subject, but if England should try this sort of economy it would be, without doubt, her ruin. The Mayor of London received £5,000 (about \$25,000) per annum, and the judges were paid correspondingly large salaries. Looking upon it as an outsider, he felt it would be wise economy for the United States to follow England's lead and give some adequate payment for the labors of her servants. The rumor of serious trouble arising from the closeness of the Presidential election was scouted by Mr. Walter as a matter of no serious difficulty. He felt sure there was no danger of another civil war, there being no great issues at stake, and the memory of the last war being still too fresh in the minds of the people to allow them seriously to contemplate the idea of again taking up arms against their brothers. The foreign mind was much more willing to believe in the sincerity of the cry for reconciliation between the North and South than were many Northerners and Southerners.

"Hard times," Mr. Walter said were affecting England when he left that country. The business troubles were much worse, however upon the continent, more especially in Germany. France, always the lucky nation, whose crops were good and whose people lived and thrived upon almost nothing, was the richest of them all; but America he found was not far behind. With her wonderful resource of coal and iron, and her manufacturing and agricultural resources, the United States would soon shake off their present commercial lethargy; they were bound, if they would only hasten the return to specie payment, to find themselves in brisk business before long. In one way America had strangely reversed the natural order of things. Manufactures generally

ere a result of agriculture, and people only me to towns after the agricultural interests had been fully developed. But here this was not true. With room for hundreds of millions in many of the States, the manufacturing element has been developed so far out of its proper proportion that the cry already went up to too many manufactories. Despite the enormous grain and vegetable products of the United States, their agricultural resources had only been touched, not worked.

From the "New York Observer."
Babylon's Fall.

"In that same night was Belsazzar, the king, slain"—so briefly and terribly is the narrative cut short in the Book of Daniel. But from the contemporary authorities, of the next century, we are able to fill up some of the details as they were anticipated or seen at the time. It may be that, according to Berossus, the end was not without a struggle, and that one or other of the kings who ruled over Babylon was killed in a hard-won fight without the walls. But the larger part of the accounts are steady to the vividness and completeness of the shock, and all combine in assigning an important part to the great river, which, as it had been the pride of Babylon, now proved its destruction. The stratagems by which the water was diverted, first in the Gyndes and then in the Euphrates, are given partly by Herodotus and partly by Xenophon. It is their effect alone which need here be described. "A way was made in the sea"—that sea like lake—and a path in the mighty waters." "A Chariot and horse, army and power" are, as in the fable of the Milvian bridge, lost in the dark stream to rise up no more, extinguished like a torch plunged in the waters. The hundred gates, all of bronze, along the vast circuit of the wall, the folding-doors, the two-leaved gates which so carefully guarded the approaches of the Euphrates, opened as by magic for the conqueror; "her waves roared like great waters, the thunder of their voice was uttered." The inhabitants were caught in the midst of their orgies. The Hebrew seer trembled as he saw the revellers unconscious of their impending doom, like the Persian seer for his own countrymen before the battle of Plataea. But it was too late. "Her princes, and her wise men, and her captains, and her rulers, and her mighty men were cast into a perpetual sleep," from which they never awoke. They succumbed without a struggle, they forbore to fight. They remained in the lassitudes of their towering houses; their might failed; they became as women, they were hewn down like the flocks of lambs, of sheep, of goats, in the shambles or at the altar. To and fro, in the panic of that night, the messengers encountered each other with the news that the city was taken at one end, before the other end knew. The bars were broken, the passages were stopped, the tall houses were in flames, the fountains were dried up by the heat of the conflagration. The conquerors, chiefly the fierce mountaineers from the Median mountains, dashed through the fortified city like wild beasts. They seemed to scent out blood for its own sake; they cared not for the splendid metals that lay in the Babylonian treasure-houses; they hunted down the fugitives as if they were chasing deer or catching runaway sheep. With their huge bows they cut in pieces the young men

whom they encountered; they literally fulfilled the savage wish of the Israelite captives, by seizing the infant children and hurling them against the ground, till they were torn limb from limb in the terrible havoc. A celestial sword flashes a first, a second, a third, a fourth, and yet again a fifth time, at each successive blow sweeping away the chiefs of the State, the idle boasters, the chariots, the treasures, the waters. The Hammer of the Nations struck again and again and again, as on the resounding anvil—and with repeated blows beat down the shepherd as he drove his flock through the wide pasture of the cultivated spaces, the husbandman as he filled the rich fields within the walls with his yoke of oxen—no less than the lordly prince or chief. The houses were shattered; the walls with their broad walks on their tops, the gateways mounting up like towers, were in flames.

And yet more significant even than the fall of the monarchy and the ruin of the city was the overthrow of the old religion of the Chaldean world by the zeal of the Persian monotheists. The huge golden statue of Bel, the Sun God—from which Babylon itself, "the gate of Bel," derived its name—on the summit of his lofty temple; Nebo, the Thoth, the Hermes, the God of the Chaldean learning, to whom at least three of the Babylonian kings were consecrated by name, in his sanctuary at Borsippa, of which the ruins still remain; Merodach, the tutelary god of the city, the favorite deity of Nebuchadnezzar, "the Eldest, the most ancient" of the divinities—trembled, as the Israelites believed, from head to foot, as the great Iconoclast approached. "Bel bowed down and Nebo stooped, Merodach is broken in pieces." The High Priest might stand out long against the conquerors, and defend the venerated images at the cost of his life; they could not resist the destroyer's shock; their vast size did but increase the horror, it may be said the grotesqueness, of their fall: the beasts of burden on which the broken fragments would have to be piled groaned under the expectation of the weight; the wagons which bore them away creaked under the prospect of the unwieldy freight. With the fall of these greater divinities, the lesser fell also. In the more cynical form of the latter traditions the frauds of the selfish priesthood were exposed; the monster shapes of the old worship were burst asunder by the sagacity of the Jewish captive and the special favor of the Persian king. But in the ancient contemporary witnesses there is no such littleness mixed with the proud exultation which tells only how in the same general ruin all the sculptured figures come clattering down, and were broken to fragments. And where was the King? The Chaldean records describe how the Prince who had taken refuge at Borsippa was carried off captive to the mountains of Caramania. But the Jewish records know of nothing but the king who "in that same night" was slain.

"Belsazzar's grave is made,
His kingdom passed away.
He, in the balance weighed,
Is light and worthless clay;
The shroud his robe of state;
His canopy the stone,
The Mede is at his gate,
The Persian on his throne"

—Dean Stanley.

"Martha Hawkshurst being asked by a Friend what her gift was, if it was not like

his, (he being a minister of the Gospel) answered, that she believed her gift was to honor, adore and worship Almighty God in awful silence, and to approach near His throne and lay humbly prostrate at his footstool, begging and imploring mercy of his sacred Majesty for the inhabitants of the earth."

THE FRIEND.

TWELEFTH MONTH 23, 1876.

The closing days of the 100th anniversary of our nation's existence are suggestive of reflections on the results left to us of value in the true issues which concern immortal beings. Of material things we can enumerate much that indicates progress, and we might portray a picture of accumulated industry, art, invention, and population, quite flattering to our national pride. The natural tendency of the human mind to rest in the visible and temporal, rather than the unseen and eternal, is constantly leading us astray in our estimate of real gain. "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever." Were this great truth kept constantly in view, and acted upon, how greatly would the aims and efforts of the mass of mankind be diverted from their present channels. It would then be perceived that many things now eagerly sought and highly esteemed, are but an abomination in the sight of Him who "searcheth all hearts, and understandeth all the imaginations of the thoughts;" and that whilst laying up treasures for themselves of an earthly nature, men are not rich toward God. The responsibilities which rest upon professing Christians must increase with the advantages bestowed upon them by a bountiful Creator. If the agency of steam and electricity has given new wings to commerce, and poured the treasures of the east into the lap of the west, it has also opened new channels for the spread of Christianity, and has equally accelerated the means of printing and disseminating the Truth. The material wealth of the United States has grown amazingly within the last half of the century, by the discovery and development of her mineral treasures of iron, coal, oil, silver and gold; by the subjugation of her forests, and the broad acreage of soil brought under tillage. How closely connected with the true happiness of her people is it that they should profit by the example of a favored nation of old, who were brought by the Almighty "into a good land, a land of brooks of water, of fountains and depth, that spring out of the valleys and hills, a land of wheat and barley, and vines, and fig trees, and pomegranates; a land of oil, olive and honey;" "a land whose stones are iron, and out of whose hills thou mayest dig brass;" and who were expressly charged not to say in their heart, "My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth."

Our countrymen challenge the admiration of the world for our system of free public instruction, and boast that every child within the borders of most of the States may acquire an education to fit him for any position in life without cost. But whilst taking credit to ourselves for this, must we not at the same time offset our complacent feelings with the painful reflection, that the people of the United

States consume annually more than \$600,000,000 worth of intoxicating drinks, while they spend only about \$90,000,000 in education. That the number of schools in the land is less than 112,000, while the licensed places where strong drink is retailed exceed 143,000. In 1872, there were 65,000 places of worship in the United States, and a total of 248,992 (licensed and unlicensed) places where liquors were sold, or nearly four dram shops for every meeting-house! These hot beds of crime produce their legitimate fruit, as we find that in the city of Philadelphia alone, there were 40,000 arrests made by the police for the year 1872.*

"By their fruits ye shall know them." Truly it is no time for those who claim to be the followers of Christ to fold their hands in slothful indifference to the world around them, and rest in their coiled houses in the selfish conclusion that they are not their brothers' keepers, nor responsible for the public evils which surround them, whilst neither effort, nor the means bestowed on them by a beneficent Creator are devoted to His service.

"Life and immortality have been brought to light through the Gospel," and we rejoice to believe that the innumerable company already filling the ranks of the Lamb's army, is being daily increased by accessions in this land of light and knowledge. It is fitting that the hearts of Christian men and women should be cheered in their labors by thoughts of the souls that are won, and the wages received by the reapers in the great harvest field. Of the increase of the Redeemer's government and Kingdom, we are assured there shall be no end, and those who are engaged in laboring in His vineyard, under the constraining influences of His love and good spirit, however humble and unobtrusive their sphere of service may be, should take courage from this truth, and also remember that His word shall not return unto Him void, but shall prosper in the thing wherunto He hath sent it.

SUMMARY OF EVENTS.

FOREIGN.—The representatives of the great European Powers have met at Constantinople and have had a preliminary conference. The Russian ambassador in Paris has received a letter from Prince Gortschakoff declaring that Russia's instructions to General Ignatieff, showing that she has not arrived at an irrevocable decision, the Bulgarians have submitted their demands through the British representative. They ask a general amnesty for all political offenders, self-government, complete religious equality before the law, decrease of taxation, the disarming of the Mohammedans, &c.

The Russian population of Turkey has presented an address to the Porte, expressing devotion to the government of Turkey, and at the same time protesting against its granting concessions exclusively to the Slavonic provinces.

The Argentine Consul at London has received a telegram from the Argentine Finance Minister, announcing that the rebellion in Entre Rios has terminated, and that the Republic is peaceful. The statement telegraphed to London about a general insurrection are false.

The merchant shipping of the civilized world, excepting Russia, Spain and Portugal, from which we have no returns, stands thus:

British Empire,	7,744,257 tons,
Other Nations,	11,225,211 "
British Isles,	6,047,701 "
United States,	4,772,217 "
Norway,	1,213,223 "
Germany,	1,058,263 "
France,	1,047,273 "

* These figures are taken from Dr. Hargreaves' work entitled, "Our Wasted Resources."

The German Parliament, by a vote of 206 to 116, has rejected a motion to postpone the abolition of import duties on iron until First mo. 1st, 1879.

A special dispatch to the London Standard from Alexandria states that the British Consul General has written to the King of Abyssinia offering to mediate between him and the Khelive. Major Barlow, an Englishman, who it was recently announced was on his way to Abyssinia to take command of the king's army, has been stopped by order of the Khelive.

The New Zealand Parliament has adjourned, having completed the business of consolidating the various provinces into one colony. A severe storm, which raged over the northern part of New Zealand on the 11th ult., occasioned great damage. A large number of fires caused by the lightning occurred; the losses aggregate \$2,500,000.

The French Cabinet has been partially reconstructed. Jules Simon has been appointed President of the Council and Minister of the Interior; Michel Combes, Minister of Justice, in place of Dufaure and Marcere who retire. The other ministers retain their positions. The new President of the Council has made a statement to the Senate and Chamber of Deputies, which was well received. He declared himself profusely a Republican and Conservative, and a devoted adherent of the Republic. He also had a sincere reverence for religion. The President MacMahon had endeavored on all occasions to act strictly in accordance with the principles of constitutional government. The Ministers united among themselves, and with the parliamentary majority, in the desire to maintain the Republic unshaken.

The recently published judicial statistics of France reveal the fact that in 1874 the number of suicides had reached the unprecedented number of 5517. Of these 4435 were males and 1182 females; 29 were under sixteen and 1090 over sixty years old.

On the 16th the Chamber of Deputies voted 392 against 116, to suppress the surtax on salt, notwithstanding the repeal was opposed by Say, Minister of Finance.

It is stated from Vienna that the Servians are preparing to renew the war. The soldiers belonging to the active army of Servia have been ordered to rejoin their colors by the 22d inst.

The accounts of the famine received from Madras are worse than those from Bombay. Large numbers of starving people are flocking into Madras. In the country districts much disease and great distress exists among the inhabitants.

A dispatch from Rome says that the Parliamentary Committee on the revision of the penal code have unanimously agreed to report in favor of abolishing the death penalty.

The latest Mexican advices do not promise an early settlement of the troubles in that unhappy country. After the downfall of Lerdo's government, Iglesias, late Chief Justice, ordered Diaz to proclaim his (Iglesias') presidency. This Diaz declined to do unless he could name four members of the Cabinet. This was refused by Iglesias, whereupon Diaz proclaimed himself Provisional President, and a new struggle is impending.

A Vienna dispatch of the London News says, the prolongation of the armistice until Third month, 1877, is now certain. Turkey objected to a shorter term, and Russia made no opposition because only 120,000 men of Russian soldiers are as yet concentrated on the frontier. A delay has been caused by unexpected difficulties of transportation.

Manufactures and trade in Great Britain continue greatly depressed. The Bank of England rate of interest has been long stationary at two per cent, and British loans are readily procured in the open market at 1½ per cent, on well secured four months' bills.

A colliery explosion occurred the 18th inst., near Newport, South Wales. Seventeen dead bodies had been recovered and many other miners taken alive were seriously and some fatally injured.

United States.—The amount of silver coin paid out from the United States Treasury for the redemption of the currency, since the commencement of the issue for the re-union of a national currency, amounted on the 10th inst. to \$24,450,756.

The House of Representatives, by a vote of 167 to 53, has passed a bill which provides that silver dollars of the weight of 412 grains shall be coined at the mints of the United States, and shall be a legal-tender for all

debts, public and private, except where payment of coin is required by law. The standard is that established by the act of Congress passed First mo. 18, 37.

The interests in Philadelphia last week numbered 319. The Philadelphia City Councils have determined that the tax rate for 1877 shall be 2½ per centum on the assessed value of real estate, the assessment being in most cases fully up to the market value of the property.

General Wade Hampton has been inaugurated Governor of South Carolina. A certificate signed by Hayne, the colored Secretary of State, was read on occasion, announcing that the vote for governor was Hampton 42,291, Chamberlain 91,127.

An ice barge above St. Louis broke on the 12th ult. and forced down the ice in front of the city, carrying with it a number of steamers lying at the bank. Some of these were crushed and others damaged—total loss from \$150,000 to \$200,000.

No fewer than four hundred and eighty-five bills were before Congress which were left over from last session. It is supposed that not one-fourth of these will be a upon.

At the late election in West Virginia 100,145 were polled, of which Tilden received 56,565, His 41,990 and Cooper 1,587.

The bill reducing the salary of the President of the United States from \$70,000 to \$25,000 per annum, which passed both Houses last session and was vetoed by President Grant, was again before the Senate on 18th inst., the question being shall the bill pass notwithstanding the President's objections. The vote was 25 yeas, 19 nays,—the bill therefore fails for want of a majority.

Both Houses of Congress have adopted resolutions for the appointment of committees to act in conjunction or co-operation with each other to prepare and report without delay, a plan of counting the electoral votes adapted to the present emergency.

The Markets, &c.—The following were the quotations on the 18th Superfine Flour, 11½ do, compons, 11 do, 1887, registered, 112½ do, compons, 115½ do, 5 compons, 11½ a 112½; do. 4½ per cent, 108½. Cotton, a 12½ cts. for inland and New Orleans. Flour, 75-80.00 per bbl. Pennsylvania red wheat, \$1.37 a 81.00; amber, \$1.40 a \$1.43; white, \$1.42 a \$1.47. Rye, 82 a 85. Yellow corn, 60 cts.; new southern, 52 a 55 cts. Old white oats, 40 a 50 cts.; lower grades, 31 a 40 cts. Sales of 3776 beef cattle at the two principal yards. Extra at 5½ a 6½ cts. per lb. gross; 5 a 5½ cts. for fair to good, and 4 a 4½ cts. for common. Sheep, 77 cts. per lb. gross. Receipts 13,800 head. Hides, \$1.50 a \$8.25 per 100 lb net. Receipts 5400 head. Wool, No. 1 Superfine, 108.5 a \$5.15; finer hair, \$5.50 a \$10.00. No. 2, white winter, 81 a 84. No. 3, 81.47; amber winter, 81.40; No. 2 Milwaukee spring, 81.36; No. 3 Chicago spring, 81.25; No. 2 Chicgo, 81.32. Oats, 38 a 52 cts. State rye, 93 cts.; western, 81 a 82 cts. Yellow corn, 62 cts.; mixed, 60 cts. Chicago, No. 1 spring wheat, \$1.20; No. 3 do, \$1.05; No. 2 do, 95 cts. 4½ cts. Oats, 33 cts. Rye, 82 cts. Barley, 65 cts. No. 1 \$1.20 per 100 lb. No. 2, 1.00 a 1.05. No. 2 red fall wheat, \$1.34; No. 3, \$1.30. No. 4 corn, 41 cts. Oats, 32 cts. Eye, 70 cts. Lard, 11 cts.

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DIED, on the 14th of Eleventh month, 1876, after short illness, REBECCA, wife of William Matlack, the 67th year of her age, an esteemed member of the Inter-Monthly Meeting, New Jersey.

—, at his residence, in Washington Co., Pa., 25th of Eleventh month, 1876, WILLIAM HANCOCK, the 74th year of his age, a member of Salem Quarterly Meeting of Friends of Ohio.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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JOHN S. STOKES,

at No. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend,"

Peasant Life in Bureundy.

(Concluded from page 147.)

"The old classical habit of putting a coin to the hand of the dead to pay Charon with all survives among the French peasantry. They have forgotten Charon, and cannot tell why they put the coin into the dead hand, or why they would not omit the ceremony. A much more touching practice is that of putting flowers into the coffin of a child. They tell you their reason for this, which is, that a child must have them to play with. This, too, is a classical idea—the old idea, that life is some kind continued dimly in the tomb itself.

The women go on the day of the Purification, to read the Gospel to the bees with a lighted taper in their hands. I have seen this one, and done in serious earnest, with a perfect faith that the bees could derive spiritual advantage from the reading, and were, at least, so far, Christians. I need scarcely add that there is the usual superstition against the sale of bees. They may be given or exchanged, but if bought and sold they will never prosper.

On Shrove Tuesday, the peasants have a diabolical custom of jumping as high as they can. They believe that this makes their crop grow. They listen to the cry of the hail with great interest, because they believe that he announces the price of wheat—but somehow there is always a difficulty in making out the figure which he announces. They are also convinced that the cattle talk together on Christmas night, at the time of the midnight mass; but curiosity as to what the cattle may say is repressed as dangerous, owing to a legend that the farmer who hid himself in the cow-house to listen heard the prediction of his own speedy demise which took place accordingly in a few days. Thousands of peasants believe this just as firmly as they believe things in the ordinary course of nature.

The peasant mind is in such an uncritical condition that it is subject to ocular illusions, even in perfectly healthy persons. I remember a young farmer who told people that one day I was walking with his father, and made myself appear to him twice as tall as his father by throwing some galle powder in his eyes. The old man and I were about the same height (5 ft. 10 in.) so that I must have

appeared a giant of 11 ft. 8 in. The origin of the illusion, in this case, was the belief that I had magic powders, which would cause a predisposition to see something wonderful. Many people are believed to have magic powders, but in my case this is fully accounted for by a chemical laboratory in which I am in the habit of pursuing investigations in the chemistry of etching and painting. * * *

The priests do nothing to discourage popular superstition; indeed, it may be suspected that they prefer a superstitious state of mind to a more enlightened one. They bless sprigs of boxwood, which are a protection against evil influences. They do not deny the existence of the powers of darkness, but combat them by religious ceremonies. One of the most striking of these ceremonies is the blessing of the fields, which takes place three days before the feast of the ascension. In the beautiful May time, the time of blossoming trees, rustic altars are erected by the villagers, and the priest leaves the church to go in procession from one to another, bearing the Holy Sacrament. The arrangements about the altars are left entirely to the peasants themselves, who erect them without any ecclesiastical or artistic direction, and the priest always accepts them just as they are. This ceremony of the Rogations has always seemed to me one of the most beautiful of all Roman Catholic ceremonies, and it is at the same time a striking instance of the skill with which the Roman Church adapts herself to all situations and circumstances, and of her readiness to take trouble that she may win sympathy and awaken interest. * * * Here you have the genuine rustic religion of the peasantry. They like to see the priest come among them and carry the holy sacrament through the fields that they may be blessed and yield an abundant harvest. The poetic sense which exists in their uncultured minds has its exercise on these occasions in the building of the rustic altar with its green boxes for an apse, and its vases, and candles and flowers. All is so closely connected with the beauty of the beautiful season, that even the rude mind feels the harmony between the ceremony and the time. The year has given its first promise in the flowers, the gentle air breathes warm, summer is coming fast, and after it the peasant looks to the wealth of autumn. * * *

As a special protection the peasants have hazel boughs blessed by the priest on this occasion, and set them in their fields as a defence against hail, which they are believed to avert.

It is not by any means easy to ascertain the exact degree of influence which the Church of Rome possesses over the peasant mind, because the people of that class are cautious and reticent in the expression of their opinions; but a close observer may easily perceive that a strong sceptical spirit has invaded the rural districts during the last few years. At the last ceremony of the Rogations which I wit-

nessed, the only men present who belonged to the hamlet were half a dozen who happened to be preparing materials for a new bridge. They were shaping the beams upon the green, close to the altar, and they went on with their work, giving loud strokes with the axe, till the procession was almost upon them. The women protested against this as unbecoming, and did at last obtain a sort of surliness acquiescence; but the men remained with their wooden beams behind the altar, and did not join the little congregation. I made inquiry about other inhabitants of the hamlet, and discovered that they were all at their work in the fields and woods, not having thought it worth while to quit their labor for an hour, even for the most important rural ceremony of the year. The women and children were there, taking a childish pleasure in their own little arrangements of pots and candles and May flowers; but the men in the fields and woods can scarcely have believed that the ceremony had much practical utility. In another hamlet, not a man was to be seen at the ceremony, except those who had come with the procession, and who might in some instances have joined it from self-interest, to stand well with a powerful noble family which owns a large property in the neighborhood. The real feeling of the men-peasants in this part of France seems to be, that religion is a sort of precaution which may not turn out to be of any use, but which it is as well to take, according to the proverb, 'if it does no good, it can do no harm.' When the rustic sticks a blessed hazel twig in his field to preserve it from hail, he cannot feel that it is a sure preventive because he has often seen fields lashed with hail notwithstanding hazel twigs and benedictions. But then, on the other hand, his fields have often escaped when the blessed hazel was set up in them, and at these times it is just possible that the blessed branch may have been of use. At any rate the precaution, such as it is, is one that costs very little trouble. This as far as I have been able to ascertain, is the exact shade of mingled faith and scepticism amongst my rural neighbors.

It has always been a very interesting problem for me whether the men peasants in this region can be more accurately described as believing their religion or as not believing it. A friend of mine says that they do really believe, but have a kind of surface-scepticism which covers their belief. This is one view. The other is that they have a surface-religion which covers a basis of scepticism as shallow water may cover a rocky bed. There is a distinct vein of scepticism amongst the men, which is as like the Voltairian spirit as the difference between Voltaire and an unlettered peasant will admit. It is most difficult to describe with exact truth a condition of mind which hardly ever expresses itself quite openly, and of which the peasants themselves are seldom quite clearly conscious. They believe in the efficacy of old wives' prayers for the

cure of burns and dislocated shoulders, and yet at the same time, if you tell them of a miracle fully authenticated by the clergy, that (the men) will look at each other and smile with the most evident incredulity. For example there is a young lady, six miles from my house, whose family I know. A little time since she was in a deplorable state, partially paralyzed and unable to walk. "I could be taken to Lourdes," she said, "I know I should get better." To Lourdes she was taken accordingly, and came back to all appearance cured. "She can walk and run—I saw her do both in my own garden not a week since, and she now leads quite an active life. Here was a miracle which would have excited a believing population to enthusiasm, and yet there has been no enthusiasm about it in the neighborhood, and the men say that it was not a miracle at all, that the young lady had ups and downs in her health before, and will probably have them again. In the ages of real faith, a person so favored by supernatural power would have created the most intense excitement. People would have travelled far to see her—to touch the hem of her garment, if haply, some supernatural virtue might pass from her to them. The peasants did not seem so much interested in the matter as I was myself. The case interested me as a remarkable evidence of the effect of imagination. A visit to Lourdes has never restored an organ whose anatomical structure has been changed by accident or disease, but the influence of it on the imagination of a real believer is often so strong as to produce a very remarkable and beneficial effect upon the nervous system."

Harneton gives a detailed and interesting description of the pilgrimages to certain places at which alleged miracles have been performed that have recently been so much in favor in certain parts of France. They are usually started by the bishop of the diocese from which the pilgrimage takes its departure. He sets forth in a printed document of great length, the merits of the saint or blessed personage, and also the great favor of the supreme pontiff towards all pilgrims who visit the holy shrine. Having done this, he commits the matter to the devout adherents of the church among the women, and he takes no further trouble until the day arrives when he goes at the head of his flock. Female emissaries go forth among the people, and display the most remarkable energy in hunting up recruits for the pilgrimage. As to the men they generally regard the whole affair with an indifference closely allied to contempt.

In regard to family relations among the peasantry, our author thinks that generally speaking there is not much love or affection between married persons, but neither, on the other hand, does there seem to be much distrust or quarrelling or conjugal infidelity.

What an inestimable blessing it might be to the rural population and the whole people of France, if the many millions of dollars now expended every year in the support of a standing army counted by hundreds of thousands of soldiers, were applied towards establishing and supporting a good system of common schools, free to all, and not subject to the undue influence of the Roman Catholic clergy. Together with the schools, there is also great need of a cheap literature for the diffusion of useful knowledge, and especially of the all important truths taught by our Holy Redeemer.

Mary Ann Clapp.

For "The Friend."

For our younger members we select an account of Mary Ann Clapp, a child who died in the year 1816, when between 10 and 11 years old. Although many years have passed since then, we believe it cannot be, even now, read without interest, and we trust, benefit.

When about five years old she lost a sister, which much affected her mind; and afterwards, in alluding to it, she said, "I thought I might the too, and I felt afraid if I died, that I should not go to heaven." Being asked what she did when she felt these fears, she answered, I used to go by myself and cry and pray.

Her mother hearing her cry one night, inquired the cause of it; the child replied, that some time before, she had spoken what was not quite true, and she was now grieved that she had committed so great a sin, fearing her Maker would not forgive her.

When taken ill she was very anxious about her future state, and being asked whether she was willing to die, she answered, "I should be willing if I knew that my sins were pardoned;" and added, "I should be glad to be one of the little flock which the Saviour carries in His arms." But, through the condescending mercy of God, this anxiety of mind did not continue long before she received a comfortable evidence that her sins were forgiven. She desired her mother to pray with her, and soon became quiet, saying, "My doubts are now all removed!—my sins are forgiven; I am willing to die at any time when God shall please." She asked her mother to read to her out of the Bible and other good books, and although she could repeat the following lines, yet it was her wish to have them read:

"See Israel's gentle Shepherd stand
With all engaging charms;
Hark! how He calls the tender lambs,
And folds them in His arms."

She often spoke of dying, saying: "I long to be in my Saviour's arms; there were no terrors in death to them that love God." After referring to the kindness of her parents, she added, I shall not feel the want of father or mother; my Saviour will be all in all.

An uncle and aunt having visited her, on bidding them farewell, she wished her love to be given to her cousins, saying, "Tell them to be good girls and seek the Lord early, and they shall surely find Him." At another time she said, "I am sure that I love God, because he is good—good to me; He has given me many good things; He preserved me, and He has forgiven my sins; I am sure that I love God with all my heart." A friend praying with her, she desired him to pray for other little children also, that they all might become good and be happy. When asked whether she felt assured of going to heaven, she said, "I think I cannot be deceived, I think I shall certainly go to heaven, because I love God with all my heart, and he will never cast off any who love him so much." Being asked whether she had thought of God that morning, she replied, "O! yes, I love him, and have been thinking of him with pleasure." While having her dress changed, she remarked, "I shall not need clothes much longer—I shall soon be clothed in the robes of the Saviour's righteousness;" and at another time, "I shall soon be in that happy place—soon shall rest my head on my Saviour's bosom;

why are his chariot wheels so long in coming?" It being observed to her that she had lost much sleep in her sickness, "Yes, so she," but

In wakeful hours of night,
I call my God to mind."

At her wish a number of her young friends were sent for, whom she addressed with much tenderness, gave them good advice, and bore them an affectionate farewell. Being in great distress of body, she said, "O, these are pleasant groans to me, for they are my last," and then recited these lines:

"Jesus can make a dying bed
Feel soft as downy pillows are,
While with his breast I lean my head,
And breathe my life out sweetly there."

To those who stood round her dying bed she said, "I wish you were all as happy as I am," often spoke of her prospect of futurity happily, saying, "Come, Lord Jesus, come quickly—Lord Jesus receive my spirit." After speaking again of the peace and joy which she felt, she quietly fell asleep in the Lord Jesus.

For "The Friend."

Random Notes of Travel.

Steamer Abbotsford, 6th mo. 1st, 1875.

Leaving Philadelphia on the morning of the 27th, at 6 o'clock, we have thus far spent pleasantly along, with scarcely wind enough to fill the sails; but a heavy roll, occasioned by a storm north of us, is sufficient to cause quite an amount of sea-sickness, of a persistent character: for the motion never ceases night or day. What a maximum of discomfort does this, heretofore to us unknown malady occasion, and what a minimum of sympathy does the sufferer receive. The stewardess attend her numerous patients with such an aggravating air of cheerfulness, as she quietly remarks, "You must not give up," "you will soon be able to go on deck," &c., which seem to add insult to injury, in the present state of our feelings. We feel that we are beyond comforting, and we wish to be let alone."

But through all, the sun shines out warm; and brightly, tipping the waves with silver, inducing the few cabin passengers to emerge one by one, to enjoy the floods of sunlight and the fine fresh breeze, which blows away the last remains of illness. An officer has fastened a rope in front of our row of chairs—our backs against the cabin skylight on the starboard quarter-deck—here we have less wind and more quiet; but alas for our anticipation of ease! a sudden lurch of the vessel caused the whole party to slip under the protecting cord, and a universal scream, and close embrace of the deck are the consequence. In the general uproar, one lady exclaimed: "The ship surely will go over on her side!" "She does dip very much! Never knew but one ship to careen," is the emphatic reply of the officer, accompanied by a slightly sarcastic accent.

There are but eighteen cabin passengers and as we are too few to be very troublesome and half this number would represent our available force in the mornings, so many preferring to remain in their state-rooms until almost noon, than to snuff the freshness of the early day, that we please ourselves with the fancy that an extra amount of liberty to traverse the ship is allowed us. We have 133 storage passengers, including a number of children, who make their end of the vessel

erry with their games and laughter. The tile ones occasionally cross the mysterious boundary line of chalk on the floor, which describes their limits, and are obliged to beat back to their own domain.

The Abbotsford is a fine vessel, well nanded, orderly, clean and comfortable. We have an excellent table, and the passengers get on very nicely. The captain has given the ladies a use of his cabin on deck, as a set-off perhaps to the little smoking box occupied, it is scarcely necessary to say, exclusively by smokers, not far distant. But as we find our milieu is rather too cold in the evenings, we generally spend them on the upper main deck, around the smoke-pipe. By diligently exploring the nooks and corners of this locality, we sometimes find a place sufficiently comfortable, in which to remain for a few hours. The life-boats, which are ranged along the deck, furnish backs to our camp stools, to former contain a supply of bread and water, that they may be ready at a moment's notice, in case of accident. Thus provided, we sit and watch the stars appear, one by one, and as we plough our way into the darkness before us, call up the early mariners who crossed this sea. Of Columbus "sounding on his dim and perilous way," finally inhaling his small feet among the gorgeous lands of the West. Of Sebastian Cabot, sailing down Bristol Channel, making in turn his discoveries along the coast of the great world; not however until Columbus had shown him the way across the great deep.

Sixth day out.—An involuntary sense of mildness overtakes one occasionally on the first voyage, as we look at the black, shoreless waste of water completely surrounding us—no ship in sight! only this ever heaving, restless abyss! An iceberg was seen four miles to the north; the keen blast which brought it, seemed as though it had just escaped from the north pole! The petrels still show us, no one molesting them in deference to the superstition of the sailors, who believe that the spirits of their departed comrades inhabit them, and that storms will surely follow the death of one of these birds.

Last night we narrowly escaped from running into a vessel which showed no lights, and was almost dead ahead. For a few minutes the watch lost his presence of mind, and ran away from his post, and the captain topped the ship for a few minutes. This ability to collision enhances the pleasure with which one hears the cheering cry of "H's Well!" from the fore-castle, which is heard every two hours throughout the night, when all is going so smoothly.

A first voyage across the Atlantic cannot be monotonous. Much is made of small occurrences—such as a whale spout, or a porpoise seen, the sailors heave the log and take the reckoning, or run up the rigging and change the sails to suit the wind, looking down contentedly from their dizzy height on us poor landmen. Our young men are growing tired of this enforced idleness, and play at shuttle-board with unremitting perseverance.

6th mo. 8th.

This morning, on awakening, found that and had been in sight since 2 o'clock; went on deck and found we were skirting the Irish coast, which exhibited a fringe of white breakers at the base of the rocks, telling of shipwreck and danger. And so the great ocean

was crossed, and we looked upon another hemisphere. To us who had never seen it, it was the new world, and we had left the old one behind. Opera glasses were in requisition, and brought to bear upon the green fields and small cabins, faintly discernible through the morning mist. One of our lively company declared he saw potato-fields already, and complimented our young Irish doctor upon the fine appearance of his native land. It was brown and rocky enough, with small claim to the cognomen of the Emerald Isle. Light-houses and light-ships, and numerous buoys indicate a dangerous coast. At Queenstown the usual bustle and excitement was occasioned by the departure of some of our passengers, and the embarkation of others, together with the pilot.

Next morning a drizzling rain had set in, almost hiding the shore. We had entered Bristol Channel in the night. And "that is England," said I, pointing to a low mountain on our right, faintly visible through the rain. "No, ma'am, that is Wales," said our steward, a pleasant little man, with red hair and beard. "But Wales is a part of England," said I. "No, ma'am, it is not," still more emphatically, "That is Wales!" and, continued the enthusiastic Welshman, "Wales is a credit to the kingdom! In the whole county of Caernarvon, ma'am, there has not been a man hung for eighty years! and the jails of Aber-gavenny were empty for a whole year!" We were afterwards told, that in Wales the clergymen are generally magistrates also, and therefore they have an opportunity of nipping quarrels in the bud.

A few hours later we arrived at Liverpool, having been twelve days upon the water. Custom house officers came on board. Trunks, valises and boxes were set out; a slight examination took place, and the ceremony was at an end. How inspectors could do any thing in such a scene of noise, bustle and confusion was a mystery, but they are evidently accustomed to it.

Passing over upon an unsteady plank extending from our steamer to the wheel-house of a little black heaving satellite, we bade farewell to the friends on board, and we soon landed upon the shore of England. Our sense of gratitude for preservation on the deep, and the hope we entertained that we might be permitted to return to our native land under their guidance, consoled for the regret we felt at parting from the good ship and her genial officers. This hope was not destined to be realized: the Abbotsford was wrecked on an early subsequent voyage in a fog on the coast of Wales, while under the command of a pilot. No lives, however, were lost, and a part of the cargo was saved. S.

(To be continued.)

For "The Friend."

The New Meeting at Media, Prussia.

The readers of "The Friend" will probably be interested in knowing, that at Concord Quarterly Meeting, held in the 11th month last, there was read a minute addressed to it by Chester Monthly Meeting, stating that after deliberate consideration, it had concluded it might be right to open a meeting for worship at Media, Del. Co., Pa.; said meeting to be held on the afternoon of the first day of the week, at 3 o'clock, to commence on the 1st First-day in the 12th month; and asking the sanction and cooperation of the Quarterly

Meeting. The subject being one of much importance, claimed the careful attention of the meeting. After a time of due deliberation, it was concluded to appoint a committee to unite with a similar committee of women Friends to attend at the opening, and assist Friends of that Monthly Meeting in the holding of future meetings as long as it may appear necessary. The subject having claimed the attention of women's meeting, was united with and a committee accordingly appointed. Chester Monthly Meeting subsequently appointed a committee on the subject, which with that of the Quarterly Meeting, numbers forty-eight Friends; a portion of whom it is expected will attend on each First-day. The meetings held so far have been well attended, and it is thought to the satisfaction of concerned Friends; and it is hoped without injury to the good cause. The setting up and holding of a religious meeting is always a serious undertaking, and unless Best Help is afforded, vain will be the efforts to hold it aright. However weak and disqualified those may at times feel who have had laid upon them the duty of attending; we trust, that if the eye is kept single, and an entire dependence upon Christ, the only source of strength, experienced, it may be supported to the comfort and edification of many individuals, and to the spread of the doctrines and testimonies of the Society in those parts.

Although it may be called a day of darkness and of treading down in our Society on account of unfaithfulness, it is not profitable to give way to discouragement and dwell too much on this aspect of things immediately surrounding us; but rather to "lift up the hands which hang down, and support the feeble knees." May we all remember that the Power which, in the beginning raised up the Society, and qualified and sent forth ministers to preach the glad tidings of the everlasting gospel, is the same to-day, that it was then, and if we faithfully do in simplicity that which in Divine ordering our hands find to do, may we not hope and believe that a blessing will rest upon the effort.

A *Cashmere Lake*.—Andrew Wilson says the Manasbal is called the most beautiful, but it is rather the most picturesque, lake in Kashmir. It lies close to the Jhelam on the north-west, and is connected with that river by a canal only about a mile long, through which boats can pass. This lake is not much larger than Grasmere, being scarcely three miles long by one broad; but its shores are singularly suggestive of peacefulness and solitude. Picturesque mountains stand round a considerable portion of it, and at one point near, they rise to the height of 10,000 feet, while snowy summits are visible beyond. In its clear, deep-green water, the surrounding scenery is seen most beautifully imaged. There being so little wind in Kashmir, and the surrounding trees and mountains being so high, this is one of the most charming features of its placid lakes. Wordsworth has assigned the occasional calmness of its waters as one of the reasons why he claims that the lake country of England is more beautiful than Switzerland, where the lakes are seldom seen in an unruffled state; but in this respect the valley of roses far surpasses our English district, for its lakes are habitually calm; for hours at a time they present an almost absolute stillness; they are beautifully clear, and

the mountains around them are not only of great height and picturesque shape, but, except in the height of summer, are half covered with snow; the clouds are of a more dazzling whiteness than in England, and the sky is of a deeper blue. There, most emphatically, if I may be allowed slightly to alter Wordsworth's lines—

"The visible scene
May enter unawares into the mind,
With all its solemn imagery, its woods,
Its snow, and that divinest heaven received
Into the bosom of the placid lake."

For "The Friend."

Making of Friends' Clothing.

The following interesting records in reference to this subject, are taken from the 10th volume of *The British Friend*, published in 1846. They show the concern maintained at that time that the members of the Society should be preserved in an appearance becoming their religious profession, and furnish encouragement to Friends at the present day to labor to support a testimony by which the Society has ever been characterized:

"At the half-year's Men's Meeting held in Dublin, the 9th and 10th days of the 3d month, 1687,—

"4th minute, Whereas, there was, some years ago, a meeting of Tailors appointed, that they might meet together, to see that none do exceed the bounds of Truth in making of apparel according to the vain and changeable fashions of the world; which meeting having been for some time past neglected, there is a desire in the minds of Friends of this meeting to have it renewed again; and, therefore, it is desired that such Tailors as are present do meet together and consider, whether things be answered in that trade according to Truth." Here followeth the names of several Tailors who are desired to meet as above-mentioned, viz, 14 Friends.

Upon this recommendation of the meeting, a conference was held of Friends engaged in the tailoring business, who issued the following advice:

"At our meeting of Tailors in Dublin, the 11th of the 3d month, 1687,

"The concern and care, that hath for several years past been upon the spirits of Friends when assembled together at several half-years' meetings, from which several testimonies have been given forth that all Friends might keep out of the vain and foolish fashions of the world, as to which fashions in apparel some that profess Truth of our trade have not kept themselves so clear as we could desire, in making or cutting out some garments for Friends and their children, but have entered too much into such fashions as the people of the world have invented, to the grief of the spirits of those who desire to keep to the first pattern which the Truth brought us into in the beginning. These things being under our consideration at this time, hath caused us to renew our Tailors' meeting, which for some time past hath been neglected. Wherefore, being now again stirred up by the spirit of love and true tenderness for the good of all concerned, we do desire all Friends of our trade throughout this nation to let the plain innocent Truth, and the honour thereof, be more in their eye than the profit and gain that may be had by making any garment that is not agreeable to Truth and the plainness thereof, so that we may retain our first love, and that we may be still known by the world to retain and

keep to that which tendered our hearts; that they may be made to confess we are not a changeable people, as some are that run into the many changeable fashions, namely, to keep out of making men's coats with a great compass, and plaited in the lower parts, and big cuffs with needless buttons; and likewise in women's apparel, long slopes behind, which are the vain fashions of the world, and not to be practiced by us who profess the Truth; for we are not to fashion ourselves according to the course of this world, but to be transformed by the renewing of our minds.

"Signed on behalf of the said meeting, by

"EDWARD HUDSON, TOBIAS PLEADWELL."

The following minute of the Morning Meeting in London, on the subject, addressed to Friends of the same trade, appears to be an answer to an address of the Tailors to that meeting, but which address the transcriber has not met with:

"1690, 3d month. To Friends of the Meeting of Tailors, London:

"Friends! we have received your testimony against the vain and needless fashions of the world, and exhorting to plainness and moderation, and we do well approve thereof, and desire that you may confirm and establish this your testimony in your practice; and we are also willing that copies of it may be sent from your Meeting to your correspondents, and to Monthly Meetings, for the stirring up the witness of God in others, that a reformation may be carried on, the Lord's name honored, and his people preserved.

"From Friends, at the second day's Morning Meeting in London; signed by

"BENJAMIN BEALING, Clerk."

A Cigar Scientifically Dissected.

A polite visitor, who, during his interview with us, had rendered our sanctum redolent with the fumes of a fragrant Havana, has just left a cigar on our table with the laughing request that we smoke it. Despite the fact that it is an exceptionally fine cigar, we are unable to gratify our friend's desire, seeing that we don't smoke; but the thought occurs that we can show our appreciation of the gift by applying the light, not of a match but of science, to it, and thus giving our friend and his brother smokers something to ponder over next time "the blue upcurling smoke" leads them to reverie.

To the world in general a cigar is merely a tightly rolled packet having brittle fragments of dried leaves within, and a smooth silky leaf for its outer wrapper. When it is burnt, and the pleasantly flavored smoke inhaled, the habitual smoker claims for it a soothing luxury that quiets the irritable nervous organism, relieves weariness and entices repose. Science, scolding so superficial a description, examines first the smoke, second the leaf, third the ash. In the smoke are discovered water in vaporous state, soot (free carbon,) carbonic acid and carbonic oxide, and a vaporous substance condensable into oily nicotine. These are the general divisions, which Vohl and Eulenberg have still further split up; and in so doing have found acetic, formic, butyric, valeric, and propionic acids, prussic acid, creosote, and carbonic acid, ammonia, sulphuretted hydrogen, pyridine, viridine, picoline, lutidine, colofine, parvodine, coridine, and rubidine. The last are a series of oily bases belonging to the homologues of aniline, first discovered in coal tar. Applying

chemical tests to the leaves, other chemicals have found nicotia, tobacco camphor or nictamine (about which not much is known) bitter extractive matter, gum, chlorophyll, malate of lime, sundry albuminoids, malic acid, woody fibre, and various salts. Feathery white ash, which in its cohesion; whiteness is indicative of the good cigar, yicopota, soda, magnesia, lime, phosphoric sulphuric acid, silica, and chlorine. Our friend has kindly left us a fine cigar; had it been poor and cheap one, the ingredients we should extract would be fearful and wonderful contemplate. Here is the list from an English parliamentary report on adulterations tobacco. Sugar, alum, lime, flour or murrhuab leaves, sulphure, fuller's earth, star meal, commings, chromate of lead, peat moss, molasses, burdock leaves, common salt, and leaves; lampblack, gum, red dye, a black composed of vegetable red, iron and liquor; scraps of newspaper, cinnamon stick, cabbage leaves, and straw brown paper.

Returning now to the smoke, or rather ingredients, Dr. B. W. Richardson, in his *Diseases of Modern Life*, considers the effect the same on the body at considerable length, basing his conclusions on actual investigation. He tells us that water, of course, is harmless, and tends to discolor the secretions and teeth. Ammonia bites the tongue, exercises a solvent influence on the blood, excites the salivary glands, and thus causes a desire to drink while smoking. The tendency of carbonic acid is to produce sleepiness, headache and lassitude. When a cigar is smoked ball that is, when the combustion of the tobacco is slow and incomplete, carbonic oxide is produced in small quantities, and is an active poisoning agent, resulting in irregular motion of the heart, vomiting, convulsions of the muscles, and drowsiness. The nicotine tends to cause tremor, palpitation of the heart, an paralysis. The volatile empyrenematic substance produces a sense of oppression and taints the breath and surroundings of the smoker with the well known "stale tobacco smoke" smell. The bitter extract cause that sharp nauseous taste peculiar to a re-lighted cigar or an old pipe.

By trying the effects of tobacco smoke on lower animals, we can obtain an idea of its influence on ourselves. Small insects are stupefied rapidly, but recover in fresh air. Cold blooded animals succumb slowly to the smoke, birds rapidly. Some animals, such as the goat, can eat tobacco with impunity; but none escape the effects of the fumes. Persons suffer most from tobacco while learning to smoke. Dr. Richardson says that the spasmodic seizures are sometimes terrible, especially in boys. There is a sensation of imminent death, the heart nearly ceases to beat and sharp pains shoot through the chest. Examination of inferior animals under such conditions shows that "the brain is pale and empty of blood; the stomach reddened in round spots, so raised and pile like that they resemble patches of Utrecht velvet." The blood is preternaturally thick, the lungs are as pale as those of a dead calf, and the heart is feebly trembling; this is the primary action of one's first cigar.

After a time, however, the body becomes accustomed to the influences of the poison, and with the exception of constant functional disturbances (owing to the excretory organs,

For "The Friend"

tably the kidneys, being compelled to do work not essential to their duties,) no dissolving results are felt. There are numerous instances where the evil effects are scarcely appreciable, the physical and nervous constitution of the smoker being capable of resisting its influence. In many cases copious saliva attends smoking, and in this circumstance the opponents of tobacco have found a strong argument. Still, either to expectorate or not to do so, is a choice of two evils. In the latter case, the result is to swallow the saliva charged with poisonous matter; in the former, the saliva needed to prepare the food for digestion is lost, and besides, as it contains bits of lime in solution, the effect is to produce large formations of tartar on the teeth. Smoker's sore throat" is a special irritable state of the mucous membrane induced by cigar smoking, which soon disappears when the habit is broken off.

Tobacco smoke does not produce consumption or bronchitis, but it tends to aggravate both maladies. Its effect on the organs of vision is to cause, in the extreme degree, dilation of the pupils of the eye, confusion of vision, bright lines, luminous or cobweb specks, and strong retention of images on the retina, with other and analogous symptoms affecting the ear, namely, inability to define sounds clearly and the occurrence of a sharp ringing sound like that of a whistle or bell. Its effect on the brain is to impair the activity of that organ and to oppress it if it be duly nourished, and to sooth it if it be exhausted. It leads to paralysis in the volitional and in the sympathetic or organic nerves, and to over secretion from the glandular structures. Science was not wise enough to prepare so formidable an antidote of the nicotian weed as the above. At King James' time, else that monarch might have had better ground than his personal dislike for stigmatizing the habit of smoking as a "custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking fumes thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless."

And yet, despite all that Science can say, the habit is increasing. Two centuries ago, the Turks regarded smoking as a religious offence, and paraded a smoker through the streets of Constantinople with his pipe stuck through his nose as a warning to others. Who can disconnect the Turk now from the teas of chibouque or nargileh, or fragrant kateakia? Look at the best cigar wrappers of the world can produce, raised on tobacco fields in the heart of New England, where the Puritan fathers once visited the direst of blue sea vengeance on the wretch who profaned the Maker's handiwork by "making a chimney of his nostrils." The value of our tobacco crop last year reached nearly \$30,000,000. We consume annually some 75,000 hogheads of leaf; we imported about 83,000 bales of cigars, &c., from Cuba in 1875.

What is the end of it all? Effects on individuals likewise affect communities, these in turn influence the nation. No person that smokes can be in perfect health, and an imperfect organism cannot reproduce a perfect one. Therefore it is logical to conclude that, were smoking the practice of every individual of a nation, then that people would degenerate to a physically inferior race. It would follow, moreover, that, in those countries where smoking is most practised, a lower

physical, and a consequently lower intellectual, development must be found. Such, we think, will be conceded to be true of Spain, of Cuba, of Portugal, of Turkey, of Greece, and of the South American countries, where those who are addicted to the habit vastly outnumber those who do not smoke.—*Scientific American*.

GOD IN NATURE.

Great Ruler of all nature's frame!
We own Thy power divine;
We hear Thy breath in every storm,
For all the winds are Thine.

Wide as they sweep their sounding way,
They work Thy sovereign will;
And swayed by Thy majestic voice
Confusion shall be still.

Thy mercy tempers every blast
To them that seek Thy face,
And mingles with the tempest's roar
The whispers of Thy grace.

Those gentle whispers let me hear,
Till all the tumults cease;
And gates of Paradise shall fall
My weary soul to peace. —*Philip Doddridge*.

HOME.

'Tis Home where the heart is, wherever that be,
In city, in desert, on mountain, in dell;
Not the grandeur, the number, the objects we see,
But that which we love is the magical spell.

'Tis this gives the cottage a charm and a grace,
Which the glare of a palace but rarely has known;
It is this, only this, and not station or place,
Which gives being to pleasure, which makes it our own.

Like the dove on the waters, a rest-place to find,
In vain for enjoyment o'er nations we roam;
Home only can yield real joy to the mind,
And there where the heart is, there only is home. —*John Young*.

The Economy of Prohibition.—Neal Dow, in a late letter, says that one reason why Maine has suffered less than other States from the "hard times" is the fact that prohibition and temperance work have exerted so powerful an influence in reducing the consumption of liquor. He affirms that for forty years the liquors annually consumed in Maine cost fully twelve millions of dollars, but that now the clandestine sale is not one-tenth of that amount, and that the difference is in the pockets of the people or is put into better modes of living. Referring to his own city, Portland, he says:

"In the old rum times we had seven distilleries in Portland—large ones—running night and day, and at the same time cargoes and cargoes of West India rum were imported and cargoes of 'rectified' rum were brought from New York. All this was for consumption in the western part of the State, and absorbed and wasted a very large share of the earnings of the people. Now there is not a distillery running in the entire State, and no rum comes in, except in small quantities and by dark and secret ways. All through these hard times the State has been comfortable, and Portland has been prosperous. A great many fine buildings have been erected here every year, and as many this year as any other. Why? Because we have our earnings in our pockets and in our business, instead of wasting it on strong drinks, as the people of other States have done and are doing. The rum shops are at war with every interest of the State and people."—*National Temperance Advocate*.

Our Children.

I believe that the many departures that we see at the present day in so many of our young Friends, more particularly in following after the fashions and customs of the world, are in a great measure, for want of a proper concern and care in parents.

I have thought that where a true concern was felt by parents, for the support of the doctrines and testimonies of our Society, that a corresponding concern will be felt and witnessed for the proper training of our children in accordance therewith.

The following extract from the life of that worthy elder, Joseph Pike, may be applicable to some at the present time, which I offer for insertion in "The Friend." It is to be found in Friends' Library, Vol. ii.

Coal Creek, Iowa, 12th mo. 15th, 1876.

"Much of the stubbornness and stiffness in children who are grown up, is owing to fond and indulgent parents, some of whom desire well for their children, and as Eli did, advise and counsel them, but still they have not restrained them according to their power; and this was his sin, and the cause of the destruction of his sons.

These suffer them through their foolish and evil fondness to get head, and to grow up in disobedience, and when dealt with by concerned Friends, they will tell them, 'we must not be too harsh and severe on our children; we must bear with them, and draw them by love, lest we drive them out from amongst Friends; we hope they will grow wiser and better in time; these and the like fond arguments we have met with: but by means of this forbearance, such a strong spirit of rebellion has grown up in them, that at last they have become so unruly and stubborn as to be above advice, rule, or government.

And here I would warn all such indulgent parents to repent thereof; otherwise, I verily believe the blood of their children will be required at their hands. I have compared a child to a young twig that is easily bent, but when grown to a sturdy tree is past bending. Children when young being prone by nature to evil, are to be kept in subjection; and as soon as anything of pride, wantonness, or other evil appears in them, that is the time for bending and restraining them, so far as it is in the power of parents to do, and which is most certainly their duty, as may be plainly proved by scripture."

The Scene of the Indian Cyclone.

At the north-easternmost corner of the Bay of Bengal, the Ganges and the Brahmapootra—locally known as the Megna—discharge enormous volumes of mud into the ocean, thrusting each day's load a little further into the water, and building up, as the years pass on, one of the largest systems of mud banks known in the world.

These banks, though inferior to the deposits of the Amazon and Mississippi, are some of them as large as English counties, and divided, as they are, in every direction, by fresh water streams and brackish creeks, develop under that hot sun a spontaneous vegetation which as it rots raises the soil inch by inch above the sea, and exaggerates the natural fertility of the mud until it will grow in profusion anything that nature permits in the straggler sections of the tropics. It is the very place

in particular for the rice plant, the sugar cane, the cocconut, and the bamboo.

The banks remain for ages unhealthy, fever-smitten, dreary looking swamps, but they draw the hearts of cultivators as the fairest water meadows do in the western world. Imagine seventy feet of rich mould without a stone in it, with three feet of vegetable compost over that, with no necessity for manure, and with endless rivers carrying your grain direct to the port of shipment! The water system in this region is unequalled, there being literally hundreds of channels fit for the heaviest grain boats, and as unknown to geographers as the minor channels through which the alluents of the Amazon pour under the impenetrable forest.

The peasantry swarm on these marshy districts, heap up the earth excavated for irrigation into mounds to raise themselves a little above the water, and in their mud and mat huts labor unceasingly to grow rich, without a thought of the ocean and the rivers which are every now and then warn them that they are dealing with deposits which may be reclaimed.

Every two or three years the waters are out in backergunge, every five there is an inundation, and every half century probably—the facts before 1756 are not accurately known—there is some terrible catastrophe from water, only less destructive than the one which, it is believed, swept off the population of the ruined province, the Sunderbunds, which stretches from the sea up to Calcutta.—*London Spectator.*

For "The Friend."

From the Memorandums of a young Friend lately deceased.—“Deeply did I lament, that any of my precious time had been spent in perusing publications of an unprofitable tendency; such as plays and romances; and I was made sensible that nothing I had ever been in the practice of, had so much alienated my mind from the love and fear of God, or led me so far from the simplicity of the pure Truth, as books of this kind, and how often did I wish I could warn the whole world of their pernicious effects, and especially, the young people in our Society.”—*Mary Alexander*

The Liquor License.

BY A. WILLEY.

There can be no doubt that the liquor license is the strongest fortress of that power in the country, and the greatest obstacle to the temperance reform. That never can make progress only as this is abandoned. The two policies rest on directly opposite principles, and the conflict is “irrepressible.” To support the one is to oppose the other, and it cannot be otherwise. It is “for me” or “against me.” The attempt to compromise has already retarded the great temperance redemption more than one age. It has divided the moral forces of the country, and holds still in a false position strength enough soon to turn the tide of conflict for God and humanity. Will not such men candidly bring their position to the test of that law which decides all human destinies?

What is this license law? It is not a mere tax law like that for national revenue. That takes the money wherever it finds the dealer, but confers no legal rights. The license, so-called, is in substance a mere certificate of payment of tax for one year, leaving the seller as liable the next day under State and

municipal law as before. Nor is it merely for the purposes of restriction and regulation, for all that can be had without conferring any legal rights, and without money as well as with it. Liquor-selling on Sunday can as well be prohibited without authorizing it on Monday as with it. So of all other restrictions.

But these license-laws, on complying with certain conditions, make the traffic legally right like any other trade, and throw over it as complete a protection of the Government. Prove it to be a misnomer, and your licensing statute shields it. Indict it as a monstrous crime, and the license is the answer. Bring the whole force of the common law against it, and the statute defies it. Prove it an intolerable curse to the public welfare, and the dealer presents his license with a grin. For a fee the State solemnly declares it right, and pledges the last muscle of its power for its protection. Such is license-law, the great favorite entrenchment of the liquor-power.

What is the true character of the business thus specially honored and guarded? The liquor system for beverage—the making, selling, drinking—is sin against God and crime against man. The Almighty says; “Woe to him that giveth his neighbor drink.” This replies, Give him all he wants. It is “framing mischief by a law.” It defies justice and mocks at human woe. It violates the law of God and sweeps human welfare like a prairie-fire. It defeats redemptive mercy beyond any other force on earth, and blasts human hope for all worlds. No system of paganism equals it in guilty enormity. Delusion threw children into the Ganges; we do it for money! And this law “justifies the wicked for reward, and takes away the rights of the poor” wives and children. It will not for a moment bear a moral test, and two hundred years have proved it worthless in practice, as sin always will be until “Satan casts out Satan.” No language can better describe it than “a covenant with death, and an agreement with hell.”

The same principle of licensing sin and crime is seen in legalizing and supervising houses of ill-fame, appointing their physicians, &c. Nothing more pagan ever existed in the South Seas, and every excuse for it makes Christianity and self-government a sham. The liquor-license is of the same class, “doing evil that good may come, whose damnation is just.” And the higher the price the worse in blinding moral perception, strengthening the bribe, and greatly increasing the obstacles to reform. Thousands of communities and churches are spiritually dead from this paralysis. Were other crimes, such as stealing, counterfeiting, and murder, treated as the far greater liquor crime is, society would be shocked and sooner seize the rifle than endure it. Now its most active agents are all right even at the communion-table.

And the relations of society to this license-guilt should be carefully weighed. The citizen is responsible for the laws to which he assents. What they do he does. When the city officers say to the saloon-keeper, Give us so much money and we will protect your business of making drunkards by all the powers of the State, a partnership is virtually formed, and the parties stand on the same moral level, the dealer and the officers; and by their side stand citizens, cities, towns, and States sustaining the contract. All are responsible for

the usual and legitimate results of the business. There that terrible law which is “ceeding broad” will find every soul. Whether in the pulpit, in the church, or out of it, are conspiring for human destruction and a share in the speculation.

This policy of guilt and shame, as unworth of civilization as it is abhorrent to justice to God, is equally opposed to principles sound law, and has received legal recognition only from a mistaken necessity. It originated centuries ago, and has corrupted and disgraced Christendom quite long enough. Under protection the intoxicating power of the country has taken shelter and fortified its strength till it threatens our ruin. It can never overthrow until this covering is torn away and this “gigantic crime of crimes,” as United States Senator in his place just called it, is exposed, and religion and law unite for its suppression like other atrocious crimes. If the Christian power of the country would unite in a firm demand that the old guilty barbarism, this perversion of law and justice which licenses wickedness at crime for money, shall be blotted from existence, it would soon be done, and there would be hope that intemperance can be overcome by drying up its sources. When shall it ever? When shall repentance for the past ensure the discharge of this imperative duty the future? Why not begin this great work all along the line this Centennial year?—*National Temperance Advocate.*

“If we are so fond of a few transient pleasures in this world, how can we bear to be shut out from eternal felicity, and doomed to everlasting misery; I beseech thee solidly to consider these things, and I pray the God of love and mercy to give thee a wise and understanding heart.”

Beware of Esau's crime: it was, when his soul was ready to faint, he despised his birthright; when he had been eagerly pursuing something he delighted in, he came to the unwise conclusion, “Behold, I am at the point to die, and what profit shall this birthright do me.” He wanted patience and solid reflection and afterwards had bitterly to repent who too late. Had he not resigned it, none could have taken it from him, neither can all the powers of darkness from thee, if thou resolve to keep it; this must be done by cleaving the Lord with all thy heart, with all thy soul, and with all thy strength, which thou mayest be enabled to do, is my fervent prayer.”—*Mary Neale.*

The Suez Canal.—As far as we could see the canal was as straight as an arrow. The high banks, sloping to the water, along the edge of which grew a few hardy shrubs, seemed to draw together at the further end. The width of the water-line in the deep cut is 130 feet, the depth 26 feet, the total length 100 miles. It grew monotonous in the course of half an hour—the interminable banks like gray walls away above our heads. By and by we raised a ship, a monster, that towered above our toy steamer, and seemed to tangle the stars with its tapering masts. That ship appeared to fill the canal, for the long, high banks closed in beyond her. We saw the black hull and the gleaming lights; we heard the blustering orders that were howled on board, resounding above the roar of the wind in the rigging. I wondered how wo

ere to pass her, and why she did not caution us to keep out of the way. We didaken our pace somewhat, and then stole under her huge shadow unnoticed. She was very busy in trying to keep herself in the middle of the canal as she slowly drifted toward Suz. Seven ships lay in our track at night—one of these a ship of the line—did all seven of them utterly ignored us, though we were the regular express boat from maila to Port Said. We came to a house recently, a long, low, wooden house, painted blue, and not half way up the bank. Wooden steps led up the slope to the veranda. There were vines creeping over the roof, and flowers growing in the garden and perfuming the air; but beyond it and above it rose the everlasting bank, and we could see nothing to the right or the left but the dark, narrow, straight gap, with its deep waters ebbs and flows, bisecting from sea to sea.—*Cairo Letter.*

I have learned of the Lord, through many exercises, that after the visitation of the Almighty to any soul, the Lord requires an inward, worthy receiving of his love, and a spiritual watch to be kept in his holy light, in which all the workings and approaches of the destroying adversary are discerned, and the enlightened and obedient mind is preserved.—*Charles Marshall.*

"He who runs into prayer and preaching, and before Christ, the Life, livingly moves in thereto, makes haste, and is not therein true believer. Every true believer believes, and waits for, the living coming in Spirit, and qualifications of Christ his life; it is Christ that liveth and acteth in him."

THE FRIEND.

TWELFTH MONTH 30, 1876.

It can hardly do any harm and may do some good to allow the close of the year now upon us, to incite each one of our readers to serious revision of the manner in which it has been passed, so far as the events can be summoned from the storehouse of memory, and the heart opened to receive the instruction they can impart when viewed in the light of Truth.

It is a serious thing to live. As immortal beings endowed with rational faculties, and having bestowed on each one of us a measure of Divine grace for our guidance and help, we are capable of thinking and acting, of choosing and refusing, and are accountable for the use made of our free agency. It may be probable then to embrace the invitation that comes naturally extended by the termination of each year, and the ushering in of another, to recall mentally the course of life we have pursued through that portion of time that has now gone from us forever, and endeavor to profit by the teaching of experience; to do which we must analyze, in measure, both our motives and our actions, or the lessons decreed will be misleading. Not that experience in itself affords a law suited for moral or religious government, but that it may effectually illustrate the good that has been gained, the evil that has been suffered, from strictly obeying, or perversely or heedlessly disregarding that law written in the heart by Him

who is our Creator and Judge, and which is applicable to all times and all circumstances.

The things of time and sense press so forcibly and continuously upon us, that we cannot escape feeling the realities of *this world*; but such is the deceitfulness of our nature, and the strength of the temptation to allow the things of the present to engross our attention, that unless constantly watchful not to forget our responsibility and its consequences, we may easily become insensible to the realities of the world to come. Yet how few of us are they, who, in looking over the past, fail to be saddened by the recollection of some who have been removed by death—relatives around whom the tenderest affections were entwined, or friends closely associated with our prospects of life or connected with our feelings of duty or enjoyment—and how do the mingled emotions of grief at our loss and self reproach for not having valued and served them better while here, well up from the secret springs of the heart. Few then are there but must feel that a true source of consolation is to be found in an abiding well-grounded belief, that those who have been taken away, so lived or so died, that their entrance on the realities of the world beyond the grave, was to begin the fruition of its eternal joys. There is no way in which we can more lovingly embalm their memory, than by allowing these reflections on their death and the belief that reconciles us to our loss, to fasten upon us the conviction of the profitableness of a life of godliness, and the resolution so to live as when called to die, we will be permitted, through mercy, to be reunited to those for whom we still cherish an unselfish love.

Is there not a sadder train of thought awakened in the serious mind that is at times enabled rightly to estimate its own true interest, to which all others are subordinate and ought to be subservient, when, in reverting to our course of life we are obliged to acknowledge to ourselves how many mistakes we have made, how many sins we have committed, how far we have fallen short of accomplishing the duties we have known to be required, and in resolutely pressing toward the mark which conscience tells us we ought to have attained.

We may be quite willing to confess that earthly things are empty and unsatisfying; but are we willing to allow our experience to convince us that while they never confer true content, the engrossing pursuit of them prevents or destroys the appetite for those higher though unseen possessions that alone can suffice an immortal soul, even durable riches and righteousness? If so, and a review of the past is accompanied with the sense that we have been devoting too large a part of time and talents to the things that are seen, wearying ourselves with "panting after the dust of the earth," let the new year be opened with a fixed purpose, that with the help of Him who is strength in weakness, we will seek first the Kingdom of heaven and its righteousness, trusting to his promise that all things necessary shall be added.

It is a solemn thought, but one that should not be allowed to escape from our consciousness, that we are continually in the presence of the Almighty as the omniscient witness, not only of our words and actions but of our every thought. Should not this consideration, if we believe His declaration, "If ye die in your sins, whither I go ye cannot come," stimulate

all, especially the disobedient and negligent, to pause in their career and obey His injunction, "Watch and pray lest ye enter into temptation." To the humble, self-denying Christian, however poor in spirit, it ought to be a consoling and animating reflection, that whatever his crosses and conflicts, the foundation on which he rests standeth sure, having this seal, the great Searcher of hearts knoweth them that are His.

Even those whose main desire is to walk in the way of the just are sometimes too prone to dwell on the evils with which they have to struggle, and which they may imagine are peculiarly hard to bear, without sufficiently estimating those from which they have been delivered, or others from which they have been mercifully preserved. But the eye of Him who inspects every part of the universe every moment, and orders it according to the counsel of His infinite wisdom, is upon them, and as they seek to do His will, He, though He may not predestinate, will so control events as to promote their good, and advance His own purposes. If, then, there are any of this class whose retrospection of the past, may be clouded by shadows of plans or efforts, the success of which was once thought to be essential to the furtherance of their best interest, but which have been frustrated or rendered nugatory by what they considered adverse circumstances or undeserved trials, let them not be discouraged; the progress of events may demonstrate that the good they have been longing for will yet be theirs, and they, led by an invisible hand, arrive at the goal, which, at times, they may have feared was barred to them forever; not, indeed, by the course of their own election, but by ways that they knew not, and in paths that they have not known.

Time that is gone is lost to us forever. The close of the year calls for solemn reflection and self-examination. Elihu said, "Days should speak, and multitude of years should teach wisdom." Remember, "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard Him." We know not that another year will dawn upon us. Though life should be lengthened out, yet each one may truly adopt the language of the patriarch of Uz, "When a few years are come, then I shall go the way whence I shall not return."

In a notice of a little book entitled "Pennsylvania and Peace," by Samuel M. Janney, published in the last number of "The British Friend," its author is spoken of as a *Friend*, and that his biographies of William Penn and George Fox have long taken their place as *standard works* on those worthies." As "The British Friend" is taken by several of our subscribers, we think it right to say that S. M. Janney is a member among those who separated from *Friends* in the Hicksite schism, and that *Friends* cannot accept the biographies mentioned as *standard works*, because of the opinion inculcated in them, that those distinguished ministers, as well as the early *Friends* generally, coincided with those separatists in their views respecting the divinity and atonement of Christ.

An obituary notice has been received respecting a young woman (E. S. R.), without the information required in such cases of the name of the Friend who sends it, and of the meeting to which she belonged.

SUMMARY OF EVENTS.

FOREIGN.—The Emperor of Germany closed the session of the German Parliament on the 22d inst., with a speech from the throne. The Emperor said in reference to the foreign affairs: "The negotiations of the Powers upon the eastern question, as far as proceeded with, justify the hope that my efforts and the mutually conciliatory and peaceful intentions of the Powers immediately concerned, will be successful in solving the pending question without prejudice to the real relations to be regulated. Germany will continue by friendly, disinterested mediation, to lend her co-operation for the attainment of this end."

The weather has been boisterous and very wet in Great Britain. On the north and east coasts of Scotland and England about 120 vessels were wrecked, and more than 250 persons lost their lives within two weeks.

Small pox prevails to some extent in London. The Metropolitan Hospitals had recently 722 small pox patients under treatment, and these figures only represent the range of the disease among the pauper population.

Forty thousand men are now employed in shipbuilding on the Clyde, and one of the builders recently declared that the Clyde shipyards could reconstruct the entire British navy in two years.

Midhat Pacha has been appointed Grand Vizier of Turkey in place of Mehemmed Kuchel, who has been deposed. It is said that the new Grand Vizier will assert the rights of the empire more strenuously than his predecessor did. The Imperial order appointing Midhat Pacha Grand Vizier, declares that the appointment is made because the Sultan desires a satisfactory solution of the pending questions, while confirming at the same time for the whole world the legitimate rights and interests of the empire.

The London Standard's dispatch from Belgrade says General Nikitich, who is expected to arrive to-day, brings 1,000,000 roubles contributed by the Russian government for the reorganization of the Serbian troops. The Russian Com-Union General has officially informed the Emperor that the Russian officers remaining in Serbia to be considered as forming part of the Russian army, and are to receive the full war pay usual in the Russian service. Serbian officers of the reserve have received orders to start for the frontier immediately.

A new Constitution for Turkey was formally proclaimed on the 22d inst. It is liberal in its provisions, and appears to be designed to make the institutions of the empire approximate to those of the more enlightened nations of Europe. The prerogatives of the Sultan are to be those of the constitutional sovereigns of Europe. Islamism is to be the religion of the State, but the free exercise of public worship by all professions of all creeds is guaranteed. All individuals are equal in the eye of the law, and all are eligible to public office irrespective of religion. The Legislature will consist of a Chamber of Deputies and a Senate. Laws submitted to the Chamber of Deputies and revised by the Senate, will require the Imperial sanction. The number of members of the Senate, Deputies and Senators appointed for life by the Sultan. Liberty of the press and freedom of education is granted, and primary education is made compulsory.

The first sitting of the Plenary Conference was held at Constantinople the 22d inst. One of the representatives of Turkey presided, and in his address opening the conference, he said: "I am glad to see you at the Porte. Turkey, he said was ready to grant to its subjects all privileges which were not contrary to the dignity and integrity of the empire."

Railway trains are not to be permitted to run hereafter in Canada on the first days of each week. The Dominion Government has resolved that the trains are to be run on that day except in cases of great emergency, and of this necessity the authorities are to be the judges.

The French Senate continues to restore clauses in bills which had been thrown out by the Chamber of Deputies. The result will, no doubt, be a serious conflict between the two houses. The Senate, on the public worship estimates, restoring the vote for salary of clergy which had been reduced by the Chamber of Deputies. The Senate also reinserted the grant

for seminary scholarships, which was likewise suppressed by the Chamber.

The total exports of cane sugar from all the producing countries on the globe, during the year 1875, amounted to 2,140,000 tons. These exports were divided among them as follows: Cuba, 700,000 tons; Porto Rico, 30,000 tons; Brazil, 1,200,000 tons; Dutch Guiana, 250,000; Brazil, 170,000; Java, 200,000; Manila, 130,000; China, 120,000; Mauritius, 100,000; Martinique and Guadalupe, 100,000; Australia, 51,000; British India and Penang, 30,000; Egypt, 40,000; Russian, 30,000; Peru, 50,000; Central America and Mexico, 100,000; Louisiana, 75,000; Sandwich Islands, 10,000; Natal, 10,000; Zeylan, 10,000. In addition to this supply, continental Europe produced a crop of beet-root sugar amounting in the aggregate to 1,317,623 tons, or about 40 per cent. of the whole. This crop was divided about as follows: France, 462,250 tons; German Empire, 346,640; Russia and Poland, 245,700; Austria and Hungary, 133,922; Belgium, 74,576; Holland and others, 30,000 tons. These figures give an aggregate supply of 3,457,623 tons for the whole world's consumption during the year 1875, not including the stocks on hand at the commencement of that year.

It is estimated that 10,000,000 acres of land in Algeria are covered with a spontaneous growth of alpha grass, some of which is exported for the manufacture of paper.

The Emperor of Austria has greatly increased his popularity by spontaneously abandoning the privilege, hitherto enjoyed by Austrian Emperors, of having the Harshburg estates exempted from taxes.

Ex-Urso Sprues.—The interments in Philadelphia for the week ending 12th mo. 23d, numbered 281. Of consumption 60; typhoid fever 22.

There were 432 deaths in New York last week.

General Crook's annual report says that the miners in the Black Hills did not violate the Sioux treaty till long after the Indians had ceased to regard it, and that they have not suffered as much from the Sioux since they went to the gold region as they previously did while living on the border. The Indians under Sitting Bull were recently attacked by General Miles' command and scattered over the Yellow Stone in the direction of Fort Peck. At the latter post a large number of lodges, and are now under the charge of Gen. Hazen. Gen. Miles thinks that all the tribes will come in and surrender before the winter is over.

The gold production of Montana since the discovery of the mines in 1863, is calculated by an authority in that territory at \$110,000,000.

A bill in equity has been filed in the U. S. Circuit Court at Philadelphia, in which the Centennial Board of Finance, setting forth that the surplus in the Centennial Treasury of \$2,000,000, and asking the court to decide how this sum shall be disposed of, the Board agreeing to abide by the decision. It is claimed on one hand that the \$1,500,000 advanced by the Government should be repaid in full, and on the other, that the United States should be paid a pro rata dividend in common with the stock-holders.

Considering the disputed result of the late Presidential election in three of the States, and the questions which have arisen in regard to one or more of the electors, the two Houses of Congress have appointed committees in each State, to confer with each other and report a plan to decide finally any questions which may exist in connection to the vote.

In South Carolina, where the two rival parties are of nearly equal strength, each has claimed the right of governing the State, and the attempt has been made to publish two governments, one with Chamberlain, Republican, as Governor, and the other under Wade Hampton. On the 22d the Senate and rival House of the Legislature adjourned *sine die*, leaving the Chamberlain and Hampton governments to act on their own responsibility.

The streets of Virginia City, Nevada, seem to be paved with gold and silver. Assays were recently made of dirt clinging to the wheels of a buggy driven in front of a bank in that city, and it yielded \$118.58 to the ton.

The annual report of the Commissioners of Immigration will show that the number of arrivals at New York 125,045 in 1875. The number was 109,552, as compared with 107,000 in 1874. The number of arrivals from the 15 leading countries in Europe in 1875 and 1876, respectively, were as follows: In 1875, Great Britain and Ireland, 41,636; German Empire, 25,589; Russia, 21,253—total from the three countries 73,448. In 1876, Great Britain and Ireland, 20,923; German Empire, 20,272; Russia, 5,379—total from the three countries 46,574.

The Department of Agriculture estimates the crop of

Indian corn at 1,295,000,000 bushels, which is two per cent. less than that of 1875. The total wheat crop 1876 is estimated at 245,000,000 bushels.

According to the annual report of the Commission of Education, there are 8,756,659 pupils enrolled in public schools of the States and Territories, out of 1,007,522 children entitled by their several laws to instruction.

The legal tender and national bank circulation of the United States has been contracted \$45,234,361 sin 6th mo. 30th, 1874. The contraction amounts to about 61 per cent. of the whole circulation.

The Markets.—The following were the quotations on the 23d inst.: Philadelphia.—American gold, 107. 107½. U. S. sixes, 118½, registered, 114; do, coupon 117; do, 1867, registered, 113½; coupons, 116½; do, 10-40 5 per cents, 113½; 4½ per cents, 108½. Cotton 12½ a 12½ cents, for uplands and New Orleans. Flour \$1.50 a \$1.90. Pennsylvania red wheat, \$1.44 a \$1.44 ½; do, 1845 a \$1.47; western white, \$1.47 a \$1.50. Penna. rye, 78 cts. Yellow corn, 60 a 61 cts.; do, western, 51 a 56 cts. Beef cattle sold from 4 cts. to 6 cts. per lb. gross, and sheep at 3 a 6 cts. per lb. gross. Hogs, \$7.75 a \$8.25 per 100 lb. live. New York.—Superfine flour, \$5.25 a \$5.50; State extra, \$5.60 a \$5.75; finer brands, \$6 a \$10.00; Amber winter wheat, \$1.15 a \$1.50; No. 1. do, \$1.10 a \$1.45; No. 2 red winter, \$1.45; No. 3 Milwaukee super, \$1.33; No. 2. do, \$1.4 Canada barley, \$1.12; State, 75 cts. Oats, 41 a 50 cts. Rye, 88 a 90 cts. Yellow corn, 61 a 63 cts. Carolina rice, 51 a 7 cts.; Louisiana, 41 a 6 cts. Chicago.—No. 2 spring wheat, \$1.21½; No. 3 do, \$1.10½. Corn, 41 a 42 cts. Oats, 31 a 32 cts. Pork, \$10.00 a 100 lbs. Cincinnati.—Red wheat, \$1.30 a \$1.40. Corn, 42 a 43 cts. Oats, 30 a 35 cts. Rye, 80 cts. Lard, 10½ a 10½ cts. Cincinnati Extra flour, \$4.25 a \$4.75; family, \$5 a \$5.50; sin extra flour, \$6 a \$7.50. White oats, 40 cts.; mixed, 38 cts.

TEACHER WANTED.

A suitably qualified teacher for the Adelphi Colored School (Girls' department). Address or apply, with reference, to Isaac Wood, 524 South Second Street, or Samuel Baker, corner Queen and Knox streets Germantown.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSIAH H. WORTHINGTON.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at Wilmington, Delaware, on the 15th of Ninth month, 1876, SARAH B. DOWNING, in the 79th year of her age, a member of Wilmington Monthly Meeting.

at Wilmington, Delaware, on the 15th of Fourth month, 1876, GEORGE S., son of Mary and the late Samuel S. Downing, in the 20th year of his age, a member of Wilmington Monthly Meeting.

on the 4th of Twelfth month, 1876, RICHARD W. BACON, in the 66th year of his age, a beloved member of the Monthly Meeting of Friends of Philadelphia for the Northern District. Possessed of a watchful and humble spirit, this dear Friend was earnestly concerned with the health, and the great work of salvation among the members of a crucified Saviour; frequently expressing his desire to "do nothing whatever to offend his Heavenly Father." In his last illness he was favored with calmness and resignation, being sustained through much suffering by the Everlasting Arms, which he felt to "runl about him." Thus, in humble reliance on the mercy of a crucified Saviour, his purified spirit has, we humbly trust, been admitted into a mansion of eternal rest and peace.

at their residence at Coaly Creek, Iowa, on the 13th of Twelfth mo. 1876, Lydia, wife of Isaac Sharp in the 69th year of her age, a member of Coak Creek Monthly Meeting.

on the 25th ult., at the premises of his brother, in Cayuga Co., N. Y., HENSON LAMMON, aged nearly sixty-three years, a member of New Garden Monthly Meeting, Penna.

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PHILADELPHIA.

For "The Friend,"

Establishment of Slavery in this Country.
The late Vice President Henry Wilson's able oration on the "Rise and Fall of the Slave Power in America," has, in its first chapter, condensed and lucid account of the beginning and growth of slavery in this land, which comprehend many of our readers may peruse with interest and instruction. II. W. W. in "Holy Scripture declares that man was created to eat his bread in the sweat of his face. History and tradition teach that the diligent, the crafty, and the strong, have ever tried to evade this Divine decree, by filching their bread from the constrained and untiring toil of others. From inborn indolence, joined with avarice, pride, and lust of power, has sprung slavery in all its protean forms, from the mildest type of servitude to harsh and hapless condition of absolute hereditary bondage. Thus have grown flourished caste and privilege, those deceptions of the rights and well being of mankind, which can exist only by despoiling the many for the benefit of the few.

American slavery reduced man, created in the Divine image, to property. It converted genius endowed with conscience, reason, affections, sympathies, and hopes, into a chattel, and a free moral agent, with rational attributes and immortal aspirations, to merchandise. It made him a beast of burden in the mill of toil, an outcast in social life, a cipher in the courts of law, and a pariah in the household. To claim himself, or to use himself for his own benefit, or the benefit of wife or child, was deemed a crime. His master could dispose of his person at will, and of every faculty acquired by his enforced and unrequited

his complete subversion of the natural rights of millions, by which they were denuded, taken, reputed and adjudged in the law to be chattels personal to all intents, conditions, and purposes whatsoever, constituted a system antagonistic to the doctrines of reason, and the monuments of conscience, developed and gratified the most intense lust of personal pride, a love of class distinctions, and the lust of dominion. Hence grew a commanding power, ever sensitive, ever proscriptive, dominating and aggressive, which was recognized and fitly characterized as the Slave Power.

his slavery and this Slave Power, in their

economical, social, moral, ecclesiastical, and political relations to the people and to the government, demoralizing the one and distracting the councils of the other, made up the vital issues of that 'irrepressible conflict' which finally culminated in a civil war that startled the nations by its suddenness, fierceness and gigantic proportions.

Half a century before the discovery of America, Portuguese and Spanish navigators had introduced African slaves into Europe. The English and other commercial nations followed their example. When, therefore, the Western Continent was opened to colonization and settlement, these nations were prepared to introduce slaves, and to prosecute the African slave traffic with vigor and on a large scale.

In the month of August, 1620, a Dutch ship entered James River with twenty African slaves. They were purchased by the colonists, and they and their offspring were held in perpetual servitude. Thus, at Jamestown, thirteen years from the settlement of the colony of Virginia, four months before the feet of the Pilgrims had touched the New World, began that system in the British continental colonies, which under the fostering care of England, overspread the land. Is it not a singular and mysterious providence that the same year which bore the 'Mayflower' to the New World, with its precious freight of learning, piety and Christian civilization, should have also brought this ill-starred vessel, with its burden of wretchedness and woe, bearing the seeds of a system destined, after a struggle of two hundred and forty years for development, expansion, and dominion, to light the fires of civil war, and perish in the flames its own hand had kindled?

During the years from 1620 to the opening of the American revolution, the friends of the slave trade and of slavery controlled the government and dictated the policy of England. Her kings and queens, lords and commons, judges and attorney-generals, gave to the African slave traffic their unflinching support. Her merchants and manufacturers clamored for its protection and extension. Her coffers were filled with gold bedewed with tears and stained with blood. 'For more than a century,' in the words of Horace Mann, 'did the madness of this traffic rage. During all those years the clock of eternity never counted out a minute that did not witness the cruel death, by treachery or violence, of some father or mother of Africa.'

Under the encouragement of British legislation the fostering smile of royalty, more than three hundred thousand African bondmen were imported into the thirteen British colonies. The efforts of colonial legislation—whether dictated by humanity, interest, or fear—to check this traffic, were defeated by the persistent policy of the British government. 'Great Britain,' in the words of Bancroft, 'steadily rejecting every colonial re-

striction on the slave trade, instructed the governors, on pain of removal, not to give even a temporary assent to such laws.' The planters of Virginia, alarmed at the rapid increase of slaves, in the year 1726 imposed a tax to check their importation, but 'the interfering interest of the African company obtained the repeal of that law.' South Carolina attempted restrictions upon the importation of slaves as late as 1769 for which she received the rebuke of the British authorities. The legislature of Pennsylvania, as early as 1712, passed an act to prevent the increase of slaves; but that act was annulled by the Crown. The legislature of Massachusetts, in 1771, and again in 1774, adopted measures for the abolition of the slave trade; but they failed to receive the approval of the colonial governors. Queen Anne, who had reserved for herself one-quarter of the stock of the Royal African Company, that gigantic monopolist of the slave trade, charged it to furnish full supplies of slaves to the colonies of New York and New Jersey, and instructed the governors of those colonies to give due encouragement to that company; and it was the testimony of Madison, that the British government constantly checked the attempts of his native State to put a stop to the traffic. Up to the hour of American Independence, the government of England steadily resisted colonial restrictions on the slave trade, and persisted in forcing this traffic, so gainful to her commercial and manufacturing interests, upon her colonies, 'which,' in the words of the Earl of Dartmouth in 1775, 'were not allowed to check or discourage in any degree a traffic so beneficial to the nation.' British avarice planted slavery in America; British legislation sanctioned and maintained it; British statesmen sustained and guarded it.

But the British government and British merchants were not alone responsible for the spread of slavery in the colonies. The inhabitants themselves were generally only too willing to profit by such enforced and unpaid toil. North Carolina was settled by colonies from Virginia, who carried slaves with them. Governor Sir John Yeamans, brought slaves with him from Barbadoes into South Carolina, and planted slavery there. Georgia, however, was settled by colonies under the lead of James Oglethorpe, who held slavery to be a horrid crime against the Gospel, as well as against the laws of England, and slavery was there forbidden. Some of the colonists, however, soon began to complain that they were prohibited the use of slave labor. The laws were evaded; slaves from South Carolina were hired, at first for short periods, and afterwards for life. Some slave ships sailed from Savannah for the coast of Africa, and slaves were introduced with the connivance of the British government, and Georgia became a slave State. Slavery also readily found its way into the colonies of Maryland, Delaware, and Pennsylvania. The company interested in

the colonization of New Jersey, offered a land bounty of seventy-five acres for every slave introduced there. And the Royal African Company was enjoined by Queen Anne to have a constant and sufficient supply of merchantable negroes for this colony. The Dutch West India Company promised to supply the Dutch settlers of New York with slaves,—a promise afterwards renewed. They were then allowed to purchase slaves of others, and finally to engage in the foreign traffic itself. Nor did the rugged soil, or the still more rugged climate, of New England save its colonies from the introduction of the system even there. Slavery, however, grew slowly. In 1680 it was stated by Governor Bradstreet that there were only about one hundred and twenty African slaves in the colony of Massachusetts. At the end of a hundred years from the settlement of Plymouth there were estimated to be only about two thousand.

During the half century preceding the revolution, slavery increased with rapidity, especially in the southern colonies. There the production of tobacco, indigo, and rice, became of great importance to the mother country, and slavery felt its stimulating influence. There slaves toiled generally on large plantations, often under merciless overseers and the menace of the lash. In the colonies north of Mason and Dixon's line they were either employed in the families of the wealthy or belonged to small farmers who labored with their own servants, and usually received them into their families. From this circumstance, and from the fact that they were accorded privileges under the laws, and in the usages and customs of society, their condition was rendered more tolerable, and their character was less degraded than were the character and condition of southern slaves."

(To be continued.)

For "The Friend."

Thomas Story.

(Continued from page 148.)

"On the afternoon of the 21st day of the Eleventh month, 1689, silence was commanded in me, though not by me, in which it was given me to remain till evening; and then that Scripture, John xiii. 10, was brought to my remembrance; which I began to write, and proceeded, as things opened in my mind, and in manner following: 'Jesus saith to him, he that is washed needeth not save to wash his feet, but is clean every whit. The washing of the feet signifies the cleansing of the ways; and those who are washed in the laver of regeneration, will walk in clean paths, and bring forth fruit according to the nature of the Tree of Life. Such will walk in faith, love, obedience, peace, holiness, righteousness, judgment, mercy and truth. And whosoever saith he is of the Father, and hath not charity, he is a liar, and the living Word ruleth not in him; for whosoever hath known the Word, and abideth therein, hath the Father, because the word of Truth beareth witness of the Father; and whosoever is born of God will keep his commandments. Hear, O ye mountains, and give ear, O ye cedars of Lebanon, the Lord, the Light of Jerusalem, the life of saints, hath put a song of praise in my mouth, and caused me to rejoice in the valley of Jehoshaphat. I was in the desert, and he led me forth by the power of his right hand; I was fallen, and he stretched out his arm, and set me upright; yea, I was dead, and, behold, he raised me from the grave. I was also an

hungered, and he has fed me with the bread of his everlasting covenant. I weakly fainted in the way; but the King of the holy mountain revived me by the word of his promise. He has laid my foundations with beauty, with precious stones of divers colors; and the superstructure is all glory. I was silent before the Lord as a child not yet weaned; he put words in my mouth, and I sang forth his praise with an audible voice. I called unto God out of the great deep; he put on bowels of mercy, and had compassion on me, because his love was infinite, and his power without measure. He called for my life and I offered it at his footstool; but he gave it me as a prey with unspeakable addition. He called for my will, and I resigned it at his call; but he returned me his own in token of his love. He called for the world, and I laid it at his feet, with the crowns thereof; I withheld them not at the beckoning of his hand. But mark the benefit of exchange, for he gave me, instead of earth, a kingdom of eternal peace; and in lieu of the crowns of vanity, a crown of glory.

A deep consideration entered into my mind concerning the states of many persons in the national way of worship, as also among the dissenters from it; some of whose preachers I had occasionally heard, particularly Dr. Richard Gilpin, of Sealeby castle, an able physician and an ancient celebrated preacher among the Presbyterians, and I had observed many others who seemed to have sincerity and good intentions in their respective modes of worship. Hence a question arose whether it might not be through my own fault for want of the true knowledge of God in myself heretofore, that I did not enjoy his presence among them, as I had done, through his grace, since I had been visited by the Lord and drawn into retirement by the comforts of his secret presence? Upon which, I determined to go again and see whether the good presence of the Lord would be manifested in me there as alone in my retirements. The place I went to was that called St. Cuthberts, in the city of Carlisle; there being usually prayers and a sermon there in the afternoon of the First-days,—but not with that pomp, noise and show, as at the cathedral, and therefore I rather chose it. Being seated there, as I had been often, and my mind retired inward, to wait upon the Lord, as he himself had taught me, the Lord would not own that worship by his sensible presence, though in himself omnipresent, nor me in that place; but my mind became filled with darkness, and overwhelmed with trouble, to so great a degree, that I could hardly stay till the time was over. But lest I should do a thing which might be looked upon as indecent, I continued to the end, and returning to my chamber in trouble went not among any of them any more. Though I thus declined all outward worship, or that which was called so, determining to follow the Lord wheresoever it might please Him to lead me; yet I found universal love, good will, and compassion in my mind to all sorts of people, whether Protestants of different denominations, Romans, Jews, Turks, or heathens. But I observed their several religions, or what they accounted so, every man for himself, to be mostly the effect of education, tradition or chance. For he who is born and educated among the Protestants of any sect respectively, is such: he who is born among the Romans

is Roman; and so of all the rest, till by accident or interest, they change from form to form; or sometimes, though more rarely, through the inward convictions of the Spirit of God, they obtain a right understanding, and worship him in truth. Therefore I stood still and waited for the further dealings of the Lord, and the evidence of his presence what to do or where to abide; though the Protestants in general, especially the national church, were still nearer to me than any other sect. Thus the world in general appearing to me dead with respect to the knowledge of God, notwithstanding the truth of some notions they held in relation to matters of fact and literal interpretation, and in walking statutes, I did not then see that the Lord God had any collective body of people at that day, who truly worshipped him, according to his own institution; or that any one on earth knew some things which were true and living God had been pleased, of his own free grace, and which I could neither see or think of, to communicate unto me; though I found in due time, I had been in this point mistaken, as the prophet of old, who thought he had been alone, and all Israel departed from the Lord.

As the life of the Son of God prevailed in me, I became more and more innocent, humble, loving, and charitable to the poor; whom I gave money according to my ability and without ostentation or expectation of reward; one instance of which I think proper to relate, it being attended with some particular circumstances.

At the time king William the 3rd was sitting in Ireland, some persons and families, being tired from the inconveniences and harshness of the war, came into England; and among others an Independent teacher, and with him a youth, his son, who being in want request charity; and coming to my father's house Carlisle, where I then was, I gave him his reward; which, being more than he expected or had received, as he said, from any other person in town, he took occasion thence to enter into discourse concerning some points of religion, and civilly asked me, what I did of worship I attended. I replied, I had formerly frequented the national worship, according to my education; but then, and some time before, had declined it, as also other outward forms, keeping retired in my chamber on the usual days appointed for that purpose. And when he heard this, he asked if his company the next Lord's day, as called it, might be acceptable, for the national worship was not agreeable to him. I gave liberty, and he and his son came according to my chamber, where I was sitting alone in silence waiting upon the Lord.

After a civil reception and a short pause in silence, he began to magnify the great presence of God in re-establishing and advancing that people, meaning the Independents or Presbyterians, who had been so much hated, persecuted and suppressed, now to be made the chief instruments of deliverance, restoration and reformation to the right way to the Lord and to his own glory. As he spoke I observed he himself was not upon the true foundation, nor acquainted with the mind of the Lord on that account; but spoke from his own imagination and partiality to his own sect, as he and they desired it should have been; his mind natural and carnal, and his views outward, toward the power and d

inion of this world, as the Jews were at the time of the appearance of Christ among them; and as soon as he came to a period, finding my mind filled with the sweetness and meekness of divine truth, I replied: "The divine providence is indeed great over the children of men, and apparently over this nation and her dependents at this day; and the necessity of a right and thorough reformation is very great, and in the proper time and way of the mighty, will be brought to pass. But it will be neither by the means nor instruments which are in your view; for all the contenders, one against another, by destructive force, are of an esprit divided against itself, under different names and views, in which the strongest will vanquish themselves and their own way; but not by such means, reform either themselves or others, as they ought to do in the sight of God, who does not approve or countenance violence, bloodshed, and unrighteousness in one sect, and condemn the same things in another; and will therefore bring that reformation, by instruments of a different kind, and by another means and way; it is written, 'Not by might, nor by power; but by my spirit, saith the Lord.' Upon this a stranger was much broken in spirit, and a tear ran down his beard, and dropped on his knee, as he sat by me; and after that he filled with love, the same which had come from my spirit, he embraced me in his arms, rejoicing that he had met me, but said no more on any religious subject. Soon after he departed and I saw him no more."

(To be continued.)

The Codfish.

A. St. John (N. F.), correspondent of the *Central Gazette* gives the following account of the processes used in preparing the codfish market: The codfish, after being caught, is gutted and washed, are spread to dry on the "stake," which is formed of spruce boughs supported by a frame work resting on upright poles. Here the cod are spread out to bleach and exposure to sun and air, and during this process require constant attention. At night, on the approach of rain, they are made up into little round heaps, with the skin outward, which state they look very much like small crocks. When the "bloom," or whitish appearance, which for the time they assume, has melted on the dried fish, the process is finished, and they are then ready for storing, being conveyed to the premises of the exporting merchant, they are first "cuffed," or assorted, into different kinds, known as "merchantable," "Madeira," "West India," and "Dun," or broken fish. The first is of the best quality; the second a grade lower; the third is a grade lower still; and the fourth, which is incapable of keeping, is used at home. The cod sent to hot countries is packed by new paper into small casks called "drums," at which goes to the Mediterranean is usually exported in bulk. We ship large quantities of dried cod to Brazil, and there is hardly an inhabited corner of that vast empire where a Newfoundland cod is not to be found, being carried on the backs of mules from the coast into the most distant provinces of the interior. The negroes of the West Indies welcome it as a grateful addition to their vegetable diet. To all parts of the Mediterranean it finds its way—Italians, Greeks and Spaniards equally relishing the produce of our harvest. The Spaniards and Portuguese

are our best customers. In Great Britain and the United States we have thousands of customers. In the warmer regions of the earth, however, the people seem to have a special liking for the dried and salted cod, and to them it is an almost indispensable article of food. The more extensively Brazil, Spain and Italy are opened up by railways and other means of transit, the greater becomes the demand for cod, as the cost is lessened. The advancing price of fresh meats of all kinds in various countries is rapidly increasing the demand for cod, and has considerably enhanced its value. Twelve or fourteen years ago the average price of fish was from twelve to fifteen shillings per quintal. It is now exactly double that price.

From the "Guiding Hand."

A Stream in the Desert.

I knew a man of God who earned his bread by the sweat of his brow. It was impossible to observe him and not feel that he was separated from those around him by the indwelling of the Holy Ghost. He told me in deep humility that he could not "speak for the Lord," by which I discovered that he meant that he could not accost strangers on the subject of their personal salvation. If he could not speak to man, he could to God; and never shall I forget the first time I heard his voice raised in supplication and prayer at a little wayside gathering. I knew not from whom it proceeded, but I felt whoever it was, that soul had power with God.

He went to live in a village where none cared for anything beyond this present life; he was a stranger, indeed, among them. Early and late he labored in the fields, but the Lord of the whole earth had ordained a blessing for this dark hamlet when He sent his servant there, and a river of the water of life was to flow through this solitary man, unseen by all save the One that keepeth Israel, and neither slumbers nor sleeps.

Yet the servant of God was not required for this ministry to forsake his calling, but to follow the Lord in it. He lived in a poor, thatched cottage, on the outskirts of the village, and when his work was done, seated by the low casement of his room in summer time, he rested his weary heart in close communion with his Heavenly Friend. Dispirited by intercourse with the profane and the mocker, he refreshed himself with new contemplation of the covenant of grace, or pondered over the promises which he was every day proving for himself were priceless treasures for constant use.

As he communed with God alone, and poured forth his soul in prayer, a woman of ill character passed by the cottage door; the sound of the stranger's voice arrested her steps, and she lingered by the casement. She listened. Never before had she heard a soul speaking to the God of its life in such glad thanksgiving for redemption through the blood of the Crucified, or imagined such holy boldness in approaching a mercy-seat by her unought; it seemed a new language to her ears. The prayer ceased. The listener, astonished and perplexed, went on her way, and the solitary man, the charge of angels, lay down to sleep. None but God saw that tiny rill of life that followed a sinner's steps, whispering: "Come! and let him that heareth say, Come! and let him that is athirst come; and whosoever will, let him take the water of life freely."

Another day passed. The woman took up her station in the twilight to listen, and the freedom from condemnation in which the stranger rejoiced seemed to bind her in chains of misery unfelt before. Her occupation was a degrading one. She possessed a voice of remarkable power and sweetness; her husband frequented the public-houses in the neighborhood, and she accompanied him, for he procured from the landlord or his guests, the beer or spirits that he thirsted for, with the price of his wife's company and songs!

Day by day the singer marked the will of God, to see if his life contradicted in any way his desires after holiness, for his prayers set a sign upon him, and she watched for his halting week after week, and watched in vain. While in many a conflict and in humble brokenness of spirit this lonely man seemed to himself a cumberer of the ground, as far as bringing any honor to God was concerned, yet through him flowed the living stream which should "turn the wilderness into a standing water, and the dry ground into water-springs."

The servant of the Lord slept, unconscious of his ministry, little dreaming that the words he had spoken to the Lord in the silence of that summer evening were disturbing the midnight orgies of sinners to whom he had never spoken and who had never heard of his existence. The woman's heart was heavy, and she could not sing! She turned away in bitterness of spirit from the scene of degradation in which she had hitherto been contented to dwell. The anger of her husband raged against her; his gains were gone, and all the means of procuring his evening's wild revelry were over. His persecution added to the poor creature's distress, but it was as nothing in comparison to the weight of misery on her soul. Heavier and heavier pressed the burden of her sins; the way of escape she knew not; despair took possession of her soul. Satan now thought the prey was his own; he whispered that in "death their was no remembrance," but the enemy added not, "and after death the judgment."

The heart-stricken woman saw one way only, and she determined to rid herself of a life become intolerable to her. One morning, when she thought herself secure from interruption, she went to a neighboring stable, and, tying a noose in a rope, fastened it securely to a beam in the roof, and prepared to end an existence too miserable to be borne. But, as her foot was on the edge of the loft from which she premeditated casting herself down, the praise and thanksgiving of the stranger for redemption through the precious blood of Jesus came flowing into her mind. She knelt; she repeated her prayer again and again; such sweetness came with the words, "Redeemed! pardoned! through the precious blood of God's dear Son!" Nor did she pause; nay, she could not. As if the flood-gates of her tears had opened the way for prayer, it poured forth in a wondrous tide. The sinner wept at the feet of Jesus! The prey was taken from the mighty. Hour after hour went by; she heeded it not, and daylight had fallen into evening before her new-born joy allowed her to perceive that the day was spent.

When the servant of the Lord returned to his solitary room, it was to find a rejoicing child of the faith awaiting him, the fruit of those days that seemed of no account, save that he walked in fellowship with Jesus. He

had lived near the fountain; the stream that flowed in refreshment through his own soul, had given life to the weary one without.

Year after year, from many a prayer-meeting, arose the voice of the rescued minstrel, clear and strong in strains of praise to the Lord and Giver of life—And not alone; her husband was by her side, the first to give heed to her words, and to believe her witness to the Lord's long-suffering mercy to himself. Heaven alone can declare the harvest of that lonely man, who walked with God.

The faithful Christian is mighty in unconscious power. His soul, as it gravitates towards God, impresses those with whom he may have to do. The silent life, the godly walk, the steadfast faith, the single-hearted service of a Christian man, is more potent than the strife and babble of many a noisy tongue, that only proclaims the emptiness of the heart from which it speaks.

And the Christian can be in no circumstances however untoward, no position however secluded, where God cannot use him for his glory. The circle of divine possibilities reaches far beyond the stretch of human perceptions. Christ "must needs go through Samaria," in his journey to Jerusalem, and though the Jews might disapprove the act, yet it was a blessed necessity that led the Son of God to sit faint and weary by the side of Jacob's well in the vale of Sychar, for thus the poor water-carrying woman heard the tidings of the well of water springing up into everlasting life, and thus many of the Samaritans believed.

So we in circumstances most unpromising must remember that there is a "need be" for all our "heaviness through manifold temptation;" that if not useful to ourselves our trials may be profitable to those around us, and we may still be unconscious instruments of blessing to those about us when in our own hearts we feel ourselves but embers of the ground, or weary wanderers in a dark and desert land. In all the desert's dreariness, God yet will lead us by his cloudy pillar, and guide us by his guiding hand.

A Wonderful Meteor.—A Jacksonville, Ill., despatch states that on Thursday evening a beautiful meteoric display was witnessed there about half-past eight o'clock. The meteor first came in view away to the west, and about 30 degrees above the horizon. It passed seemingly but a short distance north of the city, and was finally lost to sight away to the eastward. When first seen it seemed a blazing, burning ball nearly as large as the full moon, and appeared to be moving directly towards this city. As it swept along with its fiery tail, some 20 degrees in length, and some 10 to 20 blazing fragments following it, it presented a sight of surpassing magnificence and beauty. When this great ball of fire reached a point considerably east of north it burst into 10 or 12 fragments not unlike in appearance the bursting of a rocket, and these fragments seemed to finally disappear in a bank of clouds which hung near the eastern horizon. The meteor was of such surpassing brilliancy that the whole earth and heavens were lighted up so brightly that persons could be distinguished at a distance in the streets almost as plainly as in daylight. The light was such that it gave a subdued green coloring to the earth, trees, buildings, and every other object. From the time the meteor was

first seen in the west, till lost sight of in the east, full twenty seconds must have elapsed. A singular feature of the phenomenon was that, instead of passing in its flight earthward, its path from west to east seemed in an exact horizontal direction. Nothing of the kind of such grandeur, brilliancy and beauty was ever before witnessed here.

It was also seen at Burlington, Iowa, St. Louis, Mo., Lawrence, Kansas, and at several places in Indiana.—*Philadelphia Inquirer* of 12th mo. 25th, 1876.

THANKFUL REMEMBRANCES.

BY J. BOSAR.

I look along the past, and gather themes
For praise to Thee my ever-gracious God.
It is a part of mercy, and it teems
With goodness at each step along the road.

Not without gladness and prosperity,
But always goodness from thy patient hand;
Always the love that, even in saddest day,
Traced its clear prints upon time's silent sand.

I thank Thee for a holy ancestry;
I bless Thee for a godly parentage;
For seeds of truth, and light and purity,
Sown in this heart from childhood's earliest age.

For word and church and watchful ministry,—
The beacon and the tutor and the guide;
For the parental hand and lip and eye,
That kept me far from snares on every side.

I thank Thee for a true and noble creed,
For wisdom, poetry, and gentle song;
For the bright flower, and for the wayside weed,
The friendship of the kind and brave and strong.

I thank the love that kept my life from sin,
Even when my heart was far from God and truth;
That gave me for a lifetime's heritage,
The purities of unpolluted youth;

That kept my eyes from gazing on the wrong,
And taught them all the sweetness of the right;
That made me in my quiet hours to long
To get beyond this darkness into light.

That showed me that the world was not a rest,
'E'en when it looked the loveliest, and its face
Shone with the gladness of the glowing East,
When it foretells a noon of cloudlessness.

That told me that all pomp was but a name,
That gold and silver were not life and joy,
That what to-day be-towed of love and fame,
To-morrow's breath would wither and destroy.

That kept me from the riotous and rude,
The oath, the lust, the revel, the lewd song;
That drew my foot-steps to the wise and good,
And bid me shun the pleasure-loving throng.

That made me feel, even amid scenes most bright,
At times a strange dark void and vacancy,
A longing for the real and infinite,
For something that would fill and satisfy.

For suns that would not set, for stars and skies
'O'er which no sorrow-laden cloud would sweep,
Beauty that lives, and love that never dies,
A deeper and diviner fellowship.

If earthly beauty, said I, be so fair,
How fairer far the beautiful above,
If creature love be so exceeding dear,
How dearer far the uncreated love!

Oh birth-place of the loveliness and light,
That shine so sweetly over earth and sea!
How excellent must Thou, the Infinite
Eternal Source of all that beauty be!

Glanville and his Brother.—The father of that eminent lawyer, Sergeant Glanville, who lived in the days of Charles II., had a good estate, which he intended to settle on his eldest son; but he proving vicious, and affording no hope of reformation, he devolved

it upon the sergeant, who was his second son. Upon his father's death, the eldest son, finding that what he had hitherto considered the mere threat of his father was really to become greatly dejected, and, in a short period, his character underwent an entire change. His brother, observing this, invited him, with a party of his friends, to a feast, and after several other dishes had been moved, he ordered one, covered up, to be before his brother, which, on being examined, was found to contain the writings of the testator. The sergeant then told him that he had now done what he was sure their father would have done had he lived to witness the happy change they all saw; and that he therefore conveyed to him the whole property.

Random Notes of Travel.

(Continued from page 155.)

Sixth month 12th, 187.

Liverpool presented very much the appearance I expected, a busy, bustling, smoky city, many of the buildings lofty and spacious, dingy and discolored, even when quite new. We visited the famous docks, where ships from all nations lie side by side in friendly security; their tall, naked masts reminding of a pine forest denuded of its verdure. This noble port is a fitting entrance-door to a mighty nation. Crossed to Egremont part of Birkenhead, where we spent several days very pleasantly with friends. In the afternoon took a drive of some six miles in the country, and walked through some beautiful grounds, where we saw a magnificent display of rhododendrons on a sloping hill-side—a very cataract of white and crimson blossoms. Glossy clumps of Portuguese laurels were intermingled with tall trees, covered with ivy, and sunny knolls presented themselves here and there. The freshness of vegetation, the luxuriant growth of many plants in the damp air, not chilling, but soft and warm, the smooth velvet-like turf of a sizzling green all told of England, and I began to realize that we really stood upon her soil. A mode writer observes: "If a man wishes to see England he has so long desired to see—England of his dreams—let him go to Chester!" And certainly he may travel far at long ere he will find such another quaint city.

To an American, the first walled city very unique, and interesting, and here is a city whose walls are perfect and entire, constructed of hewn stone, and twenty feet in height. Panning at the Phoenix Tower, or of several which remain on the walls, I read that "King Charles stood upon this tower Sept. 24, 1645, and saw his army defeated at Rowton Moor." During the civil war Chester was loyal, sustaining a siege of five months in the same year. More than two thousand persons died during the siege. War is a great evil at any time, but civil war is but a chapter of horrors.

The castle of Chester retains but little of its original form, having been replaced by barracks, and stands on an elevated rock overlooking the Dee. But the most curious feature of the two main streets are the "Rows," continuous covered gallery running along the front of the second story of the houses. Here the people pass along as freely as in the street of other towns, and are completely protected from the weather. The best shops open o-

is "upstairs" street, those underneath being a level with the roadway. The old houses are also of antique patterns, with their fronts of timber, and carved gables. The wooden skeleton of the house is filled in with plastered all, a style of building I had never before seen. Chester has borne different names, as Roman, Saxon or Dane was in the ascendancy. Its later days its present name has been carried to the New World, and bestowed on a village on the banks of the Delaware, by grateful hearts which often turned longingly, in doubt, to their beautiful native city on the banks of the Dee. Penn. on his arrival at the place, changed the name of that place as usually related by Clarkson: "This was a memorable event (alluding to his calling an assembly there) and to be distinguished by some marked circumstance. He determined therefore to change the name of the place. Turning around to his friend Pearson, one of his own Society, who had accompanied him in the ship *Welcome*, he said, 'Providence has brought us here safe, tho' hast been the communion of my perils; what wilt thou that I should call this place?' Pearson replied 'Chester,' in remembrance of the town from whence he came. William Penn rejoined that should be called Chester, and that when he divided the land into counties he would recall it of them by the same name also."—*Hick's Annals of Pennsylvania*.

Drove out to Eaton Hall, the palace of the Duke of Westminster, to find it undergoing repairs, and that the interior could not be seen. We were conducted through the conservatories and fruit gardens, which are very extensive. The walls of the latter are very high, having the branches of the trees joined against them like so many masts. There are cherries bluish and ripen, and cover the walls with beauty; peaches steal the gold from the sunshine, and grapes grow liquid in the summer showers. This, it will be remembered, is about 53° of north latitude, and is high as Hudson Bay, or 730 miles north of Philadelphia.

In the afternoon entered North Wales, riding by the "Sands of Dee" for many miles, and passing the old castle of Flint, by night, and up the river Conway until we reached our resting place for the night, and finding day, Betws-y-coed, loveliest of Welsh sites, whose name permitted us no longer to doubt that we were really in the midst of that romantic land. The triumph of civilized art over ignorance and barbarism was exemplified in the striking change that has come over the old Castle of Flint, which, in the good old times, oft resounded with the cry of arms, and sheltered its bands of armed men, but which is now a busy hive where hundreds of industrious artisans are occupied in converting the salt of the Cheshire mines into soda-bath, that enters so largely into numerous materials used in the arts, as to have become the most important factor in modern civilization.

"Ring out the old, ring in the new,

Ring out the false, ring in the true."

Our inn was a charming little place, not far from the village, and kept by two young women and their father. Judging by the bun and tributary verses which graced the walls, they were very popular with the numerous visitors frequenting the house. Cleanliness had attained perfection beneath their roof; the shaded light, admitted through da-

mask hangings, was very grateful in connection with the quiet and order of the dwelling. The neighborhood promised delightful walks that afternoon, but alas! for our expectations, a shower set in and the whole country secured already like a saturated sponge, until one had doubts whether the ground could contain any more water; but the streams leap from the hillsides and glide away from the surface in old, well-worn channels, and the whole place is evidently accustomed to this state of things, as testified by the intense greenness of the landscape. But after dinner the mist cleared away for a time, and our plan was carried out, by taking the right hand road from the inn, and crossing the rushing Conway by a fine bridge. The water was the color of liquid amber, a clear yellowish brown, reminding me of the cedar water among the swamps of New Jersey, with this difference that here the river ran upon a rocky bed, and leaped over and curled around the great boulders which interrupted its shallow current, until the whole mass of water was converted into foam and spray.

Our road gradually ascending the hill before us, while a high stone wall hid the river from our view. Occasionally we passed a gateway in the wall, and caught glimpses of lovely winding carriage roads leading to some gentleman's seat. Severe penalties, including prospective adventures with cross dogs, prevented the public from trespassing on these guarded limits.

However, ample compensation remained to the wayfarer on the beautiful road, and still lovelier paths which were accessible, leading into the secret recesses of the hills beyond. Here in Wales, the beauty and luxuriance of the ivy seem to culminate. Half the trees on the hill side were covered with it, and every stone wall almost hidden beneath its pointed leaves. From the brown mould at its roots spring tall pendulous foxgloves, with open mouth and spotted throat, graceful and elegant, bending over the small daisies beneath them with a protecting air. Wild roses twined themselves among the hawthorn hedges, their pale, creamy flowers, forming a vivid contrast with the background of scolloped green leaves. But foremost in beauty were the tiny waterfalls leaping from rock to rock, beginning at the very summit of the mountains until they reach the river at their feet. Dotted here and there were curious old stone cottages and out-buildings—old enough apparently to have sheltered their inmates for centuries. On our return I entered a short, green lane, so make a nearer inspection of one of them, which had attracted my attention as we passed it before, but I found it deserted, the roof had fallen in, the springs were trodden and soiled,—no cows were in the stalls.

"No dog was at the threshold, great or small,

No pigeon on the roof, no household creature,

No cat demurely dozing on the wall,

Not one domestic feature.

No human figure stirred to go or come,

No face looked forth from shut or open casement,

No chimney smoked—there was no sign of home,

From parapet to basement."

At Fairy Glen we found a wild though not deep ravine, where the Conway dashes over the rocks in a succession of falls. Nodding trees bent over the stream, while feathery shrubs shot up between the cliffs. It was indeed fairy-like in its loveliness, a place to part from with regret, when we remember that we may never see it more.

From Betws-y-coed we took the coach for Capel Curig and the Pass of Llanberis. As little can be seen from the inside of a stage coach, the favorite seat is of course on top; so notwithstanding the threatening promise of the black clouds overhead, I ascended to the pleasant cushioned seat awaiting me. Dr. Johnson observes somewhere that the summit of human felicity may be found on top of an old-fashioned English stage coach, with four good horses, a careful driver, and an excellent road. All these accessories to felicity seemed to be within our reach this day, with the added pleasure of passing through a new and interesting country. But alas! the rain rather increased than otherwise; not yet, however, heavy enough to prevent me from enjoying the wild desolate grandeur of this celebrated pass. I noticed that here and there were little patches of verdure in the tiny valleys, where a few sheep and goats were occasionally seen; but the supremacy of rocks could not be disputed, cold, flinty, and bare, reminding one of the mountain canons of Colorado, particularly that of Cheyenne, near Colorado Springs.

It had long been difficult to keep my umbrella and bonnet from blowing away—even with the assistance of a poor man whom the driver had picked up, and who kindly held on to the former. Wind and water prevailed at last, and an ignoble retreat to the interior had to be endured.

(To be continued.)

For "The Friend."

Richard Shackleton.

(Continued from page 156.)

Elizabeth Carleton's memoir continues thus: "I found that my safety consisted in watchfulness to know, and humble resolution to do what I thought was required of me, though much in the cross to my nature, Divine Goodness strengthening me to bear reproaches, persuasions and mockings of my old companions, who, to their own miserable loss, withstood the offers of heavenly love extended to them; and, notwithstanding I might expect such treatment, I dared not shun the place, but appeared amongst them in a very different manner from what I was used to do, both in my conduct and dress. Of myself I could not have acted thus, but by endeavoring to keep inward and watchful over my words and behavior, begging to be preserved from bringing dishonor on that Holy One, whom I was now above all desirous to serve, and He was pleased in great condescension to preserve me in simplicity, and fear of offending Him. I dared not stay from any meeting which it was in my power to attend, and often called to see or inquire for such Friends as I heard were indisposed, even if not much or at all acquainted with them before, which caused many to have an affectionate regard for me, and made way to drop hints sometimes to my friends which I was afraid to omit, lest I should be one of those that were not faithful in small things, and so become weaker, and not able to pursue the path which my eyes were opened to see was that of acceptance.

"As other things were become new, so was my desire for reading. Now the Scriptures, our Friends' sufferings, and other writings edifying and useful I delighted in, and forsook those which I knew were hurtful to my mind. Retirement and waiting on the Lord, to

renew my strength in Him, I found was good and necessary. Visiting, or being much in company, I declined, lest thereby I should be drawn from off my watch. Religious Friends I loved to be with, and such were kind and tender towards me; and under the sense of the notice that many worthy ministers visiting this nation took of me, my mind was often bowed in humble admiration, that such a poor, weak creature as I, should be so favored; and it was often hard to part with such, and cost me many tears; and after they were gone, divers have written me encouraging letters.

"Thus was I helped through the kindness of Him who affords strength to those that are sensible of their own weakness and entire insufficiency to preserve themselves, fulfilling His old promise of carrying His lambs in His arms.

"Though my mind was so bent to practise what I believed to be my duty in religion, I saw that it was also my duty to be diligent in outward business, helping to make it easier to my aged mother and weakly sister. I have had often to admire how I was enabled, when left alone with a servant (my mother and sister in the country on account of my sister's health) to carry on our little business, attend meetings constantly and keep the house in so frugal a manner that little would be expended, and my kind neighbors and friends well pleased when they called to see me, to find me at home properly employed.

"Thus I went on for some years, endeavoring to do justly, love mercy, and walk humbly, being sensible that a warfare still must be maintained, and a greater victory must be achieved over my own passions and natural propensities, and that best wisdom was necessary to guide me through life. As my experience could not be much, therefore I often begged for it. In course of time, some degree of zeal for the promotion of truth seemed kindled in me, and a desire to attend some of the General Meetings, which was scarcely in my power from my situation, but, in a while, my dear friend, Elizabeth Pike, was raised up to be a kind and faithful helpmeet to me, and we took many journeyings together to General Meetings, often under difficulties."

Her biographer adds: "Her sphere of usefulness (after her marriage) was enlarged, and she needed not alligation to keep her humble, which, in the sincerity of her heart, she had desired, if necessary, for the responsibility of her station forcibly impressed the need of that constant watchfulness which so remarkably characterized her words and actions.

"The difficulties which she had anticipated, and which she had most wished to avoid had been those of becoming mistress of a boarding-school, and of assuming the responsible duties of a step-mother. These vanished, or were made easy to her, and she found in the worth and affection of her excellent companion, those blessings which constitute the happiness of married life."

The following letter was written by Richard Shackleton to his mother-in-law, Rachel Carleton, soon after his marriage with her daughter:

Bulltore, 16th of Twelfth month, 1755.
"It would give me pleasure, and add much to the satisfaction I daily enjoy in thy daughter, to know that her loss sits with tol-

erable ease upon you. I should rather call it her absence, not her loss, for I hope Providence will favor us with meeting divers times together again in this land of uncertainty; and they are not lost who are found in the places which Infinite Wisdom has ordered them in, which I hope is the case with thy dear, valuable child; and doubt not but this consideration makes this separation easier to be borne with thee. And I sincerely desire it may be made up to you by the most solid comfort which unites together in spirit those that are absent in body, and is the crown of the aged as well as the youth. That this may be our chiefest care to seek after, whether old or young, is the sincere desire of

"Thy dutiful and affectionate son,

"RICHARD SHACKLETON."

(To be continued.)

Beet-Root Sugar.—The cultivation of beet-root as a source of sugar was encouraged in every method by the government of the great Napoleon. His fall and the consequent opening up of the whole Continent to British trade retarded the growth of the new industry. Still Napoleon's policy was pursued by the government that succeeded him. Among other modes of protection, beet-root sugar was exempted from all taxation, while a heavy duty was imposed upon foreign sugar. By this means the indigenous manufacture was fostered; and consequently we find that in 1832 about nine thousand tons of sugar were manufactured in France, which was about one-seventh of the total consumption of the country. After this period a new cause came into play, which gave an extraordinary impetus to the beet-root industry. The long agitation against slavery in this country triumphed, and negro emancipation was accomplished in the West Indies. The first result, as our readers are aware, was the disorganization of the West Indian labor market. And France took advantage so promptly of the opportunity that in 1842 her production of indigenous sugar had risen to 35,000 tons. It was an almost four-fold increase in ten years, and was very nearly one-third of the whole consumption, instead of one-seventh, as it had been in 1832. From this time the industry prospered so rapidly, that a duty less, indeed, than that on foreign sugar, but still of appreciable amount, was imposed on the beet root product, and in 1847 that duty was made equal to the foreign duty. Still the industry attained greater proportions. In 1862 the home production somewhat exceeded the foreign imports. And in 1871 it was four times greater. Since then the home production has still further increased, until the foreign imports, compared with it, are but a small fraction. Last year, in fact, the home production exceeded 440,000 tons, nearly twice the amount of 1871. During 1874 and 1875 the wholesale price of sugar at Paris averaged 140 francs per 100 kilogrammes. At that rate the home production last year amounted in value to over £25,000,000 sterling. Thus in less than seventy years an industry has been created which is worth this enormous annual sum to France. In the meantime Germany, Austria, Russia and Belgium followed the example of France, and the total production of beet-root sugar in Europe is now estimated considerably to exceed one million of tons.—*Saturday Review.*

Extract from the Journal of Job Scott.

Fifth-day 9th. Attended the Preparation Meeting at Danby, at the close of which went a few minutes, the men and women together; this was a little comfortable season, divers minds being refreshed in this our parting opportunity. Sixth day, 10th of 9th month we took our affectionate leave of our dear friends, and set forward for home, accompanied by our beloved friend E. S. My mind was much affected at and after parting with Friends with great tenderness and tears of joy, which for a considerable space of time, flowed copiously from mine eyes. My mind was carried back to view the places where we had visited, and my soul was melted into ardent mental supplication for the preservation of Friends in general, and many individuals in particular; attended with such endeared affection and brokenness of spirit as has rarely been my lot to witness for so long a time together. Oh! with what heart-felt fervency did I intercede for the help and preservation of the little flock and family up and down in the world! the earnest requests that I was enabled to put up for the instruction and divine assistance of the many messengers of the Lord which are running to and fro in the earth among the people, that their labors may prove successful, and benefit the souls of mankind; indeed the language of solemn supplication ran powerfully through my mind with a melting sensibility for all; that the dead might be raised, quickened and made alive, in that life which is hid with Christ in God. Many individuals of my acquaintance, both in places where I had visited abroad, as also at home in our own and neighboring Monthly Meetings, came fresh into my remembrance with such ardency of desire, all breathings of soul, for their growth, preservation and improvement, as will not readily be conceived by such as have not felt the same. Yea, my desires for them were expressed in intelligent language in the secret of my soul, in a number of little, short, though sweet and melting requests for one after another, as the Father of Spirits brought them to my remembrance. Oh! how often did it flow through me as a stream of life on this wise: "O most mighty and omnipotent Lord God, commission a thine holy angels to attend and guard thy exercised pilgrims through this veil of tears; let cherubims and seraphims encamp about and surround the little host of militants, thy wrestling seed who here on earth and for evermore." Oh! how did my bosom heave with swelling thine joy and divine delight! yea, all that was in me moved!—my head, my heart, yea, my whole man seemed circled round with spiritual attendants! whose melodious and ecstatic songs of praise enraptured my soul, and lifted me above all earth's tumultuous cares and all its fading joys! and in the midst of this triumphant adoration, my eyes were opened to see and view the depths of sufferings and abasement which my soul had passed through in my visit; then did I see that true wrestling seed of Jacob can never rejoice, but through sufferings; abound, but through abasement; nor live and reign with the Lamb that was dead and is alive, but through death. I then was given to behold as it were around me, as I rode on the way, an innumerable multitude of glorified spirits; and it was said in the centre of my soul, "These are thy which came out of great tribulation, hab-

washed their robes, and made them white in the blood of the Lamb," Rev. vii. 14, their ever-living Redeemer. I saw that I must yet longer endure the cup of sufferings in his house of clay, if I would join the songs of those ransomed souls in never-ending anthems of praise; to which I bowed my head and heart, saying, Lord, let not thine eye nor thy hand spare, until thou hast done away all that offends in me, and brought forth judgment unto victory in my soul: and when I had thus submitted and offered up body, soul and spirit into his holy hands, a willing sacrifice, it was showed me how good it had been for me that I had so deeply suffered; and that, had it been otherwise, I should have missed of this feast of fat things. Next it was showed me, that though I had not altogether done the best that I might have done while on this visit, yet that I have been preserved in the meekness, littleness and humility; and, to my inexpressible satisfaction, I was also showed, and made to see, feel and know, that nothing was laid to my charge as an offence to stand against me; but feeling here was now no condemnation to my soul, was made to join the heavenly harmony; and, in that angelic spring of adoration which felt, my soul within me leapt for joy, and, at the end of this transporting chorus, my inmost language was—"sing praises, sing praises, sing praises, Amen, Amen, halleluiah!" At which it seemed as if the whole expanse of heaven rang with acclamations of joy, thanksgiving and praise! After which I again had freedom to enter into innocent and pleasant conversation with my two friends, which I had not done for miles before as we rode on the way; but I kept the vision pretty much to myself, save what of its effects they discovered in my countenance, and the tears had shed, which I had not power to restrain, nor, never suffer me to forget thy favors and divine communications—but as thou hast begun to clothe my mind with humility, be pleased more and more to centre me deep into; that I may wear it as a garment forever.

Selected.

We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives who thinks most; feels the noblest; acts the best, and whose heart beats quickest lives the longest; who lives in one hour more than in years do some whose fat blood sleeps as it slips along their veins. Life is but a means unto an end; that end reigning, means, and end to all things.—
Bailey.

THE FRIEND.

FIRST MONTH 6, 1877.

It was a common charge against the early members of the Society of Friends, that they were not entitled to be considered Christians, because they denied the "ordinances of Baptism and the Lord's Supper," as the ceremonies practised by other religious denominations are called. This charge, and the ostracism of the Society from the community of the Christian Church as a consequence of it, have often been met, and their injustice proved by early and modern writers of the Society, but our real views on these subjects are still misunderstood by many, and few outside of our pale seem able to rise above the

supposed necessity of the material elements of water, and of bread and wine to the true spiritual comprehension of the thing signified by our Lord, when He declared that "He that believeth and is baptized shall be saved," and "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you."

Friends accept both these great truths, with all that is implied in them, as they do all others set forth in the Holy Scriptures. But they cannot agree to connect the spiritual results alluded to in these passages with corporeal ablutions in water, or partaking of the elements of bread and wine. When Christ held that conversation with the Jews narrated in the 6th chapter of John, wherein He described himself as "the living bread which cometh down from heaven," and further added the words above quoted, respecting the necessity of eating His flesh and drinking His blood, it was a year preceding the last supper with His disciples, when He broke bread and gave it to them, saying, "take, eat, this is my body," and also gave them the cup of wine, with the words, "drink ye all of it, for this is my blood of the new Testament, which is shed for many for the remission of sins." Now, if the reception by the apostles of spiritual life through Christ was dependent upon a participation in the paschal supper immediately preceding His crucifixion, they must have been destitute of such life prior to that time. That this could not have been the case with these men whom Christ long previously had sent forth to preach His Gospel of life and salvation, is obvious enough. He declared that "He that believeth on me hath everlasting life," and in the same chapter it is stated that Peter said to Him "Thou hast the words of eternal life; and we believe and are sure that thou art that Christ the son of the living God." It follows then that Peter and the other apostles had long before the final passover partaken of the mystical body and blood of Christ, and had been granted into Him, the living Vine, from whom they drew divine grace and sustenance, metaphorically spoken of by Christ as bread and as blood to the soul. We hold, therefore, that as those disciples received this divine life directly from Christ without any ceremonial or intermediate agency whatever, so the righteous in the preceding dispensation, and true believers in Him in every succeeding age, have been, and are quickened and fed through a spiritual union, and partaking of His divine nature. He declares that "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." Thus we see that the mode in which this spiritual life is communicated by Christ to man, is the same by which the beloved Son drew His life from the Father. Hence no form or "ordinance" is essential. "It is the Spirit that quickeneth, the flesh profiteth nothing."

With regard to the language used by our Saviour at the last supper, there is no rational way of understanding it but in the same typical sense in which He so often and obviously spoke of spiritual things on other occasions. When he says of the broken bread, "This is my body," and of the wine, "This is my blood of the new Testament which is shed for many for the remission of sins," we are fully justified in regarding it as equivalent to His saying, this bread is typical of my body, which

is to be broken on the cross, and offered for you; this wine represents my blood which is to be shed for many. There is no place in the Scriptures where it is said that our Lord added any promise that by practising this ceremony of eating bread and drinking wine, His followers should thereby partake of His body and blood, or receive spiritual life.

There is only one of the evangelists (Luke) that speaks of any injunction by Christ to His apostles to continue in the practice of celebrating the passover supper. His words are, "This do in remembrance of me;" and Paul in his allusion to it (1 Cor. xi, 26), gives this explanation of His reason for continuing the custom, viz.: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." Here is nothing to warrant the extraordinary assumption made by some sects, that whenever a professing priest or minister may say some ceremonial words over material bread and wine, there is a conversion of these elements into the true body and blood of Christ, and that others eating and drinking them can thereby obtain eternal life; neither as held by some less superstitious denominations, that such an act is "an outward and visible sign of an inward and spiritual grace" on the part of the performer, since this ceremony may be easily enacted by one who is quite destitute of "inward and spiritual grace," and do it hypocritically, as said by the apostle, "eating and drinking damnation to himself."

If it be urged that the primitive believers being evidently in this custom implies an obligation on our part to continue it, we answer that such a consequence by no means follows. They doubtless did it in remembrance of Christ's death, and until He come, as commanded by Him to those of His own age; but that does not necessarily impose it as a perpetual duty on Christians of all ages. There is no such command in Scripture. Those who have truly known the second and spiritual coming of the Lord Jesus in their souls, and have received Him as their Redeemer and Sanctifier, realize the fulfilment of His promise, that "The Comforter shall bring all things to their remembrance," and they will often dwell with reverent love and gratitude on that wondrous act of redeeming grace by which their souls have been bought with the price of His precious blood. When one asked Christ, "How is it that thou wilt manifest thyself unto us, and not unto the world?" He replied, "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." And again in the Revelation it is written, "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." These words give the key to the true communion and supper of Christ. The conditions are a willing reception of the Holy Spirit when He offers His redeeming visitations, and a faithful obedience to His manifested will and commands. Those who thus receive Christ can adopt the testimony of his apostle in writing to the Corinthians as their experience, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" "For we being many are one bread and one body: for we are all partakers of that one bread."

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held at Philadelphia, on Sixth-day, First month 5th, 1877, at 10 A. M.

The Committees on Instruction and Admissions meet the same day, at 10 A. M.

SAMUEL MORRIS, Clerk.

Philada., 1st mo. 1st, 1877.

TEACHER WANTED.

A suitably qualified teacher for the Adelphi Colored School, Girls' department.

Address or apply, with reference to, Caleb Wood, 524 South Second Street, Israel H. Johnson, 809 Spruce Street, Samuel Eker, corner Grace and Knox streets, Germantown.

FRIENDS' ASYLUM FOR THE INSANE.

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

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

MARRIED, at the house of Hannah W. Collins Z. W. 221 St., New York, by appointment of New York Monthly Meeting, Dr. JOSEPH H. WORTHINGTON of this city, to SARAH, daughter of the late SYDNEY B. COLLINS, of the former place.

DIED, on the morning of the 9th of 10th month, 1876, at her residence in Moorestown, N. J., MARY G. MELACK, daughter of Samuel Melack, deceased, in the 51st year of her age, a member of Chester Monthly Meeting. She was favored to endure a long and painful illness with patience and resignation, and her surviving friends have the consoling evidence that through redemptive love and mercy she has received a everlasting rest and peace.

—, at the residence of his son-in-law, Emmo D. Gawthrop, on the 23d of 10th month, 1876, RICHARD THOMPSON, in the 76th year of his age, a member of New Garden Monthly Meeting, Penna.

—, 12th month 12th, 1876, at the residence of her brother, Amos W. Howe, near Chadds' Ford, Penna., MARY HOSE, in the 54th year of her age, an esteemed member of Kennett Monthly Meeting.

—, 12th month 12th, 1876, at Woodbury, N. J., CARLETON P. STOKES, in the 67th year of his age, an esteemed member of an annual meeting of New York Monthly Meeting. "The just man walketh in his integrity; shall live by his faith, and his memory is blessed." Quiet and unobtrusive in his manners, and though few unnecessary words escaped his lips, his straight forward, upright, consistent integrity of purpose, and strict regard for truth, won him confidence and esteem.

—, 12th month 12th, 1876, at the residence of her brother, Amos W. Howe, near Chadds' Ford, Penna., MARY HOSE, in the 54th year of her age, an esteemed member of Kennett Monthly Meeting. Firmly persuaded of the truths of the gospel, our Lord and Saviour, as held by our forefathers, he earnestly desired the welfare and preservation of his country, and his friends. His integrity, his industry, his diligence and want of self-appreciation, prevented his comprehending his own usefulness in the Society. Realizing the uncertainty of time, he was increasingly concerned to have his loins girded, his lamp burnt and oil in his vessel, giving evidence that "the light of the just is as a shining light, which shineth more unto the perfect day."

—, at her residence in Winona, Columbiana Co., Ohio, on the 18th of 12th mo, 1876, ARBACAL ALLEN, widow of the late Christopher Allen, in the 70th year of her age, a member of New Garden Monthly Meeting, Penna. This dear Friend was united to a large circle of friends, and was watchful that no word out of her should give cause of offence to any. Bearing of a meek and quiet spirit, she sought not distinction or preferment, but was concerned that her work might progress with the day; and the many tribulations which she was united to, but her husband's illness, indicated that her affections were weaned by earthly treasures, and her burden cast upon the Lord with full assurance that "He will fulfil the desire that he has for him, He also will heal their cry, and will save them." "The memory of the just is blessed."

WILLIAM H. PILE, PRINTER,

No. 322 Walnut Street.

Thus it is, that those who are united to Christ by one Spirit, witness in Him a sweet fellowship with each other, sitting at His bountiful table in their public religious assemblies, as He appears in the midst of them to their joy and refreshment, and in their more private life feeding on the daily bread which He dispenses to them in answer to their petitions. To these "the kingdom of God is not (material) meat and drink, but righteousness and peace, and joy in the Holy Ghost."

SUMMARY OF EVENTS.

FOREIGN.—The latest Mexican advice states that the government of Iglesias is established at Querataro, 150 miles from the capital. Eleven of the States of Mexico recognize Iglesias, and he has an army of 12,000 troops. Diaz, however, has an army of 18,000 men, and is well provided with artillery which Iglesias is deficient. General Mejia, formerly a member of President Lerdo's cabinet, who has been banished from Mexico by Diaz, has arrived in Havana. Gen. Mejia says the accounts of the capture of Lerdo and the shooting of Escobedo, published in the New York papers, are unconfirmed, and that Lerdo probably succeeded in reaching the Pacific coast in safety.

The newspapers at Belgrade publish the following: "The Russian General Nikitin arrived here on Monday to take command of the Serbian army, vice Tchernayeff. At a review of the Russian divisions General Nikitin declared he had come to Serbia by order of the Emperor of Russia to assume command of the army. He said all foreigners serving in Russian corps in Serbia, would be considered part of the Russian army. Orders have been issued to corps commanders of the Serbian army to proceed immediately to their posts."

On the 28th of the month of October, which is held on the 28th ult., at which it was agreed that the armistice should be prolonged until Third mo. 1st, 1877. Several points of the propositions made by the European Powers were discussed, and the amendments and objections made by the Turkish plenipotentiaries were taken up by the European representatives for reference to their respective governments.

The French Senate has unanimously and without discussion, adopted the Budget as it was voted by the Deputies. The debates in the latter House respecting the Budget have caused a schism in the republican majority, the Moderates having definitely separated from the Extremists.

Pauperism is diminishing in England and Wales. In 1849, out of every 16 men, women and children, one was a pauper. In 1875 there was only one person in 30 who was a burden to the rest of the community.

A Constantinopolitan dispatch of the 28th ult. says: A national conciliatory spirit prevails, the Ottoman delegates appearing disposed to make such concessions as are compatible with the integrity and independence of Turkey. Consequently hopes are entertained that an understanding will be reached by which all interests will be reconciled. A Belgrade dispatch says the Serbs are rejoicing at the prolongation of the armistice. All warlike preparations have ceased, and the militia which had started for the front had been recalled.

A gate of unprecedented violence prevailed on the south coast of England on the 1st inst. Dover pier was partly destroyed, and nearly every town on the south coast from Dover to Margate was seriously threatened by the high tide. The damage sustained is very great.

On the first inst. Queen Victoria was proclaimed Empress at Delhi and throughout India, with great ceremony.

UNITED STATES.—The President has sent to the Senate the correspondence between the United States and Great Britain on the subject of extradition. It appears that the treaty has been restored to vitality by the act of Great Britain in revealing from his former position and the consequent surrender of a fugitive to the United States. The United States government is now prepared to consider the question of an amendment to the treaty so as to increase the class of offences for which extradition may be claimed.

A new counterfeit \$1000 greenback has made its appearance in the West, and the plate upon which it was printed is said to have been in existence at least two years. The counterfeit so closely resembles the genuine notes that detection is difficult.

An invoice of silk worm eggs recently arrived in New York from Japan, in 1872 cases, valued at about

\$2,000,000. The shipment reached San Francisco from Japan on the 12th of Twelfth month. The eggs were packed very carefully in the storage deck amidships—the westward port of the vessel. A bamboo partition surrounded them, and a current of air played over them. The eggs were immediately shipped by rail to New York, and are to be carried across the Atlantic to France, Italy and England.

The commissioners appointed by the President to examine the several reports of surveys which have been made at the expense of the United States to ascertain the practicability of an inter-oceanic canal across the Isthmus of Panama have made their report, they favor the Nicaragua route and fix its cost at about \$100,000,000, and estimate that its completion will consume ten years. They also state that an inter-oceanic canal across the Isthmus should be under the protection of all the nations interested.

The steamship King Arthur sailed from New Haven, Conn., on the 28th of Twelfth month, for Constantinople, with millions of war of the Turkish government. The cargo of the King Arthur is valued at \$1,444,000.

A terrible railroad disaster occurred on the 29th ult. at Ashtabula, Ohio. A Lake Shore train, going west, broke through an iron bridge at that place, and all the cars were precipitated into the river seventy-five feet below. The wreck was consumed by fire. There were one hundred and sixty-five persons on the train, and of these over one hundred were killed by being crushed to death, burned or drowned. Many others were injured, some of them fatally. The bridge was considered strong and safe.

The interests in Philadelphia last week numbered 31. The books of the Building Inspectors show that during the year 1876 there were built in this city 442 new buildings, of which 3368 were dwelling houses. The number of new buildings is much smaller than in 1875. There were 510 fires in Philadelphia during 1876, which caused a loss of \$1,308,700.

According to the annual statement of the Wells, Fargo & Express Company, the product of gold and silver in the States and Territories west of the Missouri river, in 1876, has been \$85,861,900. Nevada alone furnished \$49,081,000. California only \$18,613,800. The product consisted of \$4,328,000 in gold, and \$41,539,300 in silver. The amount of silver from the United States treasury had amounted on the 30th ult. to \$25,729,751.

The ship Creasian, which went ashore near Bridgehampton, L. I., was broken up by the gale of the 30th ult. Thirty-three men employed by the Coast Weekender, were on board when the gale came, only four of whom reached the shore alive.

The total number of interests in Philadelphia last year was 18,914, which is 1,109 more than in 1875. Of the deaths 9,862 were males, and 9,052 females.

The mean temperature of the Twelfth mo. 1876, by the Pennsylvania Hospital record, was 29.89 deg., the highest during the month 49 deg., and the lowest 7 deg. The amount of rain 3.16 inches. The average of the mean temperature of the Twelfth month for the past eighty-seven years, is given as 32.62 deg. The highest mean during that entire period was 45 deg. in 1818, and the lowest was 25 deg. in 1875.

The municipal debt of the city of New York now amounts to \$14,197,000, against which there is a sinking fund of \$28,147,000. The newly installed mayor of the city asserts that its financial condition has improved.

THE MARKETS, &c.—The following were the quotations on the 30th ult. Philadelphia.—American gold, 107 U. S. sixes, 1881, registered, 113; do. coupons, 117; do. 1867, registered, 113; do. coupons, 116; five per cents, 10-40, 113; a 113; ditto 4; per cents, 104. Middlings cotton, 124 1/2, etc. for uplands and New Orleans, 125. Flour, 125. Sugar, 11 1/2. Coffee, 11 1/2. Wheat, \$1.14 1/2, 11 1/2; amber, \$1.17 1/2, 1 1/2; western white, \$1.50 a \$1.55. Rye, 77 a 80 cts. Yellow corn, 60 a 61 cts. Oats, 37 a 33 cts. The arrivals and sales of beef cattle at the two principal Philadelphia, drove yards on the 1st inst., numbered 25-90. Extra sold at 47 a 77 per lb. of gross weight, 34 a 35 per lb. of net, and 1 a 1 1/2 cts. Cattle of 6200-8000 lbs., 34 a 35 cts. Cows, 30-40 lbs. gross and 1300 lbs. net at \$8 a \$22.5 per 100 lb. net. (Chicago.—No. 2 spring wheat, \$1.25; No. 3 do., \$1.12, (Corn, 41) cts. Oats, 31 cts. Barley, 66 cts. Rye, 62 cts. per 100 lbs. Baltimore.—New southern white wheat, 33 a 36 cts. Cold water do., 34 cts. Oats, 31 a 35 cts. Corn, 41 a 42 cts. Rye, 61 a 62 cts. Barley, 61 a 62 cts. Oats, 31 a 33 cts. Rye, 58 cts. Milwaukee.—No. 1 spring wheat, \$1.32; No. 2 do., \$1.26; No. 3 do., \$1.16; No. 2 corn, 41 cts. No. 2 oats, 33 cts. Rye, 71 cts. No. 2 barley, 80 cts.

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

Establishment of Slavery in this Country.

(Continued from page 162.)

"In spite, however, of the aversion which guided and inspired the commercial and colonial policy of England; in spite of the corrupting influence of the slave-trade and of laving itself, they found sturdy opposers in both England and America. The colonial legislature of Massachusetts, of 1641, enacted in its code, styled the 'Body of Liberties,' that there should never be any bond-slavery, unless it be of captives taken 'in just war,' or of such as willingly sold themselves or were sold to them, and such should have the liberties and Christian usages that God had established in Israel. Whether this act prohibited the slavery of Africans or not has been a question freely discussed, and on which differences of opinion have obtained. There can be no doubt, however, that the colonists of that day made a distinction between slaves captured in 'just war' and those stolen in Africa, and that this act was based on this distinction. At any rate, it is safe to say that the servitude it authorized, with its recognized limitations of the Mosaic code, had little in common with the American slavery which afterwards obtained in all the colonies.

In 1646 two slaves were introduced into the colony by a member of a church, who had procured them by a slave hunt in Africa. A memorial which was immediately presented to the General Court, setting forth the three-fold outrage of 'murder, man-stealing, and Sabbath-breaking,—drew forth a stringent order. 'Concerning themselves,' they said, 'bound by the first opportunity to bear witness against the heinous and crying sin of man-stealing,' they supplemented their testimony with the requirement that the victims 'should be sent to their native country, Guinea, and a letter expressing 'the indignation of the court thereabout.' In November of that year it was enacted that 'if any man steal a man, or mankind, he shall surely be put to death.' The colony of Connecticut, in 1650, and the colony of New Haven, soon after, passed acts making man-stealing a capital offence.

Whatever differences of opinion there may have been concerning the full import and effects of the Massachusetts act of 1641, there can be none concerning that of the colony of Rhode Island, adopted in 1652. By this act

it was provided that no 'black mankind or white' 'being forced by covenant, bond or otherwise,' should serve more than ten years, or after the age of twenty four years, but should be set free. 'This noble act,' says Morris, in his 'Notes on Slavery in Massachusetts,' 'stands out in solitary grandeur in the middle of the seventeenth century, the first legislative enactment in the history of this continent, if not of the world, for the suppression of involuntary servitude.' It was in view of this early legislation against African slavery and the slave trade, and of the small number of slaves that found their way into the Massachusetts colonies during the two first generations of their history, that Whittier says: 'It was not the rigor of her northern winter, nor the unfriendly soil of Massachusetts alone, which discouraged the introduction of slavery during the first half of her existence as a colony. It was the recognition of the brotherhood of man in sin, suffering, and redemption, the awful responsibilities and eternal destinies of humanity, her hatred of wrong and tyranny, and her stern sense of justice, which led her to impose upon the African slave trade the terrible penalty of the Mosaic code.'

In spite, however, of this early legislation, and of the popular sentiment which prompted it, slavery made progress, the number of slaves slowly increased, and men were found ready to engage in the infamous traffic. The demoralizing influence of the Indian wars, and the recognition of the principle that captives taken in them might be rightfully held in bondage, contributed largely to this result. There were, however, earnest and faithful protestants, who saw and deeply deplored the great and grievous wrong thus inflicted on both the Indian and the African. John Eliot, the apostle to the Indians, presented in 1675, a memorial to the Governor and Council against selling captured Indians into slavery. His objections were that it prolonged the war, that it hindered the enlargement of Christ's kingdom, and that 'the selling of souls is a dangerous merchandise.' Though the mission of this large-hearted man was mainly with the Indians, he did not forget the African, but lamented, it is said by Cotton Mather, with 'a bleeding and burning passion,' 'the destroying ignorance' in which they were left by men bearing the name of Christians, 'for fear of losing the benefit of their vassalage.'

The iniquity of slavery and of the slave trade, and the wrongs of the slave, were deeply felt by Justice Samuel Sewell, afterwards Chief Justice of the Supreme Court of Massachusetts. In the year 1700 he wrote a pamphlet entitled, 'The selling of Joseph: A Memorial,' in which slavery was characterized, and the primal truths of human equality and obligation were enunciated with signal boldness and force. He maintained that 'originally and naturally' there was no such thing as slavery; and that 'these Ethiopians,

as black as they are, seeing they are the sons and daughters of the first Adam, the brethren and sisters of the last Adam, and the offspring of God, they ought to be treated with respect agreeable thereto.'

Although this production was received, its faithful and fearless author says, 'with frowns and hard words,' there was a state of unrest in the public mind which revealed itself in various ways. The slaves themselves were uneasy under their bondage, and made no secret of their earnest longings for liberty. Though their increase was small, the most thoughtful and conscientious viewed that increase with apprehension, and earnestly desired the abolition of both the trade and the system. During the ten years immediately preceding the Declaration of Independence, in which the rights of man and of the colonies were under sharp discussion, the wrongfulness and inconsistency of slavery became more and more apparent. The desire for emancipation and the extinction of the slave-trade, found utterance in sermons and pamphlets, some thorough and of decided merit, and in the resolutions and memorials of towns praying the legislature to take action at once in the interests of humanity and true patriotism.

The members of the Society of Friends took the lead in this opposition. In the year 1688 a small body of German Friends, at Germantown, Pennsylvania, presented a protest to the Yearly Meeting against the 'buying, selling and holding of men in slavery.' But though not then prepared to take action, it sent forth in 1696 the advice that 'the members should discourage the introduction of slavery, and be careful of the moral and intellectual training of such as they held in servitude.' Three years before this advice was given, George Keith, who was then a member of that Society, had denounced slavery as contrary to the religion of Christ, the rights of man, and sound reason and policy, and charged its members to 'set their negroes at liberty after some reasonable time of service.'

In New England the Quakers, at the Monthly Meeting at Dartmouth, in 1716, sent to the Rhode Island Quarterly Meeting the query, 'whether it be agreeable to truth for the Friends to purchase slaves and keep them for a term of life?' The Quakers of Nantucket, in the same year, moved by the eloquence of (Mary) Starbuck, a preacher of their denomination, sent forth the declaration that 'it is not agreeable to the truth for Friends to purchase slaves and hold them for the term of life.' In 1729 they made an earnest appeal to the Philadelphia Yearly Meeting, in which they said: 'Inasmuch as we are restrained by the rule of discipline from being concerned in fetching or importing negro slaves from their own country, whether it is not as reasonable that we should be restricted from buying them when imported.' At that time Elisha Coleman wrote a pamphlet against making

men slaves, because it was 'anti-christian' and 'very opposite both to grace and nature.'

Most faithful testimony against slavery was borne by William Burling, of Long Island, in the Yearly Meeting of the Friends. In 1729, Ralph Sandiford published "The Mystery of Iniquity," in which he earnestly condemned the sin of oppression. The ardent but eccentric Benjamin Lay, who had witnessed in Barbadoes scenes of cruelty to slaves that disturbed and distressed his sensitive nature, pleaded the cause of the bondman in a volume, published in 1737 by Benjamin Franklin. From 1746 to 1767, John Woolman, of New Jersey, travelled much in the Middle and Southern Colonies, proclaiming to Christians that 'the practice of continuing slavery is not right,' and that liberty is the natural right of all men equally.' This human, unselfish, and self-denying man, as he travelled among the people, saw 'a dark gloominess overhanging the land,' and 'a spirit of fierceness and love of dominion.' But notwithstanding all that was calculated to depress and sadden his heart, he labored on with earnest and unconquerable zeal, and largely contributed to the work of preparing his denomination to bear their early testimony against the sin and practice of slavery.

But the most active anti-slavery writer of that age was Anthony Benezet, the son of Huguenot parents, who escaped from France on account of the revocation of the Edict of Nantes. Having inherited an intense and passionate love of liberty, and becoming deeply affected by the iniquity of the slave-trade, and the cruelty exercised toward slaves by their owners, he earnestly lifted up his voice on behalf of the oppressed, and strove to awaken Christians to a just sense of the sin of slave holding. He established and taught gratuitously an evening school for the instruction of negroes. Under his pious labors their moral and religious advancement recommended the colored race to the notice of influential persons, too much accustomed to hold it in contempt. Among his many publications was an historical account of Guinea, which is said to have given an impulse to the mind of Thomas Clarkson, who afterwards labored so effectively for the abolition of the slave-trade by the British government. He exerted himself to induce the legislature of Pennsylvania, in 1789, to begin the work of emancipation.

By the faithful and self-denying labors of these devoted pioneers and early advocates of anti-slavery, and others of less note, covering a period of a hundred years, was the Society of Friends at length persuaded to rid itself of the system of enforced servitude. Nor was this great work accomplished without much of exciting discussion, stern rebuke, and stirring appeal. For with them as with others, the love of ease and the lust of dominion were strong, nor did they at once and easily let go their hold on the victims of their power. And not until the conscience of the Society was aroused by the unequivocal decisions of its ecclesiastical tribunals, showing slave-holding to be a sin to be repented of and forsaken, did it achieve the high distinction of being the first and only religious denomination to purge itself entirely of this great iniquity.

Nor were the people without remonstrance and warning from strangers, who, seeing the abomination of the system, boldly denounced its essential cruelty and wickedness. John Wesley, who visited this country during the

early part of the last century, unequivocally condemned it. His terse and trenchant characterization of slavery, so often repeated—"that it was the sum of all villainies"—was only one of the many sharp things he uttered. He called the system 'the vilest that ever saw the sun,' and denominated 'slave-dealers man-stealers—the worst of thieves, in comparison with whom highway robbers and house-breakers are comparatively innocent.' To these emphatic words he added that 'men-buyers are exactly on a level with men-stealers.'

(To be continued.)

For "The Friend."

Richard Shackleton.

(Continued from page 166.)

"Richard Shackleton pursuing his onward path, and seeking first the kingdom of heaven and its righteousness, found all things necessary added—all things necessary for those whose desires are moderate; and this is likely to be the case with such as are concerned to keep on their watch; they may hope to see what to do and what to leave undone, even in their temporal affairs.

Richard and Elizabeth Shackleton, in pursuit of the arduous undertaking and care of youth, were imbued with that reverential fear, which is a blessing and a safeguard to those who abide under it. The advantage of their example extending far beyond their sphere in life, was felt throughout their neighborhood, so that many of the higher ranks desired to cultivate a familiar intercourse with a man distinguished by his talents and learning, and a woman of so benevolent a character. But while they received such marks of kindness with respectful courtesy, they were not drawn by them from their allotted situation. Their time and thoughts were claimed by their duties, and they were the more respected for preserving this line of conduct. Industrious and prudent, yet casting their care upon Providence, they felt the shackles of the world hang loose about them. They were eminently useful members of our religious Society, with clean hands and discerning spirits, being well qualified to take an active part in conducting its discipline. Their duties to the children under their care were conscientiously fulfilled, of which the grateful love that their pupils retained for them is a convincing proof. Several of those who, while they were under their mistress's eye, had thought her too strict, loved her the better afterwards, even for this; and many remembered, and we may hope profited by, the tender admonitions which she was wont to impart, particularly at the time of their leaving school, to enter into an untried world.

Richard Shackleton was blessed with a cheerful, contented mind, conducive to his own happiness, and the happiness of all around him. He was prepared to adopt the language of the poet:

"Ten thousand precious gifts,
My daily thanks employ;
Nor is the least a cheerful heart,
That tastes those gifts with joy."

The fault of his temper was quickness, not violence, but this was soon subjected to his judgment, and if he thought he had wounded anybody thereby, he was ready to acknowledge it, with a benign humility which melted the heart, and disposed it to follow so touching an example. From his conversation, young persons derived much instruction and

delight; and such was his solicitude for the eternal welfare, that he might almost be designated 'the apostle of the youth.' He seldom or never left home for any considerable length of time, without paying farewell visits to his neighbors, nor returned without greeting them at their own habitations. After-day industriously spent, it was his practice retire every evening to his garden or chamber; his countenance when he returned to his family, bearing the impress of divine meditation. And before retiring to rest, he read portion of scripture. If he was under difficulty or perplexity, the first thoughts which occurred to him on awaking in the morning were generally those to which he took heed by which he was often freed from what he annoyed him. He had learned to cast his care on Divine Providence, in matters of less as well as greater moment.

Neither he nor his wife were in the habit of minister; but in meetings for discipline and in families, they were often concerned to deliver wise counsel, in words few and pertinent; and R. S. sometimes spoke in public meetings, but like his father, in the character of an elder. When he returned to our National Meeting, and delivered an account of his attendance at the Yearly Meeting of London, his words were delivered with such simplicity, sweetness and brokenness, that the influence under which he moved seemed overspread the assembly.

He was freely given up to these services; his true helpmate, whose exertions promoted the good of all, united with his own; she sedulously endeavored to alleviate the sufferings of body or of mind, which came under her notice; and, her nature, as well as her religion, prompted her to visit the fatherless and widow in their affliction; and in fulfilling these duties, she experienced that feeling excellently described by the poet:

"The heart which bleeds for other's woes,
Shall feel each selfish sorrow less;
The breast which happiness bestows,
Reflected happiness shall bless."

Elizabeth Shackleton thus notes in her memorandum; "Being sensible of my own inability, my dependence was on Divine help, which I had often experienced in times of need. I was favored with understanding and knowledge for the business, beyond what could have thought; my careful industrious husband assisting in many things belonging to my department as well as his own; so that we were reciprocally helpful one to the other in our arduous calling; and both being near of an age, and favored, for many years, with a good degree of health, our success in endeavoring to do our duty was an encouragement, and our minds were preserved in a grateful sense of the gracious dealings of the Lord to us. And notwithstanding our close and constant engagement, so that we seldom left home on other occasions, we found it but our reasonable duty to attend the meeting for discipline to which we belonged, as well as Quarterly and Half-Yearly Meetings; also to show, by an exemplary life, the efficacy—the principles of Truth we professed to be true by, amongst the numerous acquaintance we had; being employed by many who knew little or nothing of those principles."

(To be continued.)

A life of humility and godly fear is the Christian's duty and safety.

The Sioux Indians.

[From the *Philadelphia Ledger* we copy the unjoined abstract of the report of the Commission appointed to treat with these Indians as made by them to the Indian Department lately.]

REPORT OF THE SIOUX COMMISSION.

The report of the Commission to negotiate an agreement with the Sioux Indians, parties to the treaty of 1868, as made to the Commissioner of Indian Affairs, shows that their first council was held on the 7th of September, 1876, at Red Cloud Agency, with the chiefs and head men of the Ogallala Sioux and Northern Cheyennes and Arapahoes, who represented 4901 Indians who were then present at the Agency. Red Cloud and other of the chiefs met them upon their arrival with warm welcome, saying: "We are glad to see you. You have come to save us from death."

The report says: We submitted to the Indians the conditions required by Congress, and stated that we had no authority to change them in any particular. We assured them that Congress and the President had given us full authority to devise a plan to save their people from death and lead them to civilization. The plan submitted was first to provide ample rations for their subsistence until able to support themselves; such rations, in all cases, to be issued to the head of each separate family.

Second. That when said Indians shall be located upon land suitable for cultivation, rations shall be issued only to those persons who labor, the sick, infirm and aged excepted.

Third. That whenever the Government shall establish schools as provided by the treaty of 1868, no rations shall be issued to children between the ages of 6 and 14 years (the sick and infirm excepted), unless said children shall regularly attend school.

Fourth. That whenever any one of the Indians shall in good faith begin to cultivate the soil he shall have a title to his land and receive aid to build a house.

Fifth. That they shall be subject to the laws of the United States and select as many headmen from each band to maintain order as the President may deem necessary.

Sixth. That all agents, traders, farmers, carpenters, blacksmiths, and other employes of the Government within their reservation, shall be lawfully married and living with their families on the reservation.

Seventh. That no person of white or mixed blood whose fitness, morally or otherwise, is not in the opinion of the Commissioner of Indian Affairs, conducive to the welfare of the Indians, shall receive any benefit from this agreement or former treaties, and may be expelled from the reservation.

These provisions were carefully explained and interpreted, and were thoroughly understood by all of the Indians. A copy of the agreement was given to them to take to their own camp. The Indians were in council at their camp on Shadron Creek until the 14th, when we requested an answer. Chief Little Wound came to the agency, and said: "You are wise men and you have had time. Our council may not seem of much importance to you, but to us it seems a very serious matter to give up our country. You must have patience and bear with us."

He held councils with the Indians on the

19th and 20th of September, and after mutual explanations the agreement was duly signed. On the 21st we proceeded to Spotted Tail Agency to receive an answer to the same propositions, which had been submitted by two of our own number on the 14th. After two days' council with the chiefs and head men of the Brule Sioux, who represented 4607 Indians then at this agency, the agreement was duly signed. On the 2d of October the Commissioners, by the authority of the Commissioner on Indian Affairs, detailed Col. A. G. Boone, and Dr. J. W. Daniels as a committee to take a delegation of the Red Cloud and Spotted Tail Indians to the Indian Territory. We obtained signatures of the Indians at Standing Rock, on Oct. 11th, at Cheyenne River Agency on the 16th, at Crow Creek Agency on the 21st, at Lower Brule Agency on the 24th, and at Santee Agency on the 27th. Those signing representing 15,000 Indians. At all of these agencies the provisions of the agreement were made perfectly plain to the Indians, having been fully explained to them. The Indians on the Missouri river, with the exception of the Santees, objected to visiting the Indian Territory, and a supplementary clause was made exempting them from that part of the agreement. The Commissioners were painfully impressed with the lack of confidence the Indians had in the pledges of the government, and in the speeches that were made by some of them they portrayed the wrongs they had received from the whites, arraigned the government for gross acts of injustice and fraud, and described treaties made only to be broken, &c., in colors so vivid and language so terse that admiration and surprise, the Commissioners say, would have kept them silent, had not shame and humiliation done so.

That which made this arraignment more telling was that it often came from the lips of men who were friends, and who have hoped against hope that the day might come when their wrongs should be redressed. Said a chief to a member of our Commission: "If you white men had a country which was very valuable, which had always belonged to your people, and which the Great Father had promised should be yours forever, and men of another race came to take it away by force, what would your people do? Would they fight?"

Another chief said, "I am glad to see you. You are our friends, but I hear that you have come to move us. Tell your people that since the Great Father promised that we should never be removed we have been removed five times." He added, with bitter irony: "I think you had better put the Indians on wheels, and you can run them about wherever you wish." Again and again the Indians spoke with sorrow of the present war, and urged us "to rub it out." They said: "Tell the white people that this is not an Indian war; it is a white man's war."

It seems strange for Christian men to hear from the lips of a savage, "A great many widows and orphans have been made on both sides. It was time to ask who is to take care of them." "This matter has not been begun with judgment;" and then, with deep earnestness, added, "It is displeasing to the Great Spirit." It made our Commissioners remember the words of Jefferson: "I tremble for my country when I remember that God is just."

From the information received, the Commissioners believe that if the Indians are to be made self-supporting as speedily as possible, they ought to remove to the Indian Territory at as early a day as practicable. They are unanimous in the opinion that these Indians can, for the present, find homes on the Missouri River, but do not believe they will ever become a self-sustaining people there.

They do not think that it would be advisable at this time to remove the large proportion of the Sioux to the Indian Territory, but in view of the fact that it is the only valuable country upon which Indians can be located; that this country has been set apart by the most solemn guarantee as the future home of the Indian; that to open any part of this territory to white settlers would be a violation of the nation's pledged faith, and that here the Indians can become a self-supporting people; they recommend that the Upper Yanktonias or Standing Rock be joined to the Lower Yanktonias at the Crow Creek Agency, that the Ponkas, who speak the same language, could be removed to the Osage reservation in the Indian Territory; and if the Upper Brules at Spotted Tail Agency elect to remove to the Missouri river, that they be located on the Ponka reservation. In case they should go to the Indian Territory, that their reservation be given to the Indians now at Cheyenne Agency, and in case the Red Cloud Indians decide to go to the Missouri river, that they should be located at the Standing Rock Agency. In that case the Cheyenne river agency Indians could be located at the Great Bend.

The liability to drought, the plague of locusts and the character of the soil make this country better fitted for a pastoral than an agricultural people. If the Indians remain here permanently it must be long years before they can become self-supporting. We are convinced that the surest way to aid them in civilization will be to furnish them, under proper restrictions, cattle, and teach them stock raising. The Commissioners graphically describe the pitiable condition of the Sioux Indians, and enter into a detailed account of wrongs that have been suffered by them—the treaties that were made from time to time, and particularly refer to the treaty made at Fort Laramie in 1851, by which in return for certain concessions, the Government agreed to pay the sum of \$50,000 for fifty years. The Senate amended the treaty by limiting the appropriation to ten years. This amendment was never submitted to the Indians. They believed that the original treaty was in force. It is now more than ten years since the appropriations ceased. It is believed that this was the cause of the Powder river war.

Space is devoted in the report to the present war, which originated with the raids of Sitting Bull upon white settlers and friendly Indians in Montana, in 1875, and which was followed by numerous departures of Indians from their agencies. Regarding the remedy for evils that exist in the management of Indian affairs, the Commissioners submit that they are not to be found by again placing the care of the Indians in the War Department. It had this duty for nearly three-quarters of a century, and during the whole period there is no page in the history of our Indian management upon which their recollection can linger with emotions of pleasure.

After long and careful examination the Commissioners have no hesitation in recommending that it is wise to continue the humane policy inaugurated by President Grant. We believe that the facts will prove that under this policy more has been done in the work of civilization than in any other period of our history. It has accomplished this one thing, that those who were placed in trust of the national honor did not receive their appointment as a reward for political service. The great obstacle to its complete success is that no change has been made in the laws for the care of Indians. The Indian is left without the protection of law in person, property or life. He has no personal rights and no redress for wrongs inflicted by lawless violence.

We would especially call attention to the inadequate laws to punish white men for the sale of intoxicating liquors to the Indians. There is another fearful evil in the unlawful marriages of white men to Indian women. These unions are made after the customs of the Indians, and under their code they are regarded as valid. The law should declare that any woman who thus lives with a white man is his lawful wife, and that the children of such union are legitimate. The greatest difficulty in the administration of Indian affairs is the inadequate salary of an Indian agent. The Department has lost some of its most valuable agents simply because they would not steal and could not live on \$1500 a year.

The report concludes as follows: Our Indian affairs should be managed by an independent department. It ought to have at its head one of the first men of the nation, whose recommendations would be heeded, and who, as a member of the Cabinet, could confer with the heads of the War and the Interior Departments, and devise such wise and just plans as would equally protect the rights of the Indians and of our own citizens. We are painfully impressed with the fact that most of our Indian wars have not only been cruel and unjust to the savage, but have largely grown out of conflicts of jurisdiction between different departments of the Government. In conclusion, your Commission respectfully urge that every effort shall be made to secure the ratification and faithful fulfilment of the agreement which we have made by direction of the Government with this hapless people. We entered upon this work with full knowledge that those who had heretofore made treaties with these Indians had seen their promises broken. We accept the trust as a solemn duty to our country, to the perishing and to die.

For "The Friend."

The following was published in "The Friend" some years ago, I believe, and if the Editors are willing, should like to have it inserted in its columns again; hoping it may encourage some poor, tried, and may be, often cast down traveller "Zionward," still to trust in that "Arm of power," which first called and gathered this Society in the beginning to be a people, and which alone can preserve it on the "sure foundation." J. S.

Columbiana Co., Ohio, 12th mo. 29th, 1876.

"The last paragraph in Sarah Tucker's diary, supposed to have been written a short time before her decease.

"I am sensible that the present is a day that loudly calls for deep indwelling with the

Seed and Word of divine life; a day in which I believe the foundations of many amongst us will be closely tried. Oh, that we may faithfully attend to the ancient watchword, 'Every man to his tent, O Israel!' God is thy tent, the only refuge of the righteous; and all those who keep inwardly near to him, watching unto prayer, He will keep by His own right arm of power, out of all the by-ways and crooked paths of the enemy. Those that continue faithful in the support of and maintenance of that most precious faith once delivered to the saints, will be as the apple of His eye; and although many sore conflicts and deep spiritual baptisms may be theirs, on account of the sorrowful delusions, both in principle and practice amongst us; yet will they be preserved, a little chosen band, (although fasting and mourning may often be their lot), 'whose bread shall be given them, and whose waters shall be sure, experiencing their defence to be the munition of rocks.'"

Selected.
"MARK THE SOFT-FALLING SNOW."

Mark the soft-falling snow,
And the diffusive rain;
To heaven from whence it fell,
It turns not back again;
But waters earth
Through every pore,
And calls forth all
Its secret store.

Arrayed in beautiful green
The hills and valleys shine,
And man and beast are fed
By Providence divine;
The harvest bares
Its golden ears,
The copious seed
Of future years.

"So," saith the God of grace,
"My gospel shall descend—
Almighty to effect
The purpose I intend."

Millions of souls
Shall feel its power,
And hear it down
To millions more.

—Philip Doddridge.

Selected.
RETROSPECT.

"If it be possible, I pleading said;
"All things, O God, are possible to Thee—
Let only this cup pass, and in its stead
I will take anything Thou sendest me."

O self-deceiving heart, to make such prayer
For lighter burden and an easier way;
The heaviest load was best for thee to bear,
And thy dark path the one which led to day.

Be thankful that God does not always heed
The doubt and fear of each despairing cry,
But knows so well what all his children need,
And chooses best the way to lead them by.

—C. B. Leroy.

Keep in the cross, and purity will grow. The safest way is in the cross; take up the cross daily; mind to be guided by that which crosseth your own wills, and it will bring every idle word, thought and deed to judgment in you; and so the old man will be crucified, with the affections and lusts thereof; and you shall find the Lord to sit as a refiner, to judge out all the old leaven, the old nature; and so the new man will be raised up; and Christ, the power of God, will rule and reign in righteousness in you, who is the King of saints; to Him alone be all praise and thanks forevermore.—Letter of Richard Farnsworth.

For "The Friend"

Random Notes of Travel.

(Continued from page 165.)

Before beating an ignominious retreat into the interior of the coach, I caught glimpse of Snowdon in the distance—blue, cold, dreary. To climb the rugged sides of a monarch of British mountains was no part of our programme, therefore no disappointment was felt that the weather rendered it impracticable. Curious traditions linger about the region. One of them relates to "a stone that stands, or formerly stood, in Yr Arddu, very far from the summit. This stone, up to which is a smaller one, is called man, du yr Arddu,—the black stone of Arddu. It was formerly believed that if two persons slept a night upon the top of this stone, one would become a poet, and the other a man!" "The simple inventor of this legend did not know that the terms were too often synonymous!" This comment was certainly not made by the "poet."

As we approached Llanberis, we entered a great slate quarrying region. There is lofty slate mountain near the lake of the name, whose immense quarries, afford employment for thousands of men, which solve the problem that has long been puzzling to what do the people live upon in this desolate region? In the quarries of Penrhyn 5000 men are employed. Some of these mountains are 2000 feet in height, and the terraces on the sides are wide enough for narrow railway which convey the brittle slate to slides, down which it is carefully transported by steam engines, then taken by their cars at the foot to Caernarvon for exportation. It is said that the income from some of these quarries £100,000 per annum. Narrow-gauge railway now popular, were first successfully worked among the slate quarries of Wales. The blasting is in progress, great care is taken to prevent accidents; a horn gives notice to retreat when necessary, while another recalls the laborers to their work. The Welsh slate are fossiliferous, containing marine shells, and are therefore of marine origin.

In Wales the slate is appropriated to many purposes. It is not only used largely in roofing, but sheets of it cover the sides of the houses; while pillars are also made of it, which resemble unpolished marble. It is also used for bathing and washing structures, mantelpieces, &c.

The effect of the bald, rugged outline of these slate mountains is very picturesque. I every land man's ruthless hand plunges into the hidden treasures of the earth,—she is wounded in the conflict, and man triumphs. Here, incessant blasting and splitting and digging, have accumulated great piles of debris which add to the gloomy character of the scene. Here and there, however, are little green nooks where the small, white-washed houses of the quarrymen are seen, a garden in the rear, and often flowers and vines growing over the roof. I fear the exterior of many of these dwellings is all that we can admire. They are far too small for the crowds that inhabit them, and I suspect that a minute inquiry into the modes of living among the people, would not corroborate the statements of our friend, the Welsh steward.

Bangor, 6th mo. 17th.

Had we any doubts as to our locality this evening at Bangor, our sense of hearing would at once have instructed us; Welsh, and

leth only, resounded on all sides, and great as my respect for that ancient language, I not call it musical. The nationality of a idiom generally crystallizes around its chief tones, but nothing particularly unique was arent in this ancient city; not even Welsh s, were to be seen; those curious high-wounded and peaked relics of the past. It is t that only in remote districts are they to be found on the heads of the eldest women. We were told at Bala, that had we been at a fair the day preceding, we would have quite a number; but Bala Water, which is passed later in the day, reflected none of s; the time had gone by, we were literally day after the fair!"

remarked that the language is not musie-merited has it been prolific in surnames, rgan, Roberts, Jones or Evans adorning most every sign-board—the first of these dominating. We stopped at a small station for half an hour, waiting for a train. o very well dressed persons being seated r us, accompanied by a small boy, I remarked to — that I thought we might most presume to know the name of our fellow-travellers without inquiry, and that not be the surname of the little one is Morgan, ling the child to me, I asked him his name, fifth Morgan, was the instant reply, much ur amusement. The beautiful trill of the and the distinct enunciation of the i, were admirable.

Bangor lies in a romantic valley, and consists chiefly of one narrow, crooked street, rly a mile in length, with several opening the water side. It boasts of great antiquity, ample dedicated to Minerva having, say old chronicles, been here erected by Conge, a British prince. The trade of the city is most limited to the export of slates, but beauty of its situation and nearness to sea, attract thousands of visitors during summer.

Bangor is distinguished as the place in which arose the noted Bangorian controversy which caused much excitement in the early t of the last century. This memorable disease arose from the advance by Dr. Hoadly, a bishop of Bangor, of sentiments contrary those entertained by "the church," respecting the spirituality of Christ's kingdom. In 7 he preached a sermon before the king, the text "My kingdom is not of this world." John xviii. 36,) asserting that the clergy h no pretensions to any temporal jurisdiction, and strenuously maintaining that temporal princes had a right to govern in ecclesiastical politics. A long war of pens instantly an, managed on both sides with all the canery of polemical scribes, "disgusting," s Hallam, "from its tediousness and the most unwillingness of the disputants to ak ingenuously what they meant." Hallam's criticism will certainly be thought judicious, if Pope's estimate of the polemics' tendencies had any basis in fact, who cites

"Swift for closer style,

But Hoadly for a period of a mile!"

The suspension bridge over the Menai Straits, once esteemed one of the world's wonders, and the tubular bridge which remains indeed, both stupendous structures, ing the beholder with admiration and awe, while they are sublime monuments to the genius of their architects, Telford and Stephenson, next attracted us. We walked

across the former that we might examine it at leisure, and found that though it is surpassed by that at Niagara, this early attempt remains an admirable specimen of its class. Finding carriages in waiting, we drove to the still greater and more wonderful structure, about two miles distant. The manner in which this triumph of modern engineering was raised from the water by hydraulic pressure, placed upon piers 100 feet high, and united into one continuous tube as a part of grand railway connection, has been so often described that we will not revive it here. The sound of a train rushing through, promised a new sensation, and seeing one coming, I awaited the result at the entrance while standing quite near the track. The effect was overpowering, and I fled terrified from the scene. It is worthy of note that this tube of 1834 feet has proved to be a very delicate thermometer, and that while a weight of 300 tons is required to cause a depression of about 1½ inches, a little sunshine will raise the centre one inch and produce a greater horizontal deflection.

Nine miles by rail through a beautifully picturesque country, brought us to Caernarvon, and in a few minutes after our arrival we were within its magnificent castle, built by Edward I., and the reputed birth-place of Edward II. It is impossible to describe the mingled sensations of awe, wonder and delight, that thrilled me on entering for the first time one of these hoary relics of the past, upon whose battered walls the storms of 600 years have spent their force. This castle is one of the grandest ruins of its kind in Britain. Its lofty battlemented walls are partly covered by ivy and lichens, whose brown and white and mottled tints harmonize with its weather-beaten aspect. For the first time we crossed a moat and passed through a massive archway in which were traces of four portentous walls. The walls are from eight to ten feet thick, enclose three acres, and are crowned by numerous towers, some of which we ascended by means of spiral staircases of stone. Many of the steps were quite worn away, showing that a numerous garrison had occupied this great stronghold. The court-yard was covered by turf of velvet softness, and mounds of rich brown mould were bright with masses of roses and pansies. The quiet of peace reigned over all, undisturbed but by the occasional cawing of the rooks, a feathered garrison.

The Vale of Llangollen! How shall I describe the beauty of this exquisite place! once the favorite home of Owen Glendower, the great Welsh Chieftain, and later the chosen retreat of the "Ladies" who have rendered it famous. The river Dee turns, and winds, and sleeps among the hills, or dashes its amber waters into creamy foam, over a bed of rocks. Best of all, we saw town, river, and valley beneath a warm, bright sun, which lends a tenfold beauty even to this landscape.

After breakfast I left our pleasant little hotel for a short walk to the fine old bridge which spans the river here. For 500 years the traffic of the town had been transported across its arches. A group of donkeys, saddled and bridled, stood in an open space under the guardianship of an old man, who approaching, cap in hand, addressed me with "And now, ma'am, is it the Castle or the Abbey this morning?" I replied that it was the Abbey, and that we had engaged an open carriage for the excursion. A drive of two

miles soon brought us to the gateway of a field, through which we passed to the ruins of the abbey. As Caernarvon had been the first castle I had explored, this was the first deserted monastery I had ever seen, and the Vale Crucis was the first also in Wales to be destroyed by Henry the VIII. If my heart beat high in crossing that meadow, I was not surprised. Grand old trees clustered around the mouldering walls, throwing their shadows over low hedgerows, sweet with wild roses, and climbing briars. We rang a bell, which aroused the custodian, a tall elderly Welsh lady, from some remote dwelling, and were admitted into the interior. Surely the grand old gothic doorway, with the fine window around which the ivy twined its greenest tendrils, with the deep blue sky for a background, formed a finer picture than ever it presented in its palmy days. Vale Crucis was founded by Prince Mudoic, about the year 1200, the prince, whom legends assert, led a party of his countrymen to this western world. It is supposed to have been in perfect order 350 years ago, but a portion of the chapel only now remains, its finely carved gothic ornaments having been carried off to construct the walls of a neighboring barn and adorn the interior of a hay-loft. Our guide pointed out every thing of interest, from the refectory to the fish-ponds, and gave me a bouquet of lovely rose-buds from the garden of the old monks. How dark and rich was the mould from which they had grown! — expatiating on the grandeur of some of the ancient Welsh castles. "Ah! yes," said our cicerone with enthusiasm, "what a people they must have been to have needed such castles to keep them in subjection!" S.

(To be continued.)

1st mo. 20th, 1851.—A dear friend and his wife, called in this evening with whom we had sweet converse upon the things concerning the spreading and power of truth, which lie nearer to our hearts than anything else. He was under a concern that Friends might more frequently visit the members, who have little opportunity of mingling with rightly concerned Friends; and encourage them to faithfulness.

He thought the Society was still blessed with a living ministry; that many acknowledged it in their hearts, and he could not think it would be lost, but in time, fruits would appear. He expressed a fervent and sincere desire, that Friends who felt the weight of service, and of our responsibilities, might be encouraged. I united with his views in relation to the advantage of Friends more generally visiting one another in a right spirit; and we may hope that the time is drawing on for it.—*Journal of Wm. Evans.*

The terrible cyclone and flood from the sea, which caused such great loss of life on the flat lands near the mouth of the Ganges, in India, last October, was also very destructive to the shipping which happened to be at the head of the Bay of Bengal at the time on voyages to or from Calcutta. The ship Prince Waldemar was totally lost, only four men out of the ship's company being saved. Fifteen other ships were either totally or partially dismasted and otherwise seriously damaged. Of the fleet of merchant vessels known to have been at the time in the Bay or the Hoogley river, swept by the cyclone, only three

escaped without serious injury. It does not appear, however, that any American vessel was among the sufferers.—*Ledger.*

Account of Mary Lamley.

Selected.

[While reading the dying testimonies of Mary Lamley, contained in *Piety Promoted*, vol. 2d, I felt a desire to arise to see it published in "The Friend," if the editors think best, hoping that it may prove encouraging to some little visited ones, whose knees are ready to smite together on account of the signs of the times. Oh, may such not be discouraged! The Lord's arm is not shortened that He cannot save, neither is his ear grown heavy that He cannot hear, "But for the sighing of the poor and the crying of the needy He will arise," for the help of those that fully trust in him, having no other helper. I trust that He will yet beautify Zion and build up the waste places, strengthen her stakes, and lengthen her cords, and Jerusalem shall yet become the praise of all the earth; but the work must first be an individual one, we must be individually stript of our worldly-mindedness, we must be hewed and polished by our Lord's refining power, before we can be lively stones, fit to be built up into a spiritual house to offer spiritual sacrifices that will be acceptable in the divine sight.

Oh, there must be a full surrender of all we have and all we are, and become like the passive clay in the hands of the potter, saying in truth, "Holy Father, make me what thou wilt—have me to be, anything or nothing. Though I may be considered by the world as a fool for Christ's sake, thy will be done." Though such may feel at times like a lone sparrow on the house-top, mourning on their way, and saying, "O God, save thy people and give not thy heritage over to reproach," let not such be too much cast down; the Lord sees their exercise, He hears their prayers, their sighing is not hid from his all-seeing eye, and I believe He will arise in his own good time, and pour into their exercised souls the consolations of the gospel; He will give them beauty for ashes, the oil of joy for the spirit of heaviness. Oh then, may we all be able to trust in the Lord, for in the Lord Jehovah is everlasting strength.

T. T.

Shirley, N. Y., 12th mo, 12th, 1876.]

The following is extracted from the account published in "Piety Promoted":

"Mary Lamley, the wife of William Lamley, of Bloxham, near Banbury, in Oxfordshire, was suddenly visited with illness the First-day of the Second month, 1722. She said that her Redeemer lived, and because he lived, she lived also, and that he would stand the last day upon the earth. She desired Friends that came to see her not to sorrow for her, for if the Lord was pleased to take her from them, he could soon raise up one or another of them that might be of more service than she had been. She advised them to faithfulness, and to look to that which would never change nor alter; and above all things in this world, to have an eye to the blessed truth, for she believed that the Lord had blessings in store for some of them; advising them to stand faithful in whatsoever the Lord should require at any of their hands.

At another time she said, "The Lord deals with us as a tender father doth with his child, who, when he first sets him to work, en-

ployeth him in small matters, and afterwards, when the child groweth in strength and understanding, he requireth greater service of him. So the Lord gently leads on his people in his work." The same arm that divided the waters of the sea, and made them as a wall on the right hand and on the left, while Israel passed through the midst, as on dry ground, when the enemies pursued, that same arm caused the waters to return and overthrow them, that there was not one left; and yet there was a wilderness for Israel to pass through afterward, in which many fell, [because] of their murmuring, unbelief, and disobedience."

"Another time, speaking of divers states that Zion's travellers pass through, she said, "We ought to be concerned to be content in every state that the Lord is pleased to bring us into. When we are poor in spirit, we ought to keep the word of patience, and then the Lord will keep us in the hour of temptation, and in his own time he will abundantly bless the provision of Zion, and satisfy her poor with bread; and when he giveth us a full cup, and maketh it overflow, then let us remember our state of poverty, that we may be kept humble before him."

She had also an exhortation to several Friends, in the words of the prophet Isaiah, "Cease to do evil, and learn to do well." She earnestly pressed the necessity of ceasing from evil, and from all that tends to it, that so they might come to learn of the Lord to do that which is good; for if any pretend to go about the Lord's work, and do not cease from evil, that will be a contradiction."

"She said at another time, "I am weak both inwardly and outwardly. I think I am as empty as ever I was. I have sometimes been so favored with the divine goodness, that I have had something to say for the encouragement of others; but now I do not find that I have anything either for myself or them."

But after some time had passed in waiting upon the Lord, in solemn retirement, the Lord gave her, as she declared, in measure what her heart desired; and she spoke to this purpose: "This evening I have been very poor in spirit. We ought to learn in every state, therewith to be content; to wait in faith and patience, the Lord's time, which I believe the living in Zion can say, we have always found to be the best time. It is he that hath the key of David, and when he shuts none can open; and when he opens, none can shut. Therefore let it be with us, as it was with the Lord's servant Job, as to that firm trust in God, which he expressed when he said, though he slay me, yet will I trust in him."

"My friends, let us wait in faith and patience upon God, although he may be at times as a sealed fountain unto us, yet in his own time he will open, and cause the living water to flow, which, blessed be his name, my soul tastes of at this time, beyond what I did expect, and now my strength is once more renewed in him. Who could have thought I should have been so favored at this time. The Lord hath made his strength to appear in my weakness. It was in a very acceptable time he did appear, and therefore let us always wait for his appearance, that he may be our guide, and may be known to go before us. The answer of Christ to some that spoke to him, concerning going up to the feast, was, My

time is not yet come; but your time is already ready. There is abundance in it. Let me not make our states look better than are, or attempt to go up to the feast with the Master of the house, for if we do, he is not pleased with us."

"She spoke at another time, "This eve I have enjoyed that which is beyond what I desire that those I may leave behind may live in that that is beyond words, may be faithful. It is what I have been concerned to call people unto, and the will so furnish his people with strength although they may be but few in number that one shall be able to chase a thousand for every tongue that shall rise in judgment against the truth shall be condemned, and I and my followers shall have the victory. Let us not premeditate what we shall say in behalf of truth, for I believe it will be given us in the time that it may be required of us. The Lord hath favored with blessing beyond what we could ask or think; now, if we part, surely it will be a good part to part, when we are in the breast arms of our beloved. If the earnest sweet, what will the full possession of inheritance be?"

"She said, at another time, "My friends desire we may make sure of the Lord for portion, in seeking him while he is to be found, and calling upon him while he is to be found; for there is no other that can support and able us patiently to bear those afflictions may come upon us. It is certain that it will come upon us all at one time or another, and therefore let it be our chief care to love the Lord, and to avoid all those things that would bring wounds upon us; for I had had a wounded conscience when the afflictions have been upon me, I believe would have been more than I should be able patiently to bear. But when the Lord is pleased to favor us with the smile of his countenance, this sweetens the chastenments that he is pleased to bring upon us. Let it therefore be our great care, to be conscience void of offence towards God, towards men, and then I believe the Lord will be with us, and support us in the great trials, and we shall have cause in measure with the psalmist, "He maketh my strength in my sickness;" for he will make it so to us, that we shall be able to bear our afflictions with a quiet and easy mind."

"She said at another time, "It hath been in my mind this night, to consider how I went with the disciples of Christ when I went fishing, and toiled all night and caught nothing, until the Lord came, and directed them to cast the net on the right side of the ship, and then they obtained that which they labored for. Now when we are laboring the spiritual food, and for a season may have nothing, let us patiently wait for the Lord's direction, and then we shall surely obtain what will be sufficient for us; for his dominion is the same to direct his people now as ever it was in that day."

"My friends, we have no continuing city here; let us therefore seek one that is to come, whose builder and maker is the Lord. Let not those be discouraged that are troubled concerning to labor in the Lord's work, although they may be but few in number in the time may come when more may be engaged in it. Let us all give up freely to serve the Lord in whatever he requireth

for he requireth obedience to the manifestations of his will, both in male and female. We desire that those that are truly sensible of the want of laborers, may be concerned to say the Lord of the harvest to send forth more laborers into his harvest; and that we say all be truly concerned for the honor of God, and for the promoting of his truth, more than for any outward enjoyment, and then the Lord will be with us, and stand by us in our exercises."

(To be concluded.)

For "The Friend."

Art Thou in Health My Brother.

This language has presented to the view of our mind, with feelings far different from those of Job. Are we, beloved Friends, rooted and grounded in love. Endeavoring, above all things, to act for the honor of Truth, and the welfare of each other. Where this is the end and fervent concern of our hearts, there will be an earnest wrestling not only for ourselves, but for the flock and household of truth. As this is our individual engagement, we shall be enabled to travail availingly for the welfare of Zion, and the enlargement of her borders. Then will He who remains to be our Head over all things to His Church, appoint a quality for service. Our hearts will go forth with earnest wrestling, not only for the flock and family of Christ, but in the abundance of His love, who left the bosom of His Father, to seek and save the lost. We will wrestle for those who are afar off. We will be made willing, in and under this love, to seek for the lost, and endeavor to bring that sin that has been driven away; will bind that which is broken, and strengthen the sick. We will thus be enabled to fill our appointed places in His Church, and among His people; His honor and our own peace. Being filled with His own free grace, for the service of others, we will be a saviour of life unto us. I long that we, as a people, may be thus allied, and that all that put forth a hand to meetings of worship and discipline, may be it for the putting forth of our Holy Head. We will witness our meetings being put in the power of God. Then His wisdom and love would prevail over all, and we would be refreshed with His holy presence in our midst. Let us all, of every age and class, examine ourselves, and see if we are in possession of that love, that is of the Father, and that we are filling, as he designs, the places assigned us, to His honor. For He will be in reverence of all that come nigh Him.

The Alabama Claims Commission, when they conclude their labors at the close of the year, will have left a sum equal to one-half the original Geneva award undisposed of in the Treasury, after all the awards are paid. It still contains probably eight millions of dollars credited to this fund, and its future disposition rests with Congress. Several bills are now pending, laid over from the last session, which admit additional classes of claimants for the money, but it is very uncertain to whether any of them will pass. There is a divided sentiment as to the right of the Marine Insurance Companies to participate in the award, and this retards the passage of the pending bills. The subject has been very debated in both Houses at former sessions, and it is doubtful whether it can be dis-

posed of this winter, owing to the political complications.

It has always been maintained in these columns that Congress has no business to go out in search of persons to distribute this surplus among. Its duty was done when it provided for the adjudication and payment of proper claims. This being done, and all just claims being met, whatever surplus then remains should be returned to the Government of Great Britain as its rightful owner. It is not held, we hope, by any one on this side of the Atlantic that any amount of money can be taken as compensation for any affront our Government may have suffered through the *ractions* of Great Britain in permitting the Alabama and other privateers to sail out from their ports.—*Ledger*.

Selected for "The Friend."

Reasons why we should not Read Fiction.

It is a waste of time, it destroys a relish for more substantial reading, it weakens the mind, it often holds up immoral characters as heroes, and in other ways exerts an evil influence over the mind. It arouses feelings that ought not to be aroused, and in moments when we would gladly think of something better. How such reading fills the mind with trifling thoughts, which no effort of ours alone can keep out. And when the taste for such literature is once acquired (as it soon is) we know not where it will end or how fearful the consequence may be; even such books as are said to have a good moral in them, may have a far more hurtful tendency than many are aware of. Some may think they can read such books without being hurt by them, but this is not so; let us then shun everything of the kind, earnestly desiring to be made and kept pure in heart, and true to Him who made us.

"Father, my soul would be
Pure as the drops of eve's unsullied dew;
And as the stars, whose nightly course is true,
So would I be to Thee."

A serious effect of novel reading is, to dissipate those religious convictions with which we are all at times favored, and for which we must give an account. It is almost certain to give a distaste for the Bible and other religious reading, to self-examination, serious thoughtfulness and prayer.

See etc.

The visit of God's holy and ever beloved Son was signal; and in his fear and dread, we received the Gospel with a ready mind, and with broken hearts, and gave up to follow the Lord fully, casting off the weights and the sin that easily besets, and departed from the evil ways and vanities of this world; stripping of all needless apparel, and forsaking superfluities in meats and drinks; walking in the plain self-denying path, having the fear and dread of God in our souls, whom we were afraid of offending in word or deed. Our words were few and savory, our apparel and houses plain, being stripped of superfluities, our countenances grave, and deportment weighty; amongst those we had to do with. Indeed we were a plain, broken-hearted, contrite-spirited people; our souls being in an incessant travail, to do all things well-pleasing in the sight of God. Our concern night and day, was to obtain, through Jesus Christ, the great work of salvation, and thereby an assurance of the everlasting rest and Sabbath of our God.—*Charles Marshall*.

THE FRIEND.

FIRST MONTH 13, 1877.

"What manner of communications are these that ye have one to another, as ye walk and are sad?" The two disciples to whom this query was addressed, doubtless thought there was abundant cause for mourning, when the "prophet mighty in deed and word," whom they had trusted was He "which should have redeemed Israel," had been crucified as a malefactor, and as they feared had gone from them forever; while the priests and people generally were triumphing in the murder they had perpetrated, and were prepared further to gratify their vindictive hate by persecuting any who would show themselves to be followers of the despised Nazarine. Whatever hopes had been awakened by the testimony of the women who had been at the sepulchre, "that they had seen a vision of angels which said that He—their loved master—was alive," having risen from the dead, those hopes were so contrary to the whole course of natural events, that they could not banish their distress nor enliven their faltering faith, so as to withhold the mournful interchange of disappointed hopes and gloomy fears that marked their countenances with descending grief.

How must their feelings have changed as their unknown companion presented a different view of the events that had so depressed their spirits, opening to their understanding the Scriptures which concerned himself, and foretold that Christ "ought to have suffered these things and to enter into glory," causing their hearts to burn within them while He talked to them, although at first He had upbraided them as unwise and slow of heart to believe. And when at the blessing and breaking of bread their eyes were opened and they recognized the risen Saviour, their unbounded joy suffered them not to rest until they returned to Jerusalem to tell to their fellow-mourners the glorious news.

Are there not at the present time sincere disciples of the crucified Redeemer, whose hearts are often sorrowful and their countenances sad because "of the things which are come to pass in these days?" Such as these cherish as a precious privilege religious intercourse one with another, respecting those interests and events which are intimately connected with the welfare of the church and the cause of Truth. To the unappointed eye the revulsive changes that are taking place in many parts of the religious world, may appear as almost unmitigated evils, foreboding greater spiritual deadness and prolonged triumph of the spirit of the world. But man is too short-sighted to see the end from the beginning, or fully to comprehend the ways and means by which the omniscient One controls events, so as to bring about His own purposes. How often do we draw conclusions from insufficient data and find ourselves mistaken. Like the events that drew forth the communications and saddened the countenances of the two disciples that journeyed to Emmaus, these revulsions in the visible church, and the arrogant assaults of professors of materialism on the religion of Christ, must grieve the hearts and depress the spirits of the disappointed disciples, who perhaps have been looking for the speedy redemption of Israel;

but they may be permitted by Him who has all power in His hands, for the purpose of finally removing those "things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

In our own religious Society there is to be found a like disposition among some of its deeply exercised members, to give way to too great discouragement at "the things which are come to pass in these days" within its borders, so as almost to rob them of sustaining faith in the ultimate triumph of truth over error. But when in their "communications one to another," their spirits are depressed, can they not, at times, realize that He who has declared, in reference to his people, that "In all their affliction He was afflicted," has joined himself with them, and so changed the lights and shadows of the clouded scene, that as from the mount of spiritual vision they are enabled to discern things far brighter, than are invisible; so that, for the time, their depressing troubles are banished, their fears scattered, and their faithless anxiety rebuffed.

Let it then not be forgotten, that the cause of Truth is the special care of Him who is unseen and eternal, and that He often fulfils the counsels of his will by means which the outward eye cannot see, nor the outward ear hear. Having promised his church that He will never leave nor forsake it, but that He has graven it on the palms of his hands, and its walls are ever before him, He calls upon its members to stay their minds upon Him, and not to be "slow of heart to believe all that the prophets have written."

SUMMARY OF EVENTS.

FOREIGN.—The representatives of the great European Powers in the Conference at Constantinople have had several meetings but, so far as appears, without having arrived at the desired result. It is the demand of Russia that effective measures shall be taken for the protection of the Slavonic populations of European Turkey, and better governments provided for the provinces in which they form the majority of the people. The plans proposed by Russia for attaining these objects were in the main approved by the other Christian Powers, but Turkey objects that they are incompatible with the integrity and independence of the Ottoman empire. The Sultan's government has not, however, positively rejected them, in that in case the representatives of France, Great Britain and the other powers would be withdrawn from the Conference, and the threatened invasion by Russia would soon follow.

The Railway Statistics of Great Britain for the year 1876 have only recently been published. They show that steady increase in business which has attended the British railroads for many years. The gross receipts of the railways during 1876, were £78,482,758.

An extradition treaty between Spain and the United States has been concluded and signed. It applies to all criminal offences except those of a political nature. The Spanish Cortes has been prorogued, and no date has been assigned for its re-assembling.

A St. Petersburg dispatch of the 4th says: The ports of St. Petersburg and Liban are free from ice, and navigation to and from Baltic ports is no less impeded, except in Revel roads, which are full of drift ice.

A special dispatch to the Pall Mall Gazette from Copenhagen says the first railway accident in Denmark, involving loss of life, has occurred between Hirtsholm and Aarhus. A train conveying a hundred laborers to clear a snow blockade ran off the track. Nine persons were killed and thirty severely hurt.

The Federal Council of Germany has made an important constitutional concession to Alace and Lothar, by having agreed to the annexation of these provinces by the Provincial Board of Representatives, if approved by the Federal Council, shall become law without the previous approval or cognizance of the German Parliament.

According to a dispatch from Madrid to the London Standard, the extradition treaty between Spain and the

United States, includes crimes committed in Cuba and other Spanish colonies.

Advices from Mexico state that ex-President Lord, escaping his escape from the country, having embarked at Acapulco. Whole brigades of Iglesias' army have pronounced for Diaz, but the latter had not yet dared to attack Iglesias who was strongly posted at Silva. General Mendez, who was appointed regent by Diaz, to act during his absence, has ordered an election on the 28th inst., to choose President, Chief Justice and members of Congress. The proclamation of Mendez forbids all members of the governments of Juarez and Lerdo, as well as Iglesias to be candidates.

UNITED STATES.—The public debt was increased during the Twelfth month \$3,585,111. This increase was due to a large amount of gold in the custom receipts, and also in those from internal revenue.

The coinage at the different mints of the U. States for the Twelfth month was \$7,283,095.

Vessels belonging to or trading with ports in the United States, reported totally lost or missing during the year 1876 numbered 25 steamers, 41 ships, 83 barkes, 58 brigs, 241 schooners—total 440, value \$7,890,000.

Captain Eads and Colonel Andrews have gone from New Orleans to Washington to receive the first payment on the treaties. They report a clear, deep channel, two hundred feet wide and twenty feet deep, from deep water in Mississippi to deep water in the Gulf.

A table of disasters on the Lakes in 1876, shows 990 tons of shipping lost—value \$1,173,200.

Cornelius Vanderbilt, the most wealthy citizen of New York, died in that city on the 4th inst., in the eighty-third year of his age. He was the son of a market gardener on Staten Island, and began life with very small advantages in respect of education and social position. He however soon became distinguished for energy, industry, foresight and business capacity, so that his undertakings were mostly prosperous. He left an estate variously estimated at from \$100,000 to a million in Tennessee, in two donations of half a million each. The deceased had no claim to the title of Commodore which was usually prefixed to his name.

A recent census of Reading, Penna., shows that the city has 7,732 occupied dwellings, and 454 vacant dwelling houses, with a total population of 49,109. In 1870 there were 7,000 and 400 inhabitants.

Later accounts of the railroad disaster at Ashabula, Ohio, make the loss of life smaller than was at first reported. It is now stated that only 147 persons were on the train when it broke through the bridge, and of these 72 were rescued from the ruins alive. Some of the rescued have since died from their injuries, making the entire destruction of life about eighty persons.

The total amount of anthracite taken from the Pennsylvania coal fields in 1876 was 18,350,950 tons which is 1,529,323 tons less than in 1875.

The Schuylkill river is frozen over from Pottsville to the mouth, the ice in some places being six or eight inches to two feet in thickness. It is crossed by wagons and sleighs at many places.

The official statistics of the "Methodist Episcopal Church" in the United States report the total number of members of that religious society to be 1,622,291; the number of churches, 11,772; and of preachers, 12,000.

The interments in Philadelphia last year numbered 267. There were 48 deaths of consumption, 23 inflammation of the lungs, 16 typhoid fever, 13 diphtheria, and 10 crop.

In Louisiana as well as South Carolina the election disputes have led to the attempt to establish two State governments. In the first named State, Gen. Nicholls has been inaugurated as Governor on behalf of the Democratic party, while G. Packard represents the Republicans. In his inaugural address Nicholls says that he has been elected by a majority of more than 8000 of his fellow citizens.

The Markets, &c.—The following were the quotations on the 8th inst. *Philadelphia*.—American gold, 1661. U. S. sixes, 1881, registered and coupons, 112; do. 1868, 111; do. 5 per cent, 111; a 112; do. 4 per cent, 107. Middling cotton, 13; a 13; do. for upland, 13; do. for lowland, 12 1/2. 1876. *Pennsylvania* red wh., \$1.15 \$1.17; amber, \$1.18 \$1.20; western white, \$1.50 \$1.52. *Penna.* dry, 74 80 cts. Yellow corn, 60 cts.; mixed, 58 59 cts. Oats, 37 41 cts. New York cheese, prime 1 1/2 to 1 3/4; western, 1 1/2 to 1 3/4 cts. Best cattle sold at 6 1/2 to 7 cts. per lb. Gross for extra 5 1/4 to 6 cts. for fair, and good, and 1 to 5

cts. for common. Receipts at the two principal ports during 3500 head. Sheep sold at 4 1/2 cts. per pair. Receipts 1130 head. Hogs, \$8.50 to \$9.50 100 lb. net. Receipts 4900 head. *New York*.—Soft fine flour, \$5.20 to \$5.75; State extra, \$5.30 to \$6.05; brands, 26.50 to 29.00. No. 2 Milwaukee spring wheat \$1.40 a \$1.42; No. 3 do., \$1.35; red winter, \$1.14. State, rye, 92 c. 94 cts. Old milled corn, 60 c. Southern yellow do., 58 c. Oats, 37 41 cts. Barley, \$1.11; State, 80 cts. *Chicago*.—No. 2 wheat, \$1.26; No. 3 do., \$1.13. Corn, 44 1/2 cts. 35 cts. Barley, 65 cts. Lard, \$11.40 per 100 lbs.

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DIED, at Melford, N. J., on the 6th of Sixth month, EDITH S., only daughter of Edward and Mary B. Evesham, in the 19th year of her age, a member of U. Evesham Monthly Meeting. This dear young woman had been for a considerable time a pupil at West School, where she was a careful and interested student.

Whilst pursuing her studies in this school, with cherished hope of an early completion of them, she was afflicted with a severe and alarming attack of illness. She was shortly after removed to the care of a friend near by, and afterwards was taken to her own home, where she arrived in a greatly enfeebled condition. In some notes left behind her, written on this time, she says, "I trust I shall receive this and a blessing from my merciful Father, know that of myself I can do nothing." Immediately she thus adds, "Keep me, O Lord; strengthen my feeble faith in thee." Again: "Keep my tongue from evil and my lips from speaking guile." An advanced period of her sickness, her sufferings from intense oppression were great and hard to bear; y was her fervent endeavor to endure these afflictions with becoming fortitude, expressing herself thus: "Pray for patience, but I sometimes fear it will not out. Pray for me." It was apparent that the disease was making rapid advances on her enfeebled frame, and being informed that no hope of recovery was under a deep sense of the exceeding sinfulness of unregenerate heart, she exclaimed: "Wicked, woe wickod; but I love my Saviour, and I believe Jesus loves me." The next morning she said nearly to words: "I feel very peaceful and happy. Dost thou think this an unusual thing? I shall be content. Near the close of the day which was the last of earthly course, seeming remarkably strengthened on the occasion, she called her relations around her bed, and gave them, one by one, much affectionate friendly counsel. Absent ones were also remembered, and she especially mentioned her dear friends to former classmates and others with whom she had associated at Westtown School. Being naturally diffident mind, she spoke cautiously and briefly of feelings; yet it was evident to those who were with her, that she had been led throughout her sickness into a course of patient suffering and hidden conflict of soul, in which there was a sweet serenity and peace of spirit in which she yielded up her breath, the consoling assurance, that having been washed made white, her redeemed spirit was gathered to arms of the Everlasting Shepherd.

On the 19th of Eleventh month, 1876, M. BALEY, widow of Micah Baley, in the 97th year of her age, a member for near seventy years of 86thly Monthly and Particular Meeting. She stood firm in the ancient doctrines and testimonies of Friends. Her life was calm and peaceful.

On the 29th of 11th mo., 1876, ANNE, wife of the late Jeremiah Rogers, in the 85th year of her age, a member and elder of Middleton Particular Monthly Meeting, Ohio.

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AT NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend,"

Random Notes of Travel.

(Continued from page 175.)

Llangollen has its castle also, as the donkey driver had suggested, and one of the most important in Wales. Dinas Bran, derived its name from Bran Fendigaid, or Bran the Blessed, the father of Caradocus. Fendigaid defended his country, Siluria, at an early period against the Romans, and being sent a hostage to Rome for his son while Saint Paul was in that city, is said to have brought back a knowledge of Christianity to his native land.

The castle of Dinas Bran stands on a lofty and almost inaccessible position, 300 feet above the river, and in consequence was often resorted to as a place of safety. The two wells within its walls, were never known to be without water. It is nothing now but a crumbling ruin, reminding one of a forsaken ruin, from which the eagle had long since flown.

Castle and Abbey were alike illustrative of their age. Some warlike prince or baron, after committing every conceivable wickedness, becomes a prey to remorse and melancholy. To expiate his crimes he was encouraged to found a monastery, to which he frequently retired, like some stricken deer, to die within its shades.

Who has not heard of the "Ladies of Llangollen!" This charming vale has something to answer for, in enticing from their homes so noble Irish ladies, whose devoted friendship led them to dream of forsaking the gay world of fashion, and living a quiet, useful, happy life, together here. They sought and found the seclusion they were in search of, and it is rather amusing to see to what time has brought them, as displayed in their pictures sold at every corner. The following extracts are taken from an "Account of the Ladies of Llangollen," which is equally popular.

"The celebrated Madame de Genlis has given the following graphic narrative of the 'Fair Recluses of Llangollen.' During my residence in England nothing struck me so much as the delicious cottage of Llangollen, in North Wales. The manner in which I became acquainted with it is this: During our long stay at Bury, a small company of five or six persons, including ourselves, met every evening, from seven till half past ten, and passed the time very agreeably. One night,

friendship happened to be the subject of conversation, and I declared that I would, with pleasure, undertake a long journey to see two persons who had long been united by the bonds of genuine friendship. 'Well, madam,' replied Mr. Stuart, (now Lord Castlereagh) 'go to Llangollen; you will there see a model of perfect friendship which will amaze you the more delight, as it is exhibited by two females who are yet young and charming in every respect. Would you like to hear the history of Lady Eleanor Butler and Miss Ponsonby?' 'It would give me the greatest pleasure,' 'I will relate it to you.' At these words the company drew nearer to Mr. Stuart

—we formed a little circle round him, and after recollecting himself for a few minutes, he thus began his narrative: 'Lady Eleanor Butler, daughter of the Earl of Ormond, was born in Dublin. She was left an orphan while in her cradle, and possessing an ample fortune, together with an amiable disposition and a beautiful person, her hand was solicited by many belonging to the first families in Ireland. At an early age she manifested a great repugnance to giving herself a master. This love of independence which she never dissembled, did no injury to her reputation; her conduct has always been irreproachable, and no female is more highly distinguished for sweetness of temper, modesty, and all the virtues which adorn her sex. In childhood a tender attachment took place between her and Miss Ponsonby, by an accident which made a deep impression on their imagination. They had no difficulty in persuading themselves that heaven had formed them for each other; that is, that it had designed each of them to devote her existence to the other, so that they might glide together down the stream of life, in the bosom of peace, the most intimate friendship, and delicious independence. This idea their sensibility was destined to realize. Their friendship gradually grew stronger with their years, and they mutually engaged never to sacrifice their liberty or to part from each other, and formed the design of withdrawing from the world and of settling in some sequestered retreat. Having heard of the charming scenery of Wales, they absconded from their friends for the purpose of fixing upon their future residence. They visited Llangollen, and there on the summit of a low hill, they found a little deserted cottage, with the situation of which they were delighted. Here they resolved to form their establishment. Meanwhile the guardians of the young fugitives sent people after them, and they were conveyed back to Dublin; but they declared they would return to their hill as soon as they should become of age. Accordingly at twenty-one, in spite of the entreaties and remonstrances of their relatives and friends, they quitted Ireland forever and flew to Llangollen. Miss Ponsonby is not rich, but Lady Eleanor possesses a considerable fortune. She purchased the little hut, and the property on the

hill, where she built a cottage, very simple in external appearance, but the interior of which displays the greatest elegance. On the top of the hill, she has formed about the house a court and flower garden; a hedge of rose bushes is the only enclosure that surrounds this rural habitation. On the side of the hill, some ancient pines of prodigious height were preserved; fruit trees were planted, and a great number of cherry trees, which produce the best and finest cherries in Britain. The two friends likewise possess a farm for their cattle, with a pretty farm-house, and a kitchen-garden close by. In this sequestered abode these two extraordinary persons, with minds equally cultivated, and accomplishments equally pleasing, have now resided ten years without ever having been absent from it a single night. Nevertheless they are not unsocial; they sometimes pay visits to the neighboring country, and receive with the greatest politeness travellers on their way to and from Ireland, who are recommended to them by any of their old friends.'

"This account strongly excited my curiosity and produced the same effect on Mademoiselle D'Orleans, and my two young companions. We determined the same night to set out immediately for Llangollen. It was the latter end of July when we arrived there. This place has not the rich appearance of the English villages in general, but nothing can equal the cleanliness of the houses, and among the lower classes of any country, this is an infallible proof of abundance. Llangollen, surrounded with woods and meadows, clothed with the freshest verdure, is situated at the foot of the hill belonging to the two friends which there forms a majestic pyramid, covered with trees and flowers. We arrived at the cottage, the only object of our journey, an hour before sunset.

"The two friends had received in the morning, by a messenger, the letter which Mr. Stuart had given me for them. We were received with a grace, a cordiality and kindness, of which it would be impossible for me to give any idea. I could not turn my eyes from these two ladies, rendered so interesting by their friendship, and so extraordinary on account of their way of life. I perceived in them none of that vanity which takes delight in the surprise of others. Their mutual attachment, and their whole conduct, evince such simplicity, that astonishment soon gives way to softer emotions; all they do and say, breathes the utmost frankness and sincerity. One circumstance that I cannot help remarking is, that after living so many years in this sequestered retreat, they speak French with equal fluency and purity. * * * An excellent library, composed of the best English, French and Italian authors, affords them an inexhaustible source of diversified amusement and solid occupation; for reading is not truly profitable except when a person has time to read again.

"The interior of the house is delightful on account of the just proportion and distribution of the apartments, the elegance of the ornaments and the furniture, and the admirable view which you enjoy from all the windows; the drawing-room is adorned with charming landscapes, drawn and colored from nature by Miss Ponsonby; and their solitary habitation is filled with embroidery by them both, of wonderful execution. Miss Ponsonby, who writes the finest hand I ever saw, has copied a number of select pieces in verse and prose, which she has ornamented with vignettes and arabesques, in the best taste, and which form a valuable collection. Thus the arts are cultivated there with equal modesty and success, and their productions are admired with a feeling that is not experienced elsewhere; the spectator observes with delight that so much merit is secure, in this peaceful retreat, from the shafts of satire and envy."

"Miss Seward, the clever and amusing gossip, says of the 'ladies' whom she rhapsodizes as the enchantresses of Plas Newydd: 'Lady Eleanor is of middle height and somewhat beyond *embonpoint* as to plumpness; her face round and fair, with the glow of luxuriant health. She has not fine features, but they are agreeable, enthusiasm in her eye, hilarity and benevolence in her smile. Exhaustless is her fund of historic and traditional knowledge, and of everything passing in the present eventful period. I am informed these ladies speak most of the modern languages. Of the Italian poets, especially of Dante, they are warm admirers. Miss Ponsonby is taller than her friend, and is neither slender nor otherwise, but very graceful. We see through her veil of shadowy reserve that all the talents and accomplishments which enrich the mind of Lady Eleanor, exist with equal powers in this her charming friend.'

"Later in life Charles Mathews thus describes them: 'As they are seated, there is not one point to distinguish them from men; the dresses and powdering of their hair, their well starched neckcloths, the upper part of their habits, which they always wear even at a dinner party, made precisely like men's coats, with regular black beaver hats, every thing contributing to this resemblance. To crown all they had crop heads, which were rough, bushy, and white as snow!'

"The ladies were according to their means, charitable to the aged, sick, and infirm, but had been taught by experience that the best way to help the poor laborer was to give him employment. Although their farm contained only thirteen acres of land, three men, and in hay harvest an additional number of men and poor women were employed, with two ladies, maids, and three female servants in the house. By the aid of these male hands they made every inch of their land productive, and every hedge-fence and walk pleasant to the sight, well answering their end, and the house healthy, orderly and comfortable. In employing the laboring classes, they were as wise and praiseworthy as the Society of Friends."

"The ladies were deemed all powerful intercessors with the magistracy and the government. Many a mother has stood twirling her apron at that dark threshold, whilst recounting her sorrowful tale about her Tom or Will having got into a scrape, and consequent duress, and had her burden lightened by the sympathetic countenance of Lady Eleanor, being at the same time elicited by the whole-

some advice of Miss Ponsonby. Fancy recals her brightened face, and lightened step she turned away with the much desired promise of their advocacy. Their influence proved sufficient to save the life of one young man who had been sentenced to death for forgery. Their qualities were such that their whole lives were spent in performing worthy deeds. Good actions like sweet herbs have a retentive perfume. May their memory be long cherished as a virtuous exponent of that paternal and sympathetic life of the upper order which knits class to class, and has a strong refining influence on the poor and lowly."

"In 1829 the faithful friendship was severed by removing from this earthly scene Lady Eleanor Butler at the age of ninety, and her friend two years later."

(To be continued.)

Account of Mary Lamley.

(Concluded from page 175.)

"The 14th of the Fifth month.—'Although the Lord may be pleased to lead us through the valley of the shadow of death, yet we have cause to fear no ill, as the eye of our minds is truly unto him who is invisible; for he is near to his little ones, supports them in the deepest exercises that they are brought into; and therefore if the Lord be pleased to bring us down into Jordan, let us be willing to follow him there as often as he shall see meet.'"

"The 19th of the Fifth month.—'There is one thing in particular that I have observed in this time of weakness of body, which I esteem as a privilege among many others that I am made partaker of, and that is this: those days that my affliction is the greatest upon me, the Lord hath been pleased to favor me with the most plentiful visitation of his love, whether I have had company, or have been alone; so that thereby I have been encouraged willingly and patiently to bear these afflictions, being made sensible that the inward enjoyment of the goodness of God abundantly exceeds health of body, and those outward enjoyments that I am deprived of.'"

"The 24th of the Fifth month.—'When the Lord is pleased to withhold from us the sweet enjoyment of his love, although we may be sensible of the want of it, yet we cannot reach it for ourselves, and therefore we ought to bow in reverence before him. He deals with us as a tender father may do with his child, who may see meet to withhold food from him for a time, that he may learn subjection to his father. So the Lord may see meet to hide his face at some times from us, as he did from his servant of old, who said, 'Thou hidest thy face, and I am troubled. Although but a little before, he was so favored with the divine presence, that he thought thereby his mountain was made to stand strong; yet there was soon an alteration in his state. When the Lord hid his face, he was troubled; and so it may be with us. And when the Lord doth withdraw from us, let us examine ourselves, that we may come, by that which shows unto men what their states are, to discern whether there is any thing amiss in us, that might give the Lord just cause to withdraw from us.'"

"I believe this inquiry will not hurt any of us, any more than it did the disciples, when the Lord had told his disciples, that one of them should betray him; and another said, 'The Lord is it I?' and another said, 'Is it I?' He that

was the guilty person, was the last as we that asked this question; and so those who are guilty of betraying the innocent [] in themselves, may be the most backward in this work of examination."

"Surely there is abundance in it; let us be willing to search ourselves, that by the spirit of truth we may see whether we are of the number that betray the innocent or not. Upon diligent search, we do not find that there is any willful disobedience in us, to cause the Lord to withdraw from us, but it is for trial of our faith, this, I believe, will be our good, as our minds are staid in pattern. But if our minds are not staid in patience, we may slight our own mercy, for the Lord's mercies may be nearer than we are aware; and before we are aware, may make our hearts like the chariots of Aminadab. The Lord his regard to his servant who waited patiently for him, and the Lord inclined to him, as he heard his cry, and brought him up out of that horrible pit and miry clay, and put a new song into his mouth, even praises to the Lord.'"

"The 26th of the Fifth month.—'This I speak, that those may be encouraged in the work of the Lord, who look upon themselves as the hindmost of the flock. Let us not be discouraged, although at some times the work may not seem so prosperous as we may desire. 'Cast thy bread upon the waters,' and that is a promise, that it shall be found after many days. Sow plentifully therefore, that you may reap plentifully; for those that sow sparingly shall reap sparingly. If sometimes we may have but a few words to speak in a meeting, then let it be our concern to sow to the spirit; that by the light of it, we may discern what the Lord is pleased to give us for our own comfort and nourishment; and what he gives us, to distribute to others. For we read, that is a time to be silent, and a time to speak; and at some times there may be more service in sitting silently in a meeting, than there would be in speaking words; and as our eyes are single unto the Lord, and our wills resigned to his pure will, this waiting in silence will be easy to us. And as in the pure light we shall come to see what, and when to speak and when to end, having a clear sight of our duty herein, we shall go safely on.'"

"The same evening calling her son to her she signified her desire that as the Lord had been pleased to lend him to them, he might also be pleased to make him his servant, and give him a place in the house of the Lord. And she advised him to be obedient to his father."

"The 27th of the Fifth month.—'There is no other name by which any of us can be saved, but Jesus Christ. Let us labor to get into his name; for he hath promised, that where two or three are gathered together in his name, he will be in the midst of them. And he will make his promise good unto all them that are truly concerned to labor to get through all the opposition that stands in their way, that so they may get into the name spirit, and power of Christ, and witness him to be as a place of broad rivers unto them.'"

"The 21st of the Sixth month.—'The Lord is making his people sensible of the time to be silent, and of the time to speak, as they are concerned to wait for instruction from him, and to hearken to his voice, and to the voice of his servant the prophet, who said, 'Keep silence, O islands, before me; let the

people renew their strength." They were to be near, and then they were to speak; and it is now, when we are enabled to come near the Lord, we are sometimes in a capacity to speak to the honor of his name.

"I desire that we may follow the Lord, henceforward he is pleased to go forth before us; and when he is pleased to stand still, let us be willing to be as nothing; and not think for our own thoughts, nor speak our own words; or walk in our ways. Let us wait for a fresh command from our great lawgiver, that according thereto we may go forth in his service, and may know our thoughts, words, and actions, to be sanctified by his Spirit, that his will in all things may be done, and then the Lord will be with us, and bless the labor of ours that such are concerned in. The Lord once more giving me cause to speak well of his name, in a renewed sense of his love. This is an encouragement to trust in his mercy, and when in a state of poverty, the enemy may assault us, and may endeavor to cause us to think that we shall never come to partake of those sweet enjoyments any more, as we have in times past; let us not believe him, for he was a liar from the beginning.

"It was when the master of the house had fasted long, and was an hungered, that the enemy assaulted him with his temptations. But our Lord obtained the victory, and he will preserve his people, that not one hair of their heads shall fall to the ground without his permission. Although the Lord's people may have sorrow as for a night, yet joy will come in the morning, in the dawning and breaking forth of that eternal day, when the sun shall arise that shall go no more down; which is for the light of the New Jerusalem, which hath no need of the outward sun, nor of the moon, for the Lord God is the light thereof, and sorrow and sighing shall come to an end, and the tears shall be wiped from all faces.

"Surely this is a desirable habitation to the weary travellers, but we ought patiently to wait the Lord's time. Let us be willing to bear our share of suffering, remembering what our Lord suffered for us when we were enemies and aliens; and the Lord might justly have cut us off in that state, but he was pleased to show mercy unto us.

"Let us be willing to follow him through many tribulations, through the assistance of his Spirit, that we may be found worthy to obtain an inheritance in the kingdom that is prepared for the followers of the Lamb. When we have done all, we are but as unprofitable servants; we have done no more than was our duty to do; there is nothing to be attributed to us, neither is there any praise belongs unto such, but to God only."

"The 17th of the Sixth month.—Being scarcely two days and a half before she departed, several Friends being there to visit her about the seventh hour in the evening, they found her very weak, but after they had spent some time in waiting upon the Lord with her, the Lord was graciously pleased to renew the visitation of his love to her, by which she was wonderfully revived, and was publicly concerned in thankful acknowledgments of the goodness of God, in supplication to him for the continuance thereof.

She had also an exhortation to the Friends, to follow the Lord in obedience to his requirements; for she signified, that while disobedience remains in the heart, it tends to hinder

the work of the Lord, and therefore it was her desire, that all might be given up freely to follow the Lord, that they might know his ways to become ways of pleasantness to them.

She departed this life the 20th day of the Sixth month, 1722, betwixt the hours of four and five in the morning, being in the forty-first year of her age."

For "The Friend."

Establishment of Slavery in this Country.

(Continued from page 170.)

"In 1739, George Whitefield, the renowned pulpit orator and evangelist, having travelled extensively through the Southern States, addressed to their inhabitants a letter in which he combined the impressions of an eye witness with the reflections of a Christian teacher. Affirming that his sympathies had been strongly excited by the miseries of the poor negroes, he called attention to the practice of slave-masters, and the encouragement it afforded to the savage tribes in Africa to continue their warfare on each other to supply the demand for slaves thus created. He charged the 'generality' of them with using their slaves 'as bad as though they were brutes; nay, worse,—worse than their horses, which were 'fed and properly cared for' after the labors of the day, while the slaves must grind their corn and prepare their own food,—worse even than their dogs, who are caressed and fondled, while the slaves are scarce permitted to pick up the crumbs which fall from their master's table. He spoke of the cruel lashings which ploughed their backs and made long furrows, sometimes ending in death. He reminded them of their spacious houses and sumptuous fare; while they to whose labors their luxuries were owing had neither convenient food to eat nor proper raiment to put on.

Among the earlier apostles of emancipation was Dr. Samuel Hopkins, pastor of the Congregational Church in Newport, Rhode Island, who was as much distinguished for his advocacy of the doctrines of human rights as of the doctrines of the school of theology which bears his name. In 1770 he deliberately and solemnly resolved to attack the system of kidnapping, purchasing and retaining slaves. Although Rhode Island had as early as 1652, passed an act against the purchase of negroes, she had become deeply involved in the slave trade. Newport was the great slave mart of New England. Cargoes of slaves were often landed near the church and home of Samuel Hopkins. Before his congregation, thus deeply involved in the guilt of slave-trading and slave-holding, he boldly rebuked the sin and pleaded the cause of its victims in a discourse of great plainness and power. It was an unselfish and heroic act, imperiling his position both as a pastor and as a recognized leader in the church. Of this noble act Whittier says: "It may well be doubted whether in that day, the angels of God, in their wide survey of His universe, looked upon a nobler spectacle than that of the minister of Newport, rising up before his slave-holding congregation, and demanding, in the name of the Highest, the deliverance of the captives, and the opening of prison doors to them that were bound!"

From 1770 to 1776, Dr. Hopkins repeatedly spoke on behalf of the slave, visited from house to house, and urged masters to free their bondmen. In the latter year he pub-

lished his dialogue concerning slavery, together with his address to slave holders. He dedicated this remarkable production, said to have been the ablest document which had at that time and on that theme appeared in the English language, to the Continental Congress. It had a large circulation among the statesmen of that day, and exerted a potent influence on public opinion. This early champion of the black man was cheered by the passage, in 1774, of a law prohibiting the importation of negroes into Rhode Island; and, in 1784, by the passage of an act declaring all children born after the next March free, results to which he had largely contributed by his early, persistent, and self-denying labors. His heart was gladdened, too, by the action of his church. Instructed by his teachings, and inspired by his zeal, it declared slavery to be 'a gross violation of the righteousness and benevolence of the gospel,' and therefore it resolved, 'We will not tolerate it in this church.'

In 1773, Dr. Benjamin Rush, an eminent physician, philanthropist, and statesman, published in Philadelphia, 'An Address to the Inhabitants of the British Settlements in America, on Slave-keeping.' In this address he combated the idea so persistently pressed by the supporters of the slave trade, that it was impossible to carry on the production of sugar, rice and indigo, without negro slaves. 'No manufactory,' he said, 'with refreshing boldness and fidelity to truth, can ever be of consequence enough to admit the least violation of the laws of justice or humanity.' This early abolitionist eloquently pleaded the cause of 'the unhappy Africans transported to America.' Of the slave traffic he said:—"Future ages, when they read the accounts of the slave trade, if they do not regard them as fabulous, will be at a loss which to condemn most, our folly or our guilt in abetting this direct violation of nature and religion."

These utterances of those earlier apostles of emancipation awoke responses in the bosoms of many of their countrymen. During the years of agitation preceding the Revolution, in which the liberties of the colonies and the rights of man were discussed with masterly power by the most gifted minds of the country, many of the popular leaders of New England, the Middle Colonies, and even Virginia, did not fail to see and to acknowledge the wrongfulness of slavery, and to denounce the slave traffic, and the slave extending policy of the British government. Many slave masters, who afterwards aided in inaugurating the Revolution, in fighting its battles, and carrying the country over from colonial dependence to national independence, were hostile not only to the slave trade, but to the existence of slavery itself.

On the 20th of October, 1774, the first Continental Congress signed and promulgated the Articles of Association. In this bond of union, which laid the foundation of the new nation, the pledge was made that the United Colonies would 'neither import nor purchase any slaves,' and would 'wholly discontinue the slave trade.' The explicit declaration was added, that any persons violating these Articles of Association should be pronounced 'foes to the rights of British America,' 'universally contemned as the foes of American liberty,' 'unworthy of the rights of freemen.' This union of the inhabitants of the thirteen British colonies, thus making them one people, was

begin with a solemn pledge wholly to abstain from all participation in a traffic then supported by the commercial nations of Europe. The Articles of Association, containing these explicit pledges, were adopted by colonial conventions, county meetings, and lesser assemblages throughout the country, and became the fundamental constitution of the first American union."

(To be concluded.)

Selected.

The old Christian, who has by grace reached to a somewhat more elevated ground than one beginning the spiritual journey, should remember the toils, conflicts, weakness, darkness, temptations, &c., that made him groan, and oftentimes ready to faint, in ascending to that point,—that he may lead tenderly and gently, with such as are yet laboring over the same ground. So desirous is the advanced Christian that others should have the same joy, that he is apt to forget, there must first be the fight, and the race. He calls all to rejoice as he does: to be dead to the world as he is,—to bathe in the sweet ocean of redeeming love; and to breathe freely in the pure element of holy communion. And it is natural he should so speak; but this meat should be reserved for riper age; and the milk of younger experience should be given to babes. In this very thing I have erred, and none would correct my mistake.—*Sarah Hawkes.*

Cracked Hands Cured.—None but the laboring man, who has suffered misery while using an ax or pounding with other tools, can rightly appreciate this article. For years, when young, I suffered at some seasons untold bitterness, caused by dry cracks on hands and fingers. I tried every so called remedy I could hear of, but in vain; and being obliged then to labor each successive day on a honest livelihood, I was bound, as with an iron chain, to such sufferings as almost made life a burden. At last a friend told me to put common copal varnish into the cracks and it would cure them; although my faith was very weak, I tried the prescription, and, to my great joy, sure enough, in 48 hours my hands were as well as ever. It does not save from fresh cracks, but it never fails to entirely cure the old ones within two days. I keep a small bottle of the varnish, with a sliver standing in it, cost 19 cents—always handy, and with its help my hands are nearly always well. For the knowledge of this simple remedy I would not part for many dollars. I have given it to many others for many years, and have never known of its failure to effectually cure in all such cases. I don't know that the subject can be considered agricultural (perhaps it is only anticlerical), but there are probably farm readers of the Tribune who will be glad to get the information.—*New York Tribune.*

84-cted.

It is by faith we must subdue every corrupt principle in the human heart; we need not be cast down because we find evils within; but rather be thereby the more roused to prayer and watchfulness. We are the temples of the Holy Ghost, and the old inhabitants of the heart must be cast out: a stronger than the "strong man armed" has taken possession, and will get himself the victory; for Christ says, "We will come and make our abode." We need no more say, "Who shall ascend into heaven, or who shall descend into

the deep to find Christ, for he is nigh thee, even in thy heart." Let us pray for each other, that the Lord may increase our faith to take of the waters of life freely—waters that heal all diseases, and restore to perfect soundness.

THE CLOSE OF THE YEAR.

The changing seasons, the revolving Year
Have brought another land-mark of its close,
Which tells its rapid transit, and proclaims
The work of time. Methinks I hear its knell
Echoing along the hollow realms of space,
As day to day, and year to year succeeds.

How evanescent are the charms of earth
In sight of things eternal! How absurd
To risk the future on the dreams of sense!
Child of corruption! heir of heaven itself,
Let not indifference enwrap thy soul!
In fatal slumbers, but awake and think
What thou hast been, art now, and soon must be!

As standing on the threshold of the year,
We look at that departed; let us mark
The wonders of His grace who crowns our life
With countless blessings, and our souls renews.
The year indeed has flown, but what a train
Of revolution, incident and crime,
Tell its prolific course, and fill the page
Of its historic wonders! How his hours
Swelt into vague infinity, and rise
Above conception's utmost stretch of thought,
In prospect of the last dread scenes of time!
Yes, from an eminence which towers beyond
The mists of sense, we would trace thy flight,
And contemplate thy swift eventful course,
Departed Year.

Let this New Year
Find us prepared to enter on its cares,
With more fidelity—with higher hopes
And happier efforts in the work of God.
To some of us 'twill doubtless form the close
Of our probation, and the end of time;
May it to each of us most richly prove
A happy year indeed. If now it finds
Our hearts at peace with heaven, and us the heirs
Of joy un-speakable, may all its hours,
As they roll onward, find us more prepared
To enter on those glories of the best
Which know no change. If still the slaves of sin
It find us, may it witness our release
And form our year of jubilee, and, indeed,
Sealing our ransom from the tempter's power,
Our sonsnip in the skies.

Remarkable Meteor.

A meteor of unusual size and brilliancy was visible on the evening of the 21st ult., over a wide extent of country in the Western States. The following account is taken from the *New York Evening Post*:

"Our western exchange newspapers contain many accounts of the wonderful meteor which was seen in Kansas, Missouri, Indiana, Illinois and Ohio last Thursday night. As is generally the case, each observer thought the meteor disappeared close by him. We make the following extracts from descriptions of it:

"Professor Comstock of Knox College, Galesburg, Ill., gives the following description of it: 'My family were startled by a brilliant flash of light, which fell upon the carpet in the presence of lamp-light as being green. The children gave the alarm and rushed to the south door, just in time to see the explosion of a splendid meteor. They say it was red, blue and all colors, like a rocket. The light cast upon the clouds had a greenish tint. I was too late to see anything, though it could not have been more than ten seconds from the time the alarm was given until I was in the open air. However, in about five minutes (estimated, not

observed), a tremendous explosion occurred consisting of two reports, with an interval about a half-second. Every window in the house seemed to rattle and the solid earth tremble. It closely resembled a heavy c of thunder. If the time between the flash and the report was five minutes, the distance must have been something over sixty miles, and the angle of elevation, as near as can be estimated from the testimony of the observers, would give a height of less than four miles.'

"At Pontiac (Ill.) its light was so intense that many citizens rushed into the street, thinking the city was in flames. It was accompanied by a rumbling noise louder than the heaviest thunder, and every building in the city shook to its foundation. Several citizens, thinking that the day of judgment had arrived, fell on their knees and begged for mercy.

"From Clifton, Ill., a correspondent writes: 'Just before the light's disappearance an explosion occurred which shook my substantial house from foundation to top, all the windows rattling in a most startling manner causing fright to all the children, the sound being as loud as the explosion of a park heavy artillery.'

"A despatch from Erie, Pa., says: 'A large and brilliant meteor passed over this city last evening, and burst with a terrible explosion near Concord Station, thirty miles from the city, between the hours of 9 and 10 o'clock. The report was distinctly heard here, an sounded like the roar of a cannon. Eye-witnesses say that the meteor resembled a huge engine head-light. When first seen its course was easterly, and when it burst white fragments fell to the ground. Others apparent, continued their wild course.'

"The *St. Louis Republican* of December 2 says: 'About half-past eight o'clock last night a meteor—from all accounts the largest and most brilliant ever seen here—passed over the city in a northwesterly direction. Its appearance in the southwest was preceded by a light as from the headlight of a locomotive throwing a strong, greenish reflection on the clouds, and a fainter one on the hazy atmosphere. A moment afterward the meteor itself came in sight, appearing to the naked eye about thirty feet in length, followed by a flame 150 feet long. It gave a light about midway between that of the sun and moon, moving very slowly, and at a remarkably low elevation. As it approached the city, its color changed to a bright yellow, and when directly over the city there was an appearance on each side of it like the spreading of digits, from the point of which bright sparks flew off in straight lines, leaving tracks of vivid red light after them. The color then changed to that of molten iron, when it began to fade, and before it reached the horizon it became invisible. The closest attention failed to detect any sound of detonation or explosion. The time it was in sight probably equalled three-fourths of a minute, and its track was visible some seconds longer.'

"At Indianapolis, Ind., the fireball, described by many observers as surpassing the moon in apparent magnitude, was followed by a great number of smaller meteors. Its first appearance was at a point twelve or fifteen degrees north of west, and about ten degrees above the horizon. Its greatest altitude, as seen from Bloomington, Ind., was about

then or twenty degrees, and its disappearance occurred at a point in the northeast five or six degrees above the horizon. A remarkable feature of the meteoric group is the slowness of its apparent motion. The time of flight was variously estimated. Most observers, however, think it could not have lasted less than three minutes. Many of the showers following in the train of the principal were larger than Venus or Jupiter. No attempt was made to count them, but their number was certainly nearly 100.

For "The Friend."

Usher's Prophecy.

In the preface to William Sewall's History are the following: "James Usher, Archbishop of Armagh and Primate of Ireland, who foretold the rebellion forty years before it came to pass; beside the intestine war and mischief it befel England, and other things that are fulfilled; which leads us not to reject as fabulous his prediction of the dreadful persecution that would fall upon all the Protestant churches by the Papists; although one of his friends objected that on account of the deep sufferings previously endured in England and Ireland, there was reason to hope that the judgments of God in respect to these kingdoms might have been passed; yet he replied to it, 'I do not myself with such hopes, for I find you all have yet seen hath been but the beginning of sorrows to what is yet to come to pass upon the Protestant churches of Christ, which will ere long fall under a deeper persecution than ever yet hath been upon them; and therefore look you, be not content in the outward court, but a worshipper in the temple before the altar. For Christ will measure all those that profess his name, and call themselves his people; and the outward worshippers He will leave out, to be trodden down by the Gentiles. The outward court is the formal Christian, whose religion is in performing the outside duties of Christianity, without having an inward life and power of faith and love, uniting them to Christ, and these God will leave to be trodden down and swept away by the Gentiles. But the worshippers within the temple and before the altar, are those who indeed worship God in Spirit and in truth: whose souls are made a temple, and He is honored and adored in the most inward thoughts of their hearts; and they sacrifice their lusts and vile affections, yea and their own wills to him; and these God will hide in the hollow of his hand, and under the shadow of his wings; and this shall be the great difference between this last and all the other preceding persecutions; for the former the most eminent and spiritual ministers and Christians did generally suffer out and were most violently fallen upon; but in this last persecution those shall be preserved by God as a seed to partake of that glory which shall immediately follow and come upon the church, as soon as ever this form shall be over; for as it shall be the hardest so it shall be the shortest persecution of them all, and shall only take away the gross hypocrites and formal professors; but the true spiritual believers shall be preserved until the calamity be overpast."

To be counted worthy to escape those things that must come to pass, and to stand before the Son of Man, the remnant of the Lord's heritage may desire earnestly to be found faithful in this trying day of pride, vain glory

and show. Oh! to be enabled, by Divine aid, to bear up and to be true testimony-bearers against spiritual Babylon, and to get clear of all that is in the will of man, as formerly "with the Holy Ghost sent down from Heaven." It seems necessary to pass through tribulation. May my dear friends everywhere be like holy Moses, and "look to the recompense of reward," for what a weight, yea, crown of glory, is awaiting those that shall endure through all; for the Lord will certainly take the cup out of the hands of those who now taste it as the wormwood and the gall, and place it in the hands of those who now prove them therein. S. C.

Millville, Orleans Co., N. Y.

[Extracts from letters from Alfred H. Jones, Superintendent of Freedmen's Schools in Virginia and North Carolina.]

Danville, Va., 1 mo. 3rd, 1877.

Thou asks me the occasion of the falling off of the attendance at Danville last month. It can be answered briefly and satisfactorily,—the inclemency of the weather. About 80 in the primary department poorly clad and nearly barefoot, were kept away. We had been hoping for better weather, but so far it has been growing worse and worse. The snow is now about 18 inches deep, and last night the mercury went down to 4° below zero, about 16° colder than we have ever seen it here before. It is certain that many poor creatures nearly perished and perhaps some did quite. We called at one house yesterday where a grown man and a little boy, both sick in bed had only a thin cover over them, were without any nourishment, and had neither fire nor wood. The alarming condition of the poor has led a number of the most respectable citizens to form an organization for the relief of such, and a Committee has been appointed to solicit subscriptions, to look them up and relieve them. All day long yesterday the Committee were busy, and their tales are as sad as anything I have seen. They found one family, a man and wife, six children, and grandmother in a wretched hovel, without a mouthful to eat and no wood or fire. They find "many cases where the women and children are undergoing the pangs of starvation."

The Mayor has issued a proclamation setting forth the distress, as it has been presented to him and calling on all benevolent persons to contribute to their relief, and that "it must be immediate."

Danville, Va., 1 mo. 5th, 1877.

My ink is pale, but how can I help it, it has frozen like a rock for the last three nights. The Dan River is all scaled up strong, the ground has been slumbering under from 10 to 15 inches of snow for nearly two weeks, and the weather has been getting colder all the while. 4th day the mercury was down to 4° below zero, yesterday 8°, and this morning 2° below. Whew! only think of this in the sunny South! and only think of scores if not hundreds, without fire or wood.

Our school is literally dwarfed, children cannot come out. The few who do come are all but frozen, they have so little protection for either their feet or backs—some cried yesterday after getting into the house with cold feet. The time has come when this large and important school demands more permanent and comfortable buildings; that an institution

should be founded here adapted to the needs of the large colored population, similar in character to that of Hampton.

Here is a colored population of over 4000, with about 1000 children of a school age, with no school but ours and no buildings but this old dilapidated, uncomfortable Hospital ward. Never was there a better chance for some organization or benevolent individual to be a lasting blessing to oppressed manhood, by founding a seminary for the intellectual and moral development of a race of aspiring and anxious but crippled young men and women, whose power for good must depend on a system of training brought within their reach. Poverty forbids their going away. If we fail to entrench ourselves firmly and thus hold the place, I believe the time will come when some one of large Christian heart, desiring to leave some of their bounty where it shall descend as a lasting blessing to posterity, and be a memorial in grateful hearts, in years to come, more lasting than granite or marble, surveying this field, may hear the voice of the Master "Say not there are four months and then cometh harvest? behold! lift up your eyes and look on the fields, for they are white already to harvest," and trusting in the sickle shall receive wages, and gather fruit unto life eternal, and enjoy the sweet satisfaction of knowing "that both be that soweth and he that reapeth may rejoice together." A. H. J.

We clip the following notice of the Address on the proper observance of the First-day of the week, issued last summer by the Meeting for Sufferings of Philadelphia, from the New York Observer of 7th mo. 13th, 1876.

"FRIENDS AND THE SABBATH.

"It is well known that the Society of Friends holds views in regard to the observance of sacred days, that are not in accord with the prevailing sentiments in most religious bodies. Their theory in respect to the peculiar sacredness of any special season, would lead many to think that they would have no special interest in the preservation of the Sabbath as a day of rest and worship. It is with no ordinary gratification that we welcome an intelligent, hearty appeal from the Friends in behalf of the Scriptural and American Sabbath.

"This essay has been published as an appeal from this Society for the due observance of the Sabbath. We wish that we had space to print every word of this document. It is marked by the reflective intelligence characteristic of the Friends' community." The N. Y. Observer then quotes a large part of the Address in its columns.

The Two Gardeners.—Two gardeners, who were neighbors, had their crops of early peas killed by the frost; one of them came to console with the other on this misfortune. "Ah," cried he, "how unfortunate we have been, neighbor! do you know I have done nothing but fret ever since. But you seem to have a fine healthy crop coming up already; what are these?" "These," cried the other gardener, "why these are what I sowed immediately after my loss." "What coming up already?" cried the fretter. "Yes; while you were fretting, I was working." "What! don't you fret when you have a loss?" "Yes, but I always put it off until after I have repaired the mischief." "Why then you have

no need to fret at all." "True," replied the industrious gardener, "and that's the very reason."

Richard Shackleton.

(Continued from page 176.)

In the following letter of Richard Shackleton's, we are reminded of the declaration of the Saviour: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." If we would gain an entrance within the gates of the holy city, we must be divested of all self-righteousness; and everything must be purged away, which would hinder from that perfect state of purity, in which alone, the disembodied spirit may be permitted to mingle with the redeemed and ransomed of the Lord, "the spirits of the just made perfect," and to inherit the promise of eternal rest.

How very true, as R. S. remarks, that—"To profess to be of the kingdom, to have notions about the kingdom and the laws and polity of it, is one thing; but to enter into it, and be indeed subjects of it, is another." How *all-important* and *essential* is it, that we should be humbled and brought low, if we would hope to be heirs of the heavenly kingdom.

From R. S. to J. C.

Baltimore, 20th of 8th mo., 1763.

"Dear Cousin,

"There are but few people proved with the possession of riches, that are of use and ornament in our Society; we see their general conduct verify the remark of our great Lord, that it is hard for a rich man to enter the kingdom. To profess to be of the kingdom, to have notions about the kingdom, and the laws and polity of it, is one thing; but to enter into it, and be indeed subjects of it, is another, this indeed requires much stripping and deep humbling. May we be so happy, dear John, we and ours, as to bow low enough to enter this kingdom; I believe we neither of us are much anxious about heaping up riches, yet both of us considerably emburdened with business. Let us, therefore, be careful to make the best use of the intervals of recess from the hurry of business, and mind to endeavor (as a friend wrote,) to keep up the daily sacrifice. It is hard to be much in the world of business, without being somewhat tainted with it. There is need, therefore, of the renewing of the baptism of water and the Spirit, (or in other terms spiritual water,) to cleanse from every defilement of flesh and spirit, and there is need of a renewing of the unction of Truth, to teach us all things which concern ourselves and others."

I am dear John, very affectionately thine,

"R. S."

The earnest solicitude of R. S. on behalf of a cousin who had just been married, and in setting before him the importance of ordering his steps aright, and in the fear of the Lord, is brought before us in the following letter:

Richard Shackleton to Thomas Carleton.

Baltimore, 13th of 2d mo., 1767.

"Dear Cousin T. C.,

I now greet thee and thy spouse with my wife's and my dear love, and sincerely wish you health and happiness, and the renewed evidence of a Divine blessing upon your union. You are now joined

together, I hope, by the ordering hand of Providence. You are advanced a step higher, into a more conspicuous station in life and business. The Author of every good and perfect gift has given thee, my dear Thomas, and I believe to both of you, a good share of natural capacity, and the means, through frugality and industry, with his blessing of procuring a comfortable subsistence. He has placed you in a great and populous city, where you profess his holy and saving Truth, among a large number of others of the same profession, who do not honor it as they ought in their lives and conversation. Now, my dear cousins, my mind is a little uncommonly engaged for your temporal and eternal prosperity, and I think I see the path, and the only one which leads infallibly to it. It is by humbly, diligently, steadily, and faithfully seeking to the Almighty Benefactor, for his preservation and blessing to be over and about you, and all that is under your hand. Strive not either to be or to appear great; nor stretch your wings beyond the circumference of your own nest, which, in the ordering of an allwise Providence, is allotted for you. Rather live under, and appear under your ability, than over: you will experience safety and quietness in it. The contrary is a temptation and a snare, and an inlet to many dangers of various kinds; and often with new beginners, lays the foundations of difficulties, straitness, and embarrassments, which they are sometimes never disincumbered of, till they are disincumbered of mortality. Let us take a little view, my dear friend, of the persons and families, which have been up and down, during our short time of observation; let us contemplate them, not with an evil eye, but with an eye to the ways of that all-ruling Power, which resisteth the proud, yet giveth his grace additionally and manifold to the humble. Let us centre down, and have our dwelling low, in a conscious sense of our own unworthiness and insufficiency to direct our own steps and prospects, either as to the things of this or a better life, without his blessed protection and mediation. Be truly humble my dear Thomas; be frequent, and, as much as possible, constant in feeling after a capacity to breathe in secret after an acquaintance and communion with the Author of all goodness. Be exemplary in your conduct and conversation, and exterior appearance and deportment, as becomes the disciples, followers, and professors of the religion established by Him who was meek and low in heart, and whose garment was without seam. So will you, in proportion to the purity of your intentions and the cleanness of your hands in His sight, gain the favor and approbation of Him who knows the heart and hath all power in His hand to bless or blast at His pleasure.

I am concerned and desirous, my very dear friend, that thy determined conduct may be such, now in the setting off in life, as that the good-will and approbation of Heaven may be felt, by being a pattern of humility, steadiness, and plainness, among thy numerous acquaintance in that city. This may occasion some trials, in which it will often be proved whether thy attachment to the testimony of Truth, or to the spirit of the world, is most prevalent. According to the free-will choice which thou wilt be enabled to make, will thy ability to proceed aright be strengthened or weakened, and finally the one side or the other get the victory. The day of small

things, and of little requirings of duty, proportioned to the state of children, is by means to be despised. The cross to our depraved wills is often to be borne, and most friendships, connexions, habits, and penesities, of a hurtful nature, will be dissolved or decay; in the room of which, new desires and affections, new intimacies and sociability will be formed. But in all that He throw down, as well as in all that He builds up, Lord Almighty, as we rely upon him, and faithful to his discoveries, will be found to everything right, and for our good, every manner of way.

I might perhaps write more on this subject, but I should rather be under than over. I most heartily commend thee and thy dear wife to the Grace and good Spirit, Guide and Comforter in your own hearts, which is of it entirely sufficient to lead you safely thro' this dangerous and troublesome world, everlasting happiness; and which I hope reveal in your minds to the rectitude of the counsel, and to the sincere love and feligned desires for your welfare, in which is simply given.

Believe me dear cousins, your truly affectionate kinsman and sincere friend."

"R. S."

(To be continued.)

Three Thousand Years Ago.—The oldest record of humanity extant is the skeleton of one of the earlier Pharaohs, encased in its original burial robes, and wonderfully perfect, considering its age, which was deposited about eighteen or twenty months ago in the British Museum, and is justly considered the most valuable of its archaeological treasures. The lid of the coffin which contained the royal mummy was inscribed with the name of its occupant, Pharaoh Mykerimus, who succeeded the heir of the builder of the great pyramid, about ten centuries before Christ. One think of it, the monarch, whose crumbling bones and leathery integuments are exciting the wonder of numerous gazers in London, reigned in Egypt before Solomon was born, and only about eleven centuries or so after Mizraim, the grandson of old father Noah at the first of the Pharaohs, had been gathered to his fathers. Why, the tide-mark of the deluge could scarcely have been obliterated or the gopher wood kee-timbers of the ark have rotted on Mount Ararat, when this monarch of the early world lived, moved, and had been being. His flesh and blood were contemporaneous with the progenitors of the great patriarchy. His bones and shrivelled skin are contemporaries with the nineteenth century, and the date of the crucifixion is only about midway between his era and ours.

"Go out in the spring-time, among the meadows that slope from the shores of the Swiss lakes to the roots of the lower mountains. There, mingled with the gentians and the white narcissus, the grass grows deep and free; and as you follow the winding mountain paths, beneath arching boughs of veiled and dim with blossoms, paths that forever drop and rise over the green banks and wolds sweeping down in scented undulation steep to the blue water, studded here and there with new-mown heaps, filling all the air with fainter sweetness—look up toward the higher hills, where the waves of everlasting green roll silently into their long line

the shadows of the pines, and we may, perhaps, at last know the meaning of these yet words of the 147th Psalm, 'He maketh us to grow upon the mountains.'—*John Aikin.*

From Schermerhorn's Monthly.

Habits of Sleep.

It is the custom with many persons to neglect all systematic regulation of the hours and conditions of sleep, while very many others systematically interfere with the demands of nature in regard to physical rest. The former class spend such time in bed as may not be absorbed by their various occupations, and pay no attention to the body's want of repose except when they "feel sleepy," or have reason to tempt them to sit up beyond the usual hour for retiring. A party, a new book, an unfinished piece of work will readily induce them to protract the waking period into "wee, small" hours, and they doze or rise the morning according to the exigencies of their plans for the day. The latter class proceed on the theory embodied in the rhyme, "unwelcome to childhood's ears—

"Early to bed and early to rise
Makes a man healthy, wealthy and wise;"

and make it a rule to be up and doing at a specified early hour, even if the drowsy senses seem to be violently roused in order to maintain it.

The habits of sleep have so important a bearing upon physical health and vigor, that it is worth while for parents to give them more consideration than is usually bestowed upon them. It is a fatal mistake to allow anything to abridge the amount of sleep required by growing children. During childhood and youth the constitution should be built up and fortified for the inevitable wear and tear of maturer life. All the sound sleep that can be regularly secured contributes to the great reserve fund of vitality. It is hardly possible for the boy or girl who takes daily even air exercise in fair measure to sleep too much. Time should be secured in two ways: a quiet evening closed by reasonably early retiring, and by non-interference with the natural demands of the body in the morning. It is a custom very injurious to health which permits young people to join their elders on exciting social occasions after eight o'clock, or only the late bedtime, often near midnight, but the agitation of the nerves and the timely activity of the brain are inseparable from this thoughtless indulgence. Often sleep does not begin until long after the immediate cessation of the excitement has passed, and then it does come, it is troubled and broken, the same injury is often wrought by evening study. We have no hesitation in saying that the last waking hour should never be given to study, but to some quieting occupation which shall be favorable to a quick "dropping off" when the head is laid upon the pillow. This is a good rule for everybody, and adopted universally, would add immensely to the general power of endurance and accomplishment. But for children it is an absolute condition of healthy growth. The beds of many nervous diseases in mature life have been sown in youth by habits of mental activity after eight o'clock.

The hour of rising should not be fixed. We know that this will seem a hard saying to thrifty housekeepers. Breakfast at an

early hour is deemed one of the essential points of good management. We do not dispute this, nor forget that circumstances in many families require that the morning meal should not be late. It is not necessary that it should be. If the general suggestions about retiring given above are followed, the children will seldom fail to be on hand at the breakfast table. But if nature calls for extra sleep, her voice should not be drowned by a bell or a peremptory summons to get up. There is no danger of lazy habits being formed when a child is well, and goes to bed at the proper time in a quiet frame of mind.

The individual constitution of every child must also be studied in regard to habits of sleep. Some cannot easily fall asleep, or are easily waked in the night; some cannot rise at once on waking without inducing headache or palpitation, and some cannot do any kind of work before breakfast without injury. Sleeping with another proves detrimental to not a few, and if it were practicable, doubtless all would be benefited by having separate beds. In every case, however, the thorough ventilation of bedrooms is indispensable to health. Many a consumptive is the victim of a constitution enfeebled by a long period of nightly confinement in impure air. Better put your child to sleep in a shed than in the tightly closed chamber where he must breathe over the gas which his lungs have rejected during the first hour of repose.

The influence of regularity in habits of sleep can hardly be overrated. It does not avail to observe healthful conditions five nights out of seven only, with the expectation that two weekly departures from the wiser plan will make but little difference. The two evenings of excitement and late hours will disturb the system and prevent sound sleep on other nights than those invaded by the irregularity. The child's constitution is sensitive and easily overstrained, and though damage done to it may be hidden, it will appear in the disabilities of later life.

It should be added, in behalf of those children whose homes are in our large cities, that six o'clock dinners are unfavorable to sound and early sleep. It may be a choice of evils for the busy merchant to defer his chief meal until he can take time to digest it, but his children should not be obliged to follow his example. In this, as in all family arrangements, the parents' first care should be to give their children health; wealth and wisdom will then follow not very far off. II.

Signs of Spiritual Decline.—When you are averse to religious conversation or the company of heavenly-minded Christians.

When, from preference and without necessity, you absent yourself from religious services.

When you are more concerned about pacifying conscience than honoring Christ, in performing duty.

When you are more afraid of being counted over-strict than of dishonoring Christ.

When you trifle with temptation, or think lightly of sin.

When the faults of others are more a matter of censorious conversation than secret grief and prayer.

When you are impatient and unforgiving toward the faults of others.

When you confess, but do not forsake sin;

and when you acknowledge, but still neglect, duty.

When your cheerfulness has more of the levity of the unrepentant than the holy joy of the children of God.

When you shrink from self-examination.

When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest or the opinions of your neighbors.

When you associate with men of the world without solicitude about doing good or having your own spiritual life injured.—*N. Y. Observer.*

THE FRIEND.

FIRST MONTH 20, 1877.

The 45th number of the "Freedman's Friend" has just been issued by the assiduous managers of a "Friends' Freedmen's Association for Philadelphia and its vicinity." It brings the reminder that it is thirteen years since the first number of the paper appeared, thus proving the unwearied diligence with which some of the officers of this charity, who still hold their places in it, have labored in the good cause. Its tenor is not greatly different from former appeals to the charitable feelings of the benevolent in aid of the destitute colored people under the care of the association; and yet there is an unwonted urgency, perhaps, exhibited in the facts set forth so clearly in its columns respecting sufferings attending the biting cold, the hunger and nakedness that beset these poor "wards of the nation" in this inclement winter, and as a result (partially) of the stagnation in business. Do we really practise upon the injunctions and promises of Scripture that relate to helping the needy? "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Psalm 41st. Here are rich results indeed from the exercise of considerate charity. Who could ask greater blessings? They are not more striking, however, than those spoken of by the loving Redeemer, as recorded in Matthew 25th, where the glorious reward of the kingdom prepared for the righteous from the foundation of the world, is offered to those who fed the hungry, clothed the naked, and visited the sick and prisoners under the constraining love of Christ, and as His "brethren." "And this commandment have we from Him, that he who loveth God love his brother also." "But whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not live in truth," 1st John iii. 17, 18, 19, and iv. 21. We would commend these injunctions, and the destitute blacks of North Carolina and Virginia, together with other sufferers, to our readers once more, as important subjects of thought and Christian duty.

We insert letters from Alfred H. Jones, Supt. of the Freedmen's Schools under care of our Philadelphia Friends' Association, at Danville, Virginia, which give a touching

picture of the efforts of cold and destitution among the blacks there. Contributions, either in aid of the present physical wants of those people or of their education, may be sent as heretofore to Richard Calbury, Treasurer, No. 108 South Fourth St., Philadelphia.

SUMMARY OF EVENTS.

FOREIGN.—Despatches from Constantinople do not encourage the hope that the labors of the Conference will have any satisfactory result. At a meeting of the Conference held on the 11th inst., the representatives of Turkey adduced reasons for rejecting the eight essential points of the European proposal, and absolutely refused to discuss that making the appointment of governors of provinces subject to the approval of the Powers, and the creation of an international commission. The measures which Russia considers essential for improving the condition of the Slavonic provinces of Turkey, and the protection of the Christian portion of their people, are so humiliating to the pride of the Turkish nation that the Porte dare not give its assent to them, though they are necessary to the well-being of the Porte. The Porte, however, is evidently reluctant to engage in a conflict with a more powerful neighbor.

Romania has officially announced herself as freed from vassalage to the Porte, on account of her rights being violated by the provisions of the new Ottoman constitution.

The Constantinople *Tarhipe* newspaper states that in consequence of Rumania's uneasiness the Porte has officially declared that the new constitution was purely internal, not affecting the rights of a Principality guaranteed by international treaties.

The French Senate has re-elected the Duke de Audiffert President of that body. Count Rampart, of the Left Centre, was elected one of the Vice-presidents in spite of the opposition of the right.

In the French Chamber of Deputies at Versailles, Sig. the Minister of Finance, introduced the budget of 1875. He estimates a surplus for that year of 6,000,000 francs.

The regular session of the French Chambers opened at Versailles. In the Chamber of Deputies M. Grevy was re-elected President by 326 out of 340 votes recorded.

At a meeting of the shareholders of the Suez Canal Company in Paris, a convention with the Maritime Powers which binds the Company to expend 10,000,000 francs annually for the improvement of the canal, and terminate the long-standing difficulty relative to tonnage dues, was passed by an almost unanimous vote.

France exports annually \$400,000 worth of human hair to the United States.

The French Government intends to make a large use of the privilege of pardon in favor of the Communists. According to the Registrar General's return, the deaths from small-pox in London rose last week to 116, against 75 the previous week. The metropolitan hospitals contained 2000 small-pox patients. About 2000 were refused admission during the week, all available beds being occupied.

The London Times in an editorial says: "The government of India admits that it has a task before them exceeding in many respects that in Bengal of 1874. The area of the present famine districts is greater. It spreads into two provinces instead of one. The population affected is far greater. There are localities less mitigating circumstances which must not be overlooked. If the population is greater, it is not collected in such dense masses as the famine-stricken people of 1874, and we may still hope there is not now such absolute dearth of food as then."

A London despatch says: "The government estimates show that the famine in Bombay will gradually increase, reaching the maximum in April, when a million people will require relief, after which it will gradually decrease. In Madras the prospect is proportionately worse. The districts affected in Madras cover some 300 square miles and contain a population of eighteen millions. In Bombay the famine-stricken territories extend 50,000 square miles, and have a population of 20,000,000. Five millions of which are in districts now immediately affected."

The foreign office has received a despatch from the British Ambassador at Constantinople, stating that the export of grain and cattle has been prohibited from the Danube, and the export of grain prohibited from the ports of Trebizond, Samoun and Kerass.

At the recent election in Germany 71 members of Parliament, the so-called Democrats showed great energy in all the large towns even where their candidates were

defeated. They succeeded in electing a number of members of Parliament. The clericalists have 89 out of 335 chosen.

The University of Berlin has at the present time 2,300 matriculated students, against 1,877 last year—more in number than they had ever had at any time during the sixty-six years of its existence. A large majority of the students are natives of Prussia, but the other German States are also well represented, and forty-five are Americans.

Another session of the Constantinople Conference was held on the 15th inst., at which the Marquis of Salisbury, in the name of his English colleagues, communicated to the representatives of the Porte the last proposals of the Powers, whose demands were materially reduced and softened in order to make them less objectionable to Turkey. The Marquis announced that if the Porte did not agree to the proposals now made he had instructions to quit Constantinople. The British ambassador made a similar declaration, as did also all the other European plenipotentiaries in succession. One of the Turkish plenipotentiaries replied and said he did not think it possible for Turkey to yield upon the questions relative to the commission of supervision and the appointment of governors, those proposals affecting the independence of Turkey and having already been rejected. The Porte however would examine the communication and reply definitely thereto at the next sitting of the Conference.

UNITED STATES.—The interments in Philadelphia last week numbered 310, and in New York 450.

It is stated that Isaac Firelander the great California wheat cultivator, sold from his farm last year about 18,000 tons of wheat for \$648,000.

The *New York Journal of Commerce* has been investigating the length of time it takes to transmit a message over the Atlantic cable. The first signal is felt in four or five minutes of its departure, but the following one goes through more rapidly. As many as seventeen words have been sent over the Atlantic cable in one minute. Fifteen can easily be sent under pressure; and twelve words a minute is a good working rate. A fact not yet explained by the scientists is that the electricity does not travel from New York to London as in the opposite direction.

The estate of the late Cornelius Vanderbilt is understood to be quite as great as the largest estimates which have been current respecting it. His securities alone, it is said, amounted to about \$850,000,000. The will, which is an elaborate document, was made in 1875, and gave to his son, John G. Vanderbilt, the sum of \$1,000,000. H. Vanderbilt, his son Cornelius is to receive only the income of \$200,000. Five daughters have legacies of \$500,000 each, and three others the yearly income of \$500,000, \$400,000 and \$300,000 respectively. Over twenty individuals are to be paid sums varying from \$100,000 to \$25,000 each, but whatever is bequeathed for benevolent and charitable purposes. A considerable number of railroad shares are given to four sons of Wm. H. Vanderbilt. To the widow on whom \$500,000 was settled at the time of her marriage a few years since—the following bequests are made viz., United States bonds to the amount of \$500,000, railroad shares valued at \$200,000, and all the personal property contained in it.

Wm. H. Vanderbilt says that provision will be made for founding an asylum for railroad men broken down or disabled in the service, and that a site for the institution has already been secured.

The State finances of New Jersey are in a satisfactory condition. The receipts of the Treasury for the year ending 10th mo. 30th, 1876, were \$3,304,262, and the payments \$3,338,186, leaving a balance of \$118,076. The constitution forbids the legislature to create a debt exceeding one hundred thousand dollars without a vote of the people.

The bonded and floating debt of the State of Tennessee now amounts to \$2,968,071.

During 1876, the imports at New York amounted to \$29,320,000, which is \$3,040,000 less than in 1875. The exports of domestic produce were \$265,744,000, and of gold and silver, after deducting imports, the sum, \$16,879,000.

During the year 1876, St. Louis received 15,107,380 bushels of corn; Chicago received 48,298,783 bushels. St. Louis received during the year 349,083 cwt. of sheep, 10,425, and 145 sheep; Chicago received three times as much, 1,038,034, 60,000 and 145 sheep; two and a half times as many sheep, 351,756.

A Pittsburg despatch of the 14th says: The heavy ice began yesterday afternoon, reached here at six o'clock

this morning, doing great damage to coal and steam engines of this city. Two passenger and several boats were sunk and a large number of tow-boats (10) damaged. An immense number of coal flats, laden empty, were carried away, and it is feared that several owners of coal flats, who coal works along the Monongahela were so badly wrecked that it will require several months to repair the damage.

A Cincinnati dispatch states that the movement in the Ohio river has been almost general. Pittsburgh to Cairo, entailing heavy losses chiefly to owners of coal flats. The coal works along the Monongahela were so badly wrecked that it will require several months to repair the damage.

At the Government establishment on the McRiver in California, from six millions to ten millions of young salmon are hatched each year, and distributed to the Fish Commissioners of the various States as rivers suitable for their growth and increase.

A President Grant has telegraphed orders to General Anger, commanding the U. S. forces from Louisiana in which he says that it has been the policy of the administration to take no part in the settlement of the question of the rightful government of that State. Should there, however, be a necessity for the recognition of either of the two rival governments, it may be that of the Republicans under Governor Packard.

A very heavy snow storm occurred the 15th inst. over the north western States, in many places broke the railroads. The snow was from one to three feet deep.

MARKETS, &c.—The following were the quotations on the 15th inst. *Philadelphia*—American gold, U. S. sixes, 1884, 114; do. 1898, 113½; do. 5 per cent. 10-40, 112½; 113½; 5 per cents, 1881, 110½; 112; 5 per cents, 108½. Pennsylvania and western extra 117½; 55; 50; finer brands, \$8 a \$9.00. Pennsylvania best, \$1.50; Ohio do., \$1.40; \$1.42; amber, \$2.25; western white, \$1.35; \$1.30. Penna. red, \$1.25; 81 cts. Mixed and yellow corn, 58 cts. Oats, 43 cts. Best New York cheese, 14½; 15 cts.; west 13½; 14½ cts. Sales of 4200 beef per lb. at the drove yards: extra at 6½; 7 cts. fat hog, gross; fat good, 5½; 6½ cts., and common 4 to 5 cts. Sheep, 7 cts. per lb. gross. Receipts, 7800 head. Hogs, 24,000; and 16,100 cts. for prime. Cows, 4000 head. *New York*—Superfine flour, 25.50 a 25 finer brands, \$6 a \$10.50. No. 1 Minnesota soft wheat, \$1.48 a \$1.50; No. 3 Chicago spring, \$1 State rye, 94 cts.; western, 84 cts. Oats, 42½ a 50 New yellow corn, 61 cts. Middling cotton, 13 1/8; common, 12 1/8; 10½ cts. for prime. Lard, 20; 27.25 a 29.50. No. 2 spring wheat, \$1.20; No. 1, \$1.26. Corn, 44½ cts. Oats, 35½ cts. Barley, cts. Lard, \$1.95 per 100 lbs.

FRIENDS' ASYLUM FOR THE INSANE.
Near Frankford, (Twenty-third Ward,) Philadelphia.
Physician and Superintendent—JOSUAH H. WORTHINGTON, 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, Salem, Ohio, 1st mo. 23^d, 1876, ABEL WALKER, of Fishing, Belm Co., Ohio, to HANNAH L., daughter of Mary J. French, of the late Samuel French, of Salem, Col. Co. Ohio.

—, at Friends' Meeting-house on Sixth street Philadelphia, 12th month 12th, 1876, T. CLARKS ELDREDGE, of Perkiomen Junction, Chester Co., Penna. to ELIZABETH, daughter of Mary and the late J. Bonnell.

DIED, at Smyrna, New York, on the morning of 1st of 1st mo. 1877, HENRY KNOWLES, in the 91st year of his age, a minister and member of Smyrna Monthly Meeting. He was a good example in maintaining the testimonies upheld by the Society in the beginning and often mourned over the departures of many and our name, especially in dress and conformity to the world, and was often led to counsel his children as friends to dwell low, and keep in the simplicity of a friend. His last sickness was short. He was sensible and his end was not said, "his work was done," "it was nothing in his way." He waited in great calmness and composure the final close, leaving a comfortable evidence that his end was peace.

WILLIAM H. PILE, PRINTER,
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PHILADELPHIA.

Selected.

The Ruins of Ephesus.

An enthusiastic English architect named T. Wood, has devoted eleven years to diligent exploration and research on the site of his ancient city, and, says the *New York Evening Post*, has given an interesting account of his labor and its results in a large volume titled "Discoveries at Ephesus, including the site and remains of the Great Temple of Diana," which is published simultaneously in Great Britain and this country. Its illustrations, which are many, include a number of colored plates, showing mosaics precisely as they were found. It is too soon, as yet, to estimate fully the importance of J. T. Wood's work. He has stored in the British Museum great mass of busts, statues, inscriptions, architectural fragments, &c., which must be studied diligently by archaeologists before their full significance can be determined, and his book the explorer has made no attempt to guess precisely what ultimate results must flow from his discoveries; he has enlivened merely to write an account of his labors in Ephesus in the body of his book adding in an appendix a good many of the inscriptions, with tentative restorations, translations, &c., which have been furnished by eminent scholars.

The story that the explorer here tells has all the fascination of heroic romance. With courage this enthusiastic architect undertook thirteen years ago to search for the remains of the Temple of Diana, the site of which was unknown, while even the fact that there ever was such a temple was seriously doubted by many competent critics. So small as the faith of men better able than he was judge of the probable fruitfulness or failure of his undertaking that he could secure no appropriation from the British Museum with which to prosecute the work. He went to Ephesus, however, and under protection of a temporary firman, began the excavations at his own expense, supporting himself meanwhile by practising his profession in Smyrna, fifty miles from the scene of his labors in behalf of science. When he had demonstrated the value of his labors aid came to him in the shape of very small appropriations, which he has directed to expend in ways other than the ones which he believed to be best; but by dint of perseverance he won increased support after a time both from the museum and

from private persons, and after eleven years of incredible difficulty, hardship and danger, during which he suffered constantly with fevers bred in the pestilential atmosphere of Ephesus, and met with many mishaps of a serious nature, he succeeded at last in discovering the remains of the temple for which chiefly he had been searching, and in making such measurements of the fragments that he is able to give accurate elevations of the building, together with interesting drawings of many of its bas-reliefs and other ornamental parts. He has mentioned also the Odeum or lyric theatre of Ephesus, and the great theatre, laying bare their seats, aisles, stage, &c., and discovering there very many inscriptions of great historical value, which are now in the British Museum. His labors have ended for the present, but as he has bought for the British Museum the eight acres of land on which the ruins of the temple were found, the work of further exploration will be begun again in a short time.

J. T. Wood's firman permitted him to export whatever antiquities he might find, except duplicates, which were to go to the Turkish government; and it was a jest of his, that by the terms of his grant he was to give to the Turks any duplicate temple of Diana that he might find. There were other provisions, however, in the firman, which gave him no little trouble. One of them was that he must obtain permission to dig from the owners or occupants of the land; and, as human nature is much the same in Asia Minor as in the western world, his purse and his temper suffered no little in consequence of this stipulation. The greed of the inhabitants operated in other ways, too, to render his work less profitable than it might have been.

"There used to be a very prevalent notion among the Turks in Asia Minor that there was not only much hidden treasure below the surface of the earth in wells and elsewhere, but that even marble statues might contain gold. This belief has perhaps caused more destruction of beautiful sculpture than any other motive; and it is only within the last few years that the Turks have found it to be a much better speculation to sell statues than to break them to pieces in the hope of finding gold."

Our explorer encountered many image-breakers of that other and worse sort, namely the persons who call themselves tourists, and to whom spoil is the chief end of travel. They sometimes came to him in companies, and destroyed much that he had dug up before he could secure it.

"When the Odeum was first opened, the stage, orchestra, seats and steps were found in a perfect state of preservation, under an accumulation of soil and debris varying in depth from five feet to twenty-three feet."

"* The beautiful front wall also remained, with its five doorways and steps, to the height of seven feet and six inches. Visitors have

recklessly destroyed much that remained by breaking off fragments of marble from the seats and cornices, and by strewing the whole of the interior with masses of rejected marble and chippings from the specimens which they carried away. * * * The desire to possess fragments of ancient sculpture, such as a nose, an ear, a finger, or a model of architectural moulding from an old building, may be natural, but is most deplorable when it causes, as it often does, the utter destruction of works of art, which, placed in some museum, would be objects of very great interest. I have even heard of captains of merchant ships, who, bringing passengers to Smyrna, advised them on their visit to Ephesus to take with them hammers and chisels to aid them in obtaining interesting specimens for their cabinets and curiosity shelves at home."

Wood discovered that these reckless destroyers of ancient works of art felt more interest than they feel in antiquities, and that their desire to possess the fragments they rather is chiefly a vainglorious one. Very many of them, he tells us, after journeying all the way to Ephesus, felt so small an interest in the ruins which they had professedly come to see that they would not take the trouble even to enter the walls and look. In view of the recent English assertions that we on this side of the ocean are unable to appreciate, and therefore unworthy to possess, the Karium collection, this English explorer's testimony to the genuineness of American interest in the antiquities at Ephesus is timely and interesting. On this point he writes:

"Visitors to Ephesus came from all parts of the known world; but I have seen there, perhaps, more of our American countrymen than of any other nationality. I was particularly fortunate in meeting with many Americans—ladies as well as gentlemen—who caused me to form a very high estimate of the American character. I found them generally anxious to make something more than a superficial survey of the ruins, and I did not now remember any party of Americans preferring to sit down to eat and drink, to making a careful examination of all the interesting objects they had come to see. I cannot say the same of all nationalities."

The people of the village of Kirkenjee are supposed to be the lineal descendants of the ancient Ephesians, and hence the glimpse which the author gives us of their village and their ways is interesting.

"The appearance of this village strikes the person who approaches it for the first time as being very peculiar, the houses presenting a very formidable front from the radiating dabs of whitewash splashed around the windows, for the purpose, they say, of keeping off the 'evil eye'—a common superstition in Asia Minor. The windows here were made to look like so many evil eyes, as I thought, glaring at you, and defying you to enter the village. This fashion gives a beggarly appearance to

the houses, which are built of small stones and covered with flat mud roofs. Kirkenjee, however, is not so poor a place as it seems to be. The inhabitants are industrious, and cultivate the ground on the plain of Ephesus and for miles around. On feast days the women turn out clad in comfortable and smart dresses of light colors, and make a great display of gold coins, which they string and wear as armlets and necklaces.

The work of the explorer was greatly impeded by the worthlessness of the men whom he was able to employ, and his opinion of the Turkish character is not very high.

"Much has been said about the honesty of the Turks; I am sorry I can say little in support of statements in their favor. They would generally steal any small object of value found in the excavations, and did not scruple to commit the most heartless robberies on their fellow-workmen."

One of them stole the head of a statue which J. T. Wood had dug up, and, after the statue had been forwarded to England, wanted to sell its discoverer the missing head for an enormous price. He adhered so firmly to his price that the statue remains headless still in the Museum.

The Turkish indifference to the valuable antiquities which western explorers dig up under their eyes appears to be in some measure due to their inability to understand the facts which give them their value. The Mudir of the district visited the ruins of the great temple one day to see Wood's "wonders," of which he had heard.

"On my showing him the drums of the large columns and the capitals, he asked me to what building they had belonged. I told him they were the remains of an ancient mosque or church in the time of the ancient Greeks, when they did not worship the one true God, but had many gods, male and female, and that this church was dedicated to the worship of a female, whose statue, forty or fifty feet high, was set up inside it. 'Ah,' said the Mudir, as if a new light had broken in upon him, 'they were Protestants.'"

The most interesting part of the work, namely, that in which the author describes in detail, and illustrates with plans, elevations, &c., the several successive temples as his measurements show them to have been when they were standing intact, we have left wholly untouched, because the chapters devoted to this part of the subject form a consecutive whole which is, of course, too long for reproduction here, and which it is impossible to divide without destroying its value. It is sufficient to say that J. T. Wood has succeeded in discovering what the temples were like, and in restoring the last one, on paper, to a remarkable extent. No pains or expense have been spared in the preparation of the book and its many plates enable the reader not merely to understand but to verify for himself, most of the author's deductions from the facts in possession. The book is one of surpassing interest, and, considering the expense of its publication, the price at which it is sold (twenty dollars) is remarkably low.

It is not for us to judge of the importance of our impressions of duty, or of their use, but to do the work daily set before us, whether greater or smaller, and the reward will follow. And it will have its effect whether we ever know it or not.—*Catharine Seely.*

For "The Friend."

Death-bed Repentance.

In accordance with evidences witnessed in various cases there remains no doubt that *some*, and perhaps *many*, have become sufficiently divested of self to be enabled to arrive at sincere repentance and pardon for their past mispent life, on a death-bed; but so many instances having occurred of *apparent* repentance under prospects of the near approach of death, where a subsequent course of life gave no evidence of a change of heart, that fears may be properly entertained that a thorough preparation for an entrance into the mansions of purity and holiness, under such circumstances, is more rare than is generally believed and advocated. The mercies of Him with whom we have to do are indeed boundless; yet purity of motive on the part of His creatures is essential to being met "afar off," and obtaining the benefit of His mercies.

Man by nature loves ease, and is prone to the continual pursuit of pleasure and happiness, and *this* he seeks to find in the exercise of his own will, and in the gratification of his own lusts and conceivings. When his course is arrested by disease, followed by an apprehension that he will soon be removed from earth and all that his affections hold dear, he feels that he loves *that* in which his heart has delighted, and could he be permitted to possess it unmolested still, would perhaps rest easy for the present, nor be sensible of the necessity of seeking happiness beyond the grave. *But here*, in the absence of a hope of longer enjoying the things of earth, the same selfish promptings which have prevailed through life, may turn to an earnest solicitude for happiness in the world to come, and many penitent sentences may be expressed, and even supplications uttered, which, if he should die, would be accepted as an evidence of a preparation for death, whereas, should he recover, would perhaps soon pass away and leave no trace of any permanent improvement.

A soul may be sensible of the terrors of death, of a foresight of a final separation from all things here below, and of the just judgments of God for sin and disobedience, and yet not be capable of arriving at the true place of repentance because of the prevalence of the "whirlwind and the fire," an *intense anxiety*, without that calmness of mind in the "stillness of all flesh," so essential to a successful approach to the throne of Grace.

True repentance and a preparation for an inheritance with the saints in light, is not merely a sorrow that we are overtaken in an unprepared state, and a desire for heaven and happiness, but the pure love of God operating on the heart, giving it a sense of its sinful condition, and its utter dependence on the merits of a Saviour, purifying the soul from its carnal nature and the love of the creature, to the love of the Creator above every other thing. Should this come to be thoroughly experienced under the hand of affliction, is it at all probable that former evil habits would be resumed on a restoration to health? Similar awakenings, however, have been known to appear in the minds of both those who were removed by death, and those who have recovered, and have lived no more a Christian life than before. Then is there not to be drawn at least a lesson of instruction and caution against the too commonly indulged practice of glorifying the spiritual attainments and evidences of divine acceptance concerning the

deceased on grounds so limited, as to lose the standard of true repentance and amendment of life in the minds of the living?

It is not unusual in the present day to have public communications of this character (funerals, and in many such instances fear apprehensions have been entertained, that serious injury was thereby inflicted on the minds of some, particularly those who were intimately acquainted with the daily life of the deceased, and felt assured, perhaps, that it merited nothing superior to their own, that man can say or do, cannot add or diminish anything relative to the eternal condition of the soul after it has left the body. Then how much more in accordance with the spirit of the gospel would it be, and tend the spiritual well-being of all, to attend simply to the pointings of religions duty. Let the words of death be a warning voice to living, to lose no further time in the indulgence of ease and thoughtlessness, but earnest endeavor each to know their "calling a election made sure," seeing that none of us know "the day nor the hour" when a similitude may be ours, and leave the departed soul in the hands of its merciful Creator. Its destiny is fixed; and the best, and all we can do relative thereto is, to trust to His mercy, and ardently hope it has found acceptance in the hands of a compassionate Saviour.

Ohio, 1st mo. 15th, 1877.

For "The Friend"

Establishment of Slavery in this Country.

(Concluded from page 186.)

"That Congress gave expression to the general sentiment of the people of the colonies fully appears in the declarations of the Virginia and North Carolina convention which sent delegates to that Congress. The conventions pledged themselves not to import slaves, and not to purchase them when imported by others. In Georgia—a colony founded by James Oglethorpe, who forbade slavery there, but whose humane purposes were afterwards thwarted by avarice at power—a public meeting declared 'their disapprobation and abhorrence of the unnatural practice of slavery in America,' and pledged themselves to use their 'utmost endeavors' to the manumission of slaves in our colony. And Congress itself on the 6th of April, 1776, resolved without opposition, that 'no slave' imported into any of the thirteen united colonies."

The British commercial and colonial policy, however, had interested, active, and influential supporters. Leading statesmen in South Carolina and Georgia were confessedly not only for slavery, but for the continuance of the slave trade. In Maryland, Virginia and North Carolina, slavery had still a strong hold upon the people. But their interest in the domestic, quickened their opposition to the foreign slave traffic. Although there were but few negroes in the Middle and New England colonies, many of these having been made free by the voluntary action of the masters, still slavery and the slave trade had zealous supporters, especially among the commercial, wealthy and aristocratic classes. The fact was signally manifested by the action of Congress in striking from the original draft of the Declaration of Independence Jefferson's arraignment of the British king for forcing upon his American colonies that traffic in man-

high he branded as an 'exccrable commerce,' 'piratical warfare,' 'the opprobrium of infernal powers,' 'a cruel war against human nature.' 'That clause reprobating the enslave of the inhabitants of Africa was struck it,' its illustrious author declares, 'in compliance to South Carolina and Georgia, who had never attempted to restrain the importation of slaves, and who, on the contrary still wished to continue it. Our northern brethren, so, I believe, felt a little tender under those assurances. Although their people had very few slaves themselves, yet they had been pretty considerable carriers of them to others.'

The same spirit and policy which struck these words from the Declaration of Independence, influenced the action of Congress in framing the Articles of Confederation. The report of the committee to prepare a plan provided that supplies should be obtained by requisitions in each State in proportion to the number of its inhabitants. This at once and necessarily raised the question of the status of the slaves. Mr. Chase, of Maryland, afterwards one of the justices of the Supreme Court of the United States, moved to count only the white inhabitants. 'The negroes,' he said, 'were property, and no more members of the State than cattle.'

It was suggested by Mr. Harrison of Virginia, that two slaves should be counted as one freeman. Mr. Wilson of Pennsylvania, did the exemption of slaves from taxation could be 'the greatest encouragement to live keeping and the importation of slaves.' He declared that they increased products and imposed burdens, and prevented freemen from cultivating the country. 'Dismiss your slaves,' he said, 'freemen will take their places.' To his remark Mr. Lynch, of South Carolina, replied with emphasis, 'Our slaves are our property; if that is debated, there is an end of confederation.' He asked why they should be taxed more than sheep. To this question Franklin replied: 'Sheep will never make incorrects.' Mr. Chase's amendment was rejected, Georgia was divided, and all the States north of Mason and Dixon's line voted against it.

The obstacles in the way of Confederation being found so great, the discussion was then suspended; but it was renewed again in October, 1777. It was then moved that the supplies be based on the value of property in each State. This proposition was rejected, and a motion was made to exempt slaves from taxation. The four New England States voted against it, New York and Pennsylvania were divided, and Maryland, Virginia, North Carolina, South Carolina and New Jersey voted for it. This vote exempted slaves from taxation altogether, either as inhabitants or property. It was a complete triumph of those representing the slave interest, and may be pointed among the earlier illustrations of the potent influence of the rising slave power.

No power was given to the Confederation to regulate commerce. Each State was left free to decide what imports it would admit or prohibit, so that Congress, after its emphatic condemnation by the acts of 1774 and 1776, renounced forever, in the words of Bancroft, the power to sanction or to stop the slave trade.' This result could not but enure to the interests of slavery and to the strengthening of its power.

But the Confederation secured to the free inhabitants of the State all privileges and im-

munities of the citizens of the several States. The legislature of South Carolina, when the Articles of Confederation were under consideration, saw that by this provision the rights of inter-citizenship were secured to the free colored inhabitants of all the States. After debate the plan of Confederation was returned to Congress with the recommendation that inter-citizenship should be confined to white persons. South Carolina and Georgia supported the proposed change, but eight States refusing their assent, the proposition was lost. In this instance freedom won, and the claims of human equality were vindicated.

But it could not be doubted that at the time of the Declaration of Independence; when the government of England ended, and the government of the United States began, the people were, on the grounds of justice, humanity and interest, largely in favor of putting an end to the African slave trade. Neither can it be doubted that the most conscientious and enlightened portion of the people, including most of the Revolutionary leaders, who guided the colonies through civil war to national unity and independence, believed slavery to be inconsistent with the doctrines they were proclaiming, and the civil institutions they were founding. The statesmen of that era hoped, and confidently expected, that it would soon pass away. But the slave system fostered by England, and sustained by individual interest, indolence, and pride, during a hundred and fifty years, had so incorporated itself into the social life of the people, especially of the South, that, when menaced by the logic of events, it was seen to have a hold and tenacity of life not dreamed of by either friend or foe. Champions were ready not only to protect it against the advancing currents of Christian civilization, but also to oppose every interest, every institution, and every individual that menaced its paramount sway. Even then, when the Republic took its place in the family of nations, had begun and had far advanced that work of personal and public deterioration,—that poisoning of the fountains of individual and social life whose full development the rebellion revealed, as it was itself their sad and legitimate result."

Selected.

Some remarks of George Whitehead on the Bible—the reading of and committing to memory its contents.

"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 unto 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 remain in educating, and causing their children to read the Holy Scriptures, but to induce them both to learn, and frequently to read therein, i. e. 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."

Shoshone Falls.

We left the Park by another trail that led us among deep, gloomy cavities formed by the river in the misty past, long ere it had contracted to its present limits. These were frequented by thousands of cliff swallows and some sparrow hawks that chattered and screamed incessantly, and from an occasional bunch of straggling shrubbery came the pleasant notes of the song sparrow. These broke the monotonous silence of the forbidding precipices, and gave life to the otherwise dreary scene. Having reached the upper plateau once more, we galloped two miles farther, and halted to listen to the rough, hoarse and muffled roar of the Shoshone Falls that were thundering far beneath us in the cañon.

Half a mile beyond we had a fine view of their outlines. Looking down from our elevated terrace, we could see around them all the elements of a beautiful landscape—gorse and meadow, plain and dell, an undulating park, rich in robes of many-hued flowers, a placid river, and a boiling, snowy cascade, and, in the background, towering terraces of barren crags, veritable mountains of stone. Dismounting, we led our horses down bluff after bluff, until we reached a small park skirting the river. This was covered with grass that reached to our knees, and sprinkled over it were many species of gaudy flowers new to me.

We followed the bank of the river until we reached a copse of juniper that thrives wherever the refreshing spray falls, and, passing through this, found ourselves standing on Lookout Point, directly over the river where it plunges downward; and from this spot we had a magnificent view of the falls, as we could gaze directly down upon them, they

being only four feet below us. Glancing up the stream, we could see that its sinuous course for half a mile was one mass of screaming rapids and small cataracts, which were numerously dotted with barren crags and flower-clad islets of many forms. By counting the larger leaps, we made out eight good falls within an area of two hundred yards, which averaged from six to twenty feet in height; and no two were alike in outline. Close to the shore the water formed deep lanes or canals of bubbling cascades through the rocks, and their gentleness contrasted strongly with the turbulence adjoining them. As these varied and diverging bodies approached the precipice they swung together to produce the Grand Falls, which are excelled only by Niagara and the falls of the Missouri in volume, while they outrank all in diversity of form and contrast of surroundings. Massive in power and vigorous in action; warm in color yet enveloped in gloom; picturesque in immediate accessories yet encompassed by savage grandeur, they possess all the elements that make such scenes attractive to the lover of the beautiful. Their very situation in the midst of a desolate artemisian plain, and hemmed in by canons whose dreary depths are impenetrable to the sunlight for many months in the year, adds to their interest and enhances their impressive magnificence. The main falls are estimated by those dwelling in their vicinity to be two hundred and twenty feet in height; but this is probably beyond the bounds, though, judging from appearance, not much. They have a width of three hundred yards by following the curve of their outline, but in a straight line they will not exceed two hundred.

They are of an irregular concave shape, somewhat like a reversed crescent; but during the spring freshets they assume a convex form, owing to the increased volume and velocity of the water. The pretty park, with its luxuriant grasses, flowers, and coppices of junipers, gives a softness and color to the falls that are agreeably appreciated by the eye, as they impart the picturesque element so much needed, but on the opposite side the dark and towering terraces of trap, with the inevitable accompaniment of a heavy talus, loom up against the sky in black masses, and convey the most impressive idea of gloom and rugged wildness. While the falls are grand from every point of view, it is only at their base that one can fully appreciate them, and I found the attempt to reach that position a most hazardous one, as I had to descend the sheer face of the boulders, and in several instances I could only find a light hold for my finger-tips and the toes of one foot. Had a bit of the rocks given way, I must have been dashed to pieces on the crags below. It was only by bracing every nerve and firmly clenching the teeth, that I was enabled to make the descent; but I confess that even then a knee occasionally trembled, despite my utmost effort to be brave. After a toilsome struggle I reached a prostrate tree that lay against the bluff at a convenient angle, and this led me into a ravine which was covered with stunted junipers, briars, and a large, wiry grass. This even was so steep that it was only by leaning well back and falling against trees, that I was prevented from being shot downward into the river by my own momentum. By clambering over boulders, vaulting fallen trees, and making bridges of prostrate, water-pil-

ished trunks, I was enabled to get within forty feet of the falls; but further progress was checked by the smooth and perpendicular crags.

Selecting a mossy bank covered with a long dank and prostrate grass, I threw myself upon it, and for two hours gazed upon the stirring vista before me in a sort of half-dreamy mood; for it was too overpowering to allow the faculties to expand into full action. The longer I looked the more I desired to, for I was fully captivated by the grand yet weird beauty that surrounded me. The water, in overleaping, sweeping waves of white, and with a vibrating sound that resembled that produced by many mills in motion, thundered steadily downward, and developed splendid rainbows that extended far above the falls, and spanned the stream; while heavy showers of vapory spray slowly upward rose to a height of three hundred feet, then lazily floated away in clouds of darkish gray.—*Appleton's Journal.*

OUR FIRST GRAY HAIR.

BY WALTER C. HOWDEN.

As the first big patting drops that fall
With a splash on our lattice pane
Make us shiver and start as they warn us all
Of a storm or of coming rain:
So it is with life when we're growing old
And age steals on unaware—
We shiver and start, if the truth were told,
At the sight of our first gray hair.

We mark not the light of the noontday hours
Like the first streaks the dawn doth bring;
We hail not the birth of the summer flowers
As we do the first snow-drop of spring;
On the bleak winter wind we look not with grief,
Though it dash through the branches bare,
But we sigh when we witness the brown autumn leaf,
And behold Nature's first gray hair.

Gray hairs may come when the beaming eye
Has none of its brightening lust;
When with buoyant heart we would vainly deny
Youth's Rubicon had been crossed;
But the ivy-clad tree looks young and green,
Though a sapless trunk be there,
And nought of decay on our cheek may be seen
When we witness our first gray hair.

O, a noble crown to a noble life
Is a head of silvery gray,
And 'tis well if, tired with the struggle and strife,
It finds rest at the close of day.
But gray-headed sin is a crownless curse,
And the parent of dark despair,
And it gives us a pang, O doubly worse,
Than the sight of a first gray hair.

Come early, come late, like a knock at the gate
Is that first soft, silvery thread,
And it joins with its silence the years that wait
With the years forever fled;
It silently tells us we're journeying on;
It silently questions us—Where?
O, a faithful mile-stone, were the truth but known,
Is seen in our first gray hair.

“Christians might avoid much trouble and inconvenience,” says Payson, “if they would only believe what they profess—that God is able to make them happy without anything else. They imagine, if such a dear friend were to die, or such and such blessings to be removed, they should be miserable; whereas God can make them a thousand times happier without them. To mention my own case.—God has been depriving me of one blessing after another; but as every one was removed, he has come in, and filled up its place; and now, when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I

had believed this twenty years ago, I might have been spared much anxiety.”

Economy and Hard Times.

Greater are few who have not suffered a greater or less degree during the past year from hard times. Upon some they have been heavily, tearing away accustomed comforts, crushing fond hopes and destroying peaceful mind. To others they have come with a gentle pressure, warning them of dangers unexperienced, while, to a few, perhaps, they have only suggested a more tender sympathy with the woes and a more generous charity for the failings of the real sufferers. To all, however, they bear lessons, old, indeed, at which have to be learned over and over again by each individual, and often only at the cost of bitter experience.

One of the most essential of these lessons is the importance of a wise economy in expenditures. By this we do not mean the sudden retrenchment, compelled by necessity, in times of financial distress, but rather the careful, deliberate and permanent control over expenses which will prevail alike in prosperity as in adverse circumstances. There is probably no greater enemy to pecuniary troubles than this, and no more prolific source of them. Bankruptcy and ruin than the lack of this control does not merely consist in avoiding debt or living within our income, a young man for instance, without other restraint than his own maintenance, may be more extravagant while living within his income than another in different circumstances, who conducts his means. Probably very few in commencing life realize this fully. It seems, indeed, at first sight, that a man has the right fairly and unreservedly, to spend what he earns so long as he violates no other obligations. But a little deeper consideration will show that this is not so. In a general way, it is true each individual is expected to give the world in some sort of labor as much value as he consumes, but there are many inevitable exceptions to this. There are some years the life of every individual during which he can earn nothing. Childhood and youth, also very old age must be provided for some other way. So must years of sickness and times of depression in business, when the special labor of the individual is not in demand. There are also transition periods caused by the very progress of civilization when the various branches of industry will impeded for a time, as in the introduction of a new machine, when many hands are temporarily thrown out of employment. Besides this, there are numbers of persons who, industry reasons, can never produce their own support, such as permanent invalids, and the feeble-minded. It is evident, then, that the must be, in some way, sufficient surplus labor given to the world to meet these needs. This is not a mere matter of chance benevolence though the motive of sympathy alone should urge to the practice of economy. It comes home to each individual in his own case. The debt he has incurred during his career years he must at least discharge in after life to children of his own. He must expect to his own share of the many hindrances to remunerative labor in the course of his life, and he cannot wish his old age to be barrenness to others.

Viewed, therefore, either on a broad social scale, or in the light of individual imper-

ce, it is plainly the duty of each one to procure more than he consumes, or in other words, to practise a wise economy. This cannot be done without diligence, self-denial, and judgment. The labor, of whatever kind, must be guided by intelligence, and performed with skill, to make it as valuable as possible. The proceeds must be expended, not in obedience to the dictates of fashion, the promptings of ambition, or the impulsive desires of the moment, but according to a well laid plan, which aims to secure the best and most permanent results. In youth and health, with ordinarily good prospects, a surplus should always be laid away for times of need, and judiciously invested. It may be difficult to do this, it may involve much sacrifice of inclination, and energy of will, but proportionately to the degree in which it becomes a habit, the danger hard times will be removed, and the consequent sufferings diminished.—*Ledger.*

For "The Friend."

Sentiments of various writers in Reference to War.
To whom is war to be attributed?—"Crimes could be traced to their causes; and guilt could be fixed upon those who occasion, although they may not perpetrate them. And whom are the frequency and the crimes of war to be principally attributed? To the rectors of public opinion, to the declaimers on glory; to men who sit quietly at home their studies and at their desks; to the historian, and the biographer, and the poet, and the moral philosopher; to the pamphleteer; to the editor of the newspaper; to the teacher of religion."—*Dymond on War*, pp. 2, 33.

The Safety of Nations.—"The safety of nations is not to be sought in arts or in arms. War reverses, with respect to its objects, all the rules of morality. It is nothing less than a temporary repeal of all the principles of virtue. It is a system, out of which almost all the virtues are excluded, and in which nearly all the vices are incorporated. In instructing us to consider a portion of our fellow creatures as the proper objects of enmity, it removes, as far as they are concerned, the basis of all civility, of all civilization and virtue; for the basis of these, is the good-will due to every individual of the species."—*Robert Hall, A.M.*
 "As long as mankind shall continue to be without more liberal applause on their destroyers than on their benefactors, the thirst of military glory will ever be the vice of the most galvanized characters."—*Gibbon on the Decline and Fall of the Roman Empire.*

"Morality and religion forbid war in its motives, conduct, and consequences."—*Vicinus Knox.*

Conscientious Obedience.—"There is but one community of Christians in the world, and that unhappily, of all communities one of the smallest, enlightened enough to understand the prohibition of war by our Divine Master, in His plain, literal, and undeniable sense; and conscientious enough to obey it, subduing the very instinct of nature to obedience."—*Wheatley's History of Brazil.*

"They who defend war, must defend the dispositions which lead to war; and these dispositions are absolutely forbidden by the gospel."—*Erasmus.*

The Spirit of Christianity.—"I am persuaded that when the spirit of Christianity shall exert its proper influence over the minds of individuals, and especially over the minds of

public men in their public capacities, over the minds of men constituting the councils of princes, from whence are the issues of peace and war—when this happy period shall arrive, war will cease throughout the whole Christian world."—*Bishop of Llandaff.*

"War has practices and principles peculiar to itself, which but ill quadrate with the rule of moral rectitude, and are quite abhorred from the benignity of Christianity."—*Ibid.*

War the Extremity of Evil.—"As war is the last of remedies (rather no remedy at all), all lawful means should be used to avoid it; as war is the extremity of evil, surely it is the duty of those whose station entrusts them with the care of nations to avert it from their charge."—*Dr. Johnson.*

(To be continued.)

For "The Friend."

Random Notes of Travel in Europe.

(Continued from page 178.)

From verdant Wales we passed through the smoke, and a swarming population of swartly operatives, to Bromley, in Lancashire. Spending ten days among friends, we attended the ancient meeting of Marsden, now much reduced in numbers. One half this meeting house has been made comfortable with modern seats, while the other remains in its primitive condition, with narrow upright benches, and equally narrow passages, peculiar to a former age. This is a beautiful part of Lancashire, and must have been still more interesting, before the numerous mills, with their lofty chimney-shafts and contiguous villages of workman, had defaced the landscape; but the many busy hives of industry are so suggestive of increased comfort and happiness among the laboring classes, that he who

"Gathers bliss to see his fellows blest,"

will not become too critical an observer.

Pendle-hill looked down upon the busy scene, which differed widely from the aspect it presented when George Fox wrote, "As we travelled we came near a very great high hill called Pendle-hill, and I was moved of the Lord to go up to the top of it, which I did with much ado, it was so very steep and high. When I was come to the top, I saw the sea bordering upon Lancashire. From the top of this hill the Lord let me see in what places he had a great people to be gathered." The origin of the meeting at Marsden dates from near the time of George Fox, and if its history could be written, would present us with some remarkable instances of intellectual character, as well of religious life, in men and women of singular eloquence and power, poets, and men of saintly lives and high character, "whose days were quiet pastorals," and upon whose faces "the dove sat visibly brooding."

At the foot of this conspicuous headland, Pendle-water winds its way so gently through the vale, that one is unprepared to hear that it at times can overflow its banks, can roar and rave, and destroy much property, when swollen by rains. The term creek is never used in England, much to our relief, the word water being employed to designate a small stream and also a lake. "Memories of sweet summer eyes" are mingled with pleasant walks by the holme, beside Pendle-water. This local word is applied to a small, low field, lying beside a stream, or still more appropriately to a meadow that has been recently mown. Remarking to the aged friend who

accompanied me, that I longed to hear the notes of the nightingale, he replied, "I think, my dear, the song of that thrush is quite as sweet."

"I hear the bees in sleepy music winging
 From the wild thyme where they have passed the noon,
 There is the thrush in the hawthorn singing,
 Stirring the white spray with the same sweet tune."

A pleasant feature of English country scenes, is the existence of numerous excellent by-paths, leading across fields, by sequestered streams, furnished with foot-bridges and convenient stiles, and often well paved. These paths date from immemorial custom, and the right of way is jealously guarded against the encroachments of the land proprietors.

The dwelling houses in Lancashire are generally built of stone, and are often long and low, and in the Elizabethan style with mulioned windows, small diamond panes; the mansion-houses enriched with a wealth of plate glass, and always without outside shutters. Stone walls everywhere supersede the hedge row universal in the southern counties, and harmonize with the grey of the houses. As we approach Scotland, the country becomes bolder in outline; the fine sloping hills are not generally wooded, but are of a deep rich green to the summit. Old forests have been cleared away, but very many trees still flourish, worthy successors of the giants of old. Near the streams, or bordering the highways, in almost every available place, a magnificent beech or elm could be seen, and though there are no continuous forests, the abundance of grand trees gives to the landscape a more sylvan aspect than now prevails even in the Atlantic Border States.

An invitation to visit one of the extensive factories of Lancashire, could not be declined, and we were shown through one in which 1200 hands were employed. The clank of the shuttles, the rush of the bands, and the general din, combined with the glitter of polished steel everywhere, rendered the scene impressive. Beautiful fabrics were growing beneath the eyes of the girls who attended the looms,—Henrietta cloths, de laines, poplins, and especially the bright colored and highly ornate, soft and graceful patterns, destined to robe the Chinese mandarin, and imitating the native fabrics with Chinese faithfulness. The proprietors of this vast hive have long incalculated habits of thrift and economy among their work people, and we learned that there are very few of the elder men who are not in possession of some hundreds of pounds sterling. Mechanics Institutions for promoting knowledge among them, were also warmly patronized, and the consequences of their care, were apparent in the cleanly and very comfortable character of the cottages and the conduct of their inmates. The people were also well clothed. Leather-soled shoes were replaced by clogs with wooden soles, and the clatter produced thereby, upon the pavements of stone, is one of the peculiar sounds ever recurring in these factory villages. A large and handsome school-house, supported by the proprietors, stood near, to which large groups of children were flocking, and where it is to be hoped the barbarous *pitios* of the uneducated classes will at length pass from use, for the dialects of Yorkshire and Lancashire were, to us, almost as unintelligible as the language of Russia.

The General Meeting at Ackworth School

occurring at this time, our kind friends accompanied us to this interesting place, upon which our Westtown School was modelled. Ackworth was not, however, erected to serve as an educational Institution, but was originally a hospital, and its long arched stone passages produce a dreary effect. Many of the classrooms are commodious and well furnished with maps and chemical apparatus. One feature we observed which is particularly worthy of notice, that the boys are provided with a room furnished with tools and benches, and encouraged to amuse themselves in the production of articles in fret-work carving of their own designing. Many of these were highly creditable. Thus, while the hand and the eye were trained, and invention stimulated, roughness and rudeness were restrained and the good order of the school promoted. A very animated and good-humored discussion upon raising funds for enlarging the school, arose in the General Meeting. After this we sat down to dinner in company with three hundred other Friends.

Our way to our lodging lay through a fine old garden belonging to the school, devoted to fruits and vegetables and some shrubbery. "The currant-bush and haw tree together,

The bear's sweet breath was blended with the rose,
Alike rejoicing in the pleasant weather,
That brought the bloom to these—the fruit to those."

Large English gooseberries bordered the walk, but their fruit was not yet ripe. A few weeks later we found them in Scotland and discovered their excellence, their abundance and cheapness.

York, 7th mo. 1st.—Leaving Ackworth and our beloved friends, we passed through a fine agricultural district, very unlike the smoke-begrimed region lying between Liverpool and Burnley, where we were seldom out of sight of perhaps thirty tall chimneys, pouring forth volumes of sulphurous clouds. Ancient and ecclesiastical York was our destination, and its Cathedral, the finest in England, like a great magnet drew us within its shadow. Long before we reached the station, its proud towers were seen grandly prominent above the city, and York Castle was conspicuous in another direction. We soon stood beneath the grand tower, whose rose above our heads in majestic proportions. Language can but feebly portray the beauty of these old cathedrals, which may be truly called poems in stone.

Extreme age is indicated by everything around us, the ancient tombs with the carved effigy of some knight in armor, or bishop in his robes, extended at full length—the curious carving—the fine gothic arches, the crypts beneath, all so unlike anything we have seen at home, impress the mind in a manner as novel as it is pleasing. The magnificent interior is an embodiment of one of the grandest architectural conceptions, in which beauty, grace, and sublimity are all combined. Trunks of stately forest trees seem clustered into columns of stone, and the lofty overarching and interwoven branches form the canopied roofing of the wondrous aisles. The great attraction of the minster is the east window, which is seventy-five feet high and thirty feet wide, and one of the largest in existence. This "storied window richly light," is divided into 200 compartments, each adorned with an illustration of a leading event recorded in Sacred History. Some idea of the vast size of this minster may be

indicated by stating that its length is 524 feet.

These great temples belong to another age, and were built in accordance with the prevailing religious feeling of the time that produced them. To build magnificently was then deemed a pious duty, and the more labor and treasure bestowed in enriching and adorning them, the greater was esteemed the merit of their constructors. Devotion to the great work was enjoined upon all. Though we, who live in a day esteemed more enlightened, may regard such devotion as of little worth compared with the exercise of the Christian virtues, and of that spiritual worship, which "He who dwelleth not in temples made with hands," requireth of us, we should remember that the ignorance of the early ages, their want of printed books, and the prevalence of the Roman Catholic religion, are the apologies for the existence of such mediæval structures, the reflex of the thought of their day. The immense sums lavished in our time upon their restoration, though they may be creditable to the taste of the donors, are not proofs of a higher appreciation of the true methods and aims of religion, than was held by the projectors of these florid temples.

(To be continued.)

Self-Denial.—Cecil, we are told in his Memoirs, possessed a remarkable decision of character. When he went to Cambridge, he had made a resolution of restricting himself to a quarter of an hour daily in playing the violin—on which instrument he greatly excelled, and of which he was extravagantly fond; but he found it impracticable to adhere to his determination; and had so frequently to lament the loss of time in this fascinating amusement, that, with the noble spirit which characterized him through life, he cut the strings, and never afterward replaced them. He had studied for a painter, and, after he had changed his object, retained a fondness and a taste for the art. He was once called to visit a sick lady, in whose room there was a painting which so strongly attracted his notice that he found his attention diverted from the sick person, and absorbed by the painting; from that moment he formed the resolution of mortifying a taste which he found so intrusive, and so obstructive to him in his nobler pursuits, and determined never afterward to frequent the exhibition.

Selected.

Those who are going down with the stream, floating on its bosom, may not know its power; those only who are bearing up against it are conscious of the force of the current. The children of Israel sat contentedly by the flesh-pots of Egypt as long as they submitted to their slavery; it was when they were seized with a spirit of independence that they felt how hard their tasks, and how harsh their taskmasters. It is when the captive would break his chains that the iron enters his soul. If you have tried to love God, you have found how difficult it is to raise these hearts above the objects of the earth. If you have been striving to keep up a heavenly temper, you have felt that your affections flow downwards like the stream, instead of mounting upward like the evaporation drawn up by the sun.—*Dr. Mc-Cosh.*

The Shineeck Indians.

In the accounts of the wreck of the steamer *Circassian* on the 11th of last month, near Bridgehampton, in the southeastern extremity of Long Island, mention is made of the loss of life of some of the men employed by the Wrecking Company, who, with the cargo, among whom were several Shineeck Indians. The accounts state that on the 11th, while the men were thus employed, wind freshened, and the sea running high eventually began to break over the ship. The men, apprehending danger, went to the fore rigging, where they were ordered for greater safety. All on board—the two persons—remained thus exposed early in the morning, when it was deemed advisable to shift quarters, as the falling of the top hamper, caused by the rolling of the vessel, made it difficult to hold on. "The cargo was safely transferred to the mizzen, and signals of distress were made. All this time the shore was plain in sight; the moon shining brightly, and the fires built by the crew of the life-saving station showed plainly the figures of the crowd on the beach hurrying to and fro in vain endeavors to aid the men in the rigging, but every effort to get boat off shore proved futile. As often as it was attempted the sea drove it high and dry on the beach, while all efforts to throw out a rope from a mortar failed. Every time the ship struck the men thought she would lose her masts to which they had lashed themselves. Still they had not securely lashed themselves, and among these were the only four saved from the wreck.

"On the morning of the 31st, at half-past four, the long-dreaded crisis came, and the mizzen-mast went by the board with a crew carrying the mainmast with it. A tremendous swell had struck the *Circassian* at a point raised her very high. When it receded it thumped heavily, and the terrific jar threw the mast over the side. The masts being it went to the bottom immediately, carrying with them twenty-eight men, among them Capt. Williams, who like a true-hearted sailor, refused to leave his post, as he had paid the price of his fidelity with his life.

"Amid the howling of the tempest and the roar of the waves, there was borne to the ears of those on shore the voices of the poor fellows in the rigging, singing hymns and praying in chorus to God. There was heard a dry eye on shore among us as we heard these thrilling and supreme appeals made to God. Among those on the wreck were nine Shineeck Indians, who, as a rule, are very good men. During this agonizing scene which lasted for hours, we heard these men praying. The beach was lined with hundreds of people, many of them women, sobbing piteously. Some of them were the wives and daughters of the Indians.

In consequence of the attention which has been drawn to this small band of the descendants of the aborigines of this country, said to be the last of the Montauks, it may be interesting to some of the readers of "The Friend," to have the following information respecting them. In reference to them the *New York Tribune* of the 1st inst., says:

"So many of the residents of this city spend their summers on the east end of Long Island

the history of the peaceful tribe of Shinnecock Indians, living on their reservation near Southampton, working industriously as farmers, horse servants, or toiling on the sea, familiar to them. The Indians are said to be honest and hard-working Christian people, but the sudden calamity which has befallen them finds many destitute of food, or even of the means to bury the dead out of their sight. The three trustees of the tribe lost their lives. One Walker, said to be a most exemplary man, leaves a widow and a number of little children. The Bunns (consins) leave widows and large families. One poor widow loses both her sons and a son-in-law, and has a daughter, with five little children, made a slave."

In 1865, the Committee of Philadelphia Early Meeting for the Improvement and Civilization of the Indian natives, deputed one of its members to visit the different tribes residing in the State of New York, and a statement of their condition and numbers has ascertained, was published in the following year. From that account the following is taken relating to the Shinnecock Indians:

This Reservation is located on a neck of land in the south-east corner of Long Island, which is surrounded on three sides by Shinnecock Bay. They once held a considerable tract of land, but the chiefs parted with it for a mere nominal compensation, and the proceeds were spent, the tribe being likely to suffer from want, the purchasers used it to them for 999 years, reserving certain privileges as rent. From this arrangement much litigation arose; and though the land was of little value for farming, both sides desired to have the control of it. About five years ago an agreement was entered into by which the Indians relinquished to the whites all their claim to about 3000 acres, and retain for their use about 640 acres, one hundred of which are marshy land. Twenty-eight families reside on this tract, comprising about 147 persons, of whom 20 are absent at sea during the visit of the boatmen; there are fifty-eight males and fifty-nine females. Many of the grand-children of the present generation married colored persons of African blood, and most are descended from these, yet but few have much darker complexions than Indians generally. Owing to intemperance they are reputed to have been formerly in a deplorable condition, living in poor wigwags and obtaining a very scanty subsistence. They were in the practice of binding out their children to white people to serve until they were 21 years of age.

About 1828 the temperance reform was introduced among them, and the Legislature of New York made an appropriation to educate the children. A great and salutary change was soon produced. The Indians are now generally sober, moral and industrious, cleanly in their persons, and comfortably dressed. All their houses are frame, one of them cost from \$400 to \$700, and generally have several rooms, and are supplied with the ordinary articles of furniture. They are more neatly kept than is usual for Indians. Small patches of corn, oats, potatoes and other vegetables are raised, and a few bushels of wheat, but not an adequate supply for all. Each family has two or three cows, and there are six horses and ten cows

in the settlement. Those who own horses have vehicles also.

The principal support of these Indians is drawn from the Bay where they procure large quantities of clams, oysters and fish. Many of the young men engage in the whale-fishery, and evince much skill and capacity, for which they are promoted to lucrative stations on board the vessels. It is said they often return from these voyages with balances of from \$500 to \$1000 due them, and sometimes even larger amounts. One young man said he made \$3000 in one of his voyages.

With part of this money he built himself a good two storied house, at which the deputation were quartered. The rooms were well furnished, and neatly kept—the parlor was carpeted, and had in it a sofa, rocking-chair, a clock, a table spread with a variety of books, &c.

A few of the tribe have laid up some money, but in general they are not very economical or provident. The land requires manure to make it produce well, and few have the money wherewith to purchase it—hence they do but little farming, for much would not be remunerative. About 300 acres of it are enclosed for pasturage, most of which is hired out, and the rent applied to the general purposes of the tribe.

They elect two trustees annually whose duty it is to allot the land for tillage, to those entitled to use it. As the population changes frequently by the return of those who have been at sea, the allotments are often altered, and the liability to this makes it uncertain whether the portions assigned can be held for more than a year, which discourages fencing and fertilizing, and is a disadvantage to the farming interest.

For about four months in the winter a school is taught by a white man, and by a female for about the same time in the summer.

The deputation were gratified to find these people so orderly and moral in their habits, and so respectful and courteous in their behavior to each other. Most if not all the adults are professors of religion, and have two places of worship for different denominations. All speak the English language, and with the exception of ten can read and write. They converse fluently and sensibly on general subjects, and appear to be persons of good understanding. Many of them evinced a lively concern for their spiritual welfare, and appeared to be quite familiar with the Holy Scriptures, but some were endeavoring unprofitably to pry into mysteries which it has not pleased Divine goodness to reveal, and which it is unnecessary that man should know.

They appear contented with their allotment and grateful for the many privileges and blessings they enjoy; and the visit of the deputation was spoken of as one of the favors to be thankful for. Although divided in opinion on some religious subjects, they did not seem to be shy of one another, or to entertain any unkind feeling toward those who differed from them; the members of one denomination attending the meetings of the other, and participating in the religious exercises.

They showed the deputation much kindness, and expressed their satisfaction with their remarks on the right domestic and school training of their children and other subjects.

One of the men replied by saying:

"It is a very important subject, and all ought to take heed to the advice given them, for a great responsibility rests upon parents. I desire the prayers of those I address that I may be found faithful in the performance of my duty. I am very sensible of my deficiencies. Sometimes I correct my children too little, and at other times too much. But I desire to do my duty to them, and I hope my brethren and sisters will be concerned to do theirs."

The Montauks are mentioned as occupying the eastern end of Long Island as early as 1657. They were afterwards associated with other bands or tribes in the neighborhood, and in 1773 were reduced to a very small number. Their language is said to have been similar to that of the Delawares, by whom it was understood, and that they were originally of the same race. In Bayley's "Sketches of Suffolk County," it is stated that in 1703, in order to settle difficulties which were constantly arising between the Indians and whites, the people of Southampton repurchased of the Indians the land they occupied, and at the same time gave them a lease on the Shinnecock tract, including a large area, for the term of one thousand years. By an act of the New York Legislature, in 1859, the Indians were authorized to give up their lease for the absolute ownership of the land now known as Shinnecock Neck.

"Verily, for myself, I am so well pleased with Christ and His robe and honest-brother cross,—this cross that is come of Christ's house and is of kin to Himself,—that I should weep if it should come to exchange and bartering of lots and conditions with those who 'are at ease in Zion.' I hold still by my choice, and bless myself in it."—*Rutherford*.

The Suez Canal is now patronized by twenty four regular lines of steamers, employing 234 steamers, of 509,447 tonnage. (Classed by nationalities, the quota of England is 152 vessels of 350,273 tonnage; France, 18 vessels, of 112,624 tonnage; Holland, 15 vessels, of 26,585 tonnage; Austria, 18 steamers, of 29,227 tonnage; Italy, 10 steamers, of 15,248 tonnage; Russia, 8 steamers, of 13,386 tonnage; Germany, 8 steamers, of 11,386 tonnage; Spain, 5 vessels, of 10,751 tonnage.—*Lite Paper*.)

THE FRIEND.

FIRST MONTH 27, 1877.

The present situation of political affairs in our beloved country, is such, we think, as strongly to impress the minds of the thoughtful with considerations of the uncertainty of the prospects and purposes of men, and the indispensable necessity of strict integrity in the administration of Government. The recent election for President of the United States has developed so close an apparent equality in the power of the two political parties, and subsequent investigation has shown so many instances of intimidation and fraud in the manner in which that election was held, that the question as to which of the two candidates is rightfully entitled to be in-

vested with the power and responsibility of that high office remains unsettled, while the supporters of each are unwearied in their efforts to assert and defend their respective claims. The definite announcement of the result, usually made within a few days after such an event takes place, has thus been pending for more than two months, and yet remains in doubt, while serious disputes have arisen in several of the States, accompanied in more than one instance by the ominous spectacle of the inauguration of rival Governors and Legislatures by the antagonistic parties.

It is worthy of remark, that the present crisis which appears to some to threaten the stability of our form of government, should have occurred immediately upon the termination of that period which had been set apart for the celebration of the one hundredth anniversary of our national existence, during which, no little self complacency, and may we not say exultation, prevailed among the people, in view of the rapid growth and prosperity of the nation, and the wonderful strides which it has made towards becoming one of the great powers of the earth. The evidences, however, of wide spread fraud and injustice which have recently been brought to light, striking as they do at that feeling of mutual confidence which lies at the basis of republican institutions, are well calculated to humble us, and enforce the truth of the declaration that it is "Righteousness which exalteth a nation, but sin is a disgrace to any people."

Amid the distracting voices which are raised in the discussion of the several plans now engaging the attention of the public to remedy the existing perplexities, the following counsel of Stephen Crisp, contained in his epistle to Friends, concerning present and succeeding times, is well worthy of revival and consideration at the present day.

"And when you see divisions and parties, and rendings in the nations, and rumors and tempests in the minds of people, then take heed of being moved to this party or to that party, or giving your strength to this or that, or counselling this way or that way; but stand single to the Truth of God, in which neither war, rent nor division is. Take heed of that part in any of you, which trusts and relies upon any sort of the men of this world in the day of their prosperity; for the same party will bring you to suffer with them, in the time of their adversity, which will not be long after; for stability in that ground there will be none. But when they shall say, come join with us in this or that, remember you are joined to the Lord by his pure Spirit, to walk with him in peace and in righteousness; and you feeling this, this gathers out of all bustlings, and noises, and parties, and tumults, and leads you to exalt the standard of Truth and righteousness, in an innocent conversation, to see who will flow unto that. This shall be a refuge for many of the weary, tossed and afflicted ones in those days, and a shelter for many, whose day is not yet over."

SUMMARY OF EVENTS.

FOREIGN.—According to Bohm and Wagner's latest Yearly Review of the Population of the Earth, the total number of human beings on the globe is about 1,223,917,000. Of this number 399,178,200 are assigned to Europe, 825,318,500 to Asia, 199,921,600 to Africa, 47,840 to Australia and Polynesia, and 85,519,000 to America. There are no means of ascertaining the

exact number of people in various extensive and populous regions in which no actual enumeration has ever been made. These deficiencies of course have been filled by probable estimates.

General Diaz has finally triumphed in Mexico. Having failed to effect a compromise with Iglesias, he attacked the latter's forces, under command of General Antillon, in Guajuatita, on the 3d instant. Antillon was defeated, and surrendered his whole army and all his war material to General Martinez. Iglesias has asked to be allowed to retire to private life. General Quiroga, according to a proclamation made by him, signed a special order upon the 30th of Eleventh month, when he surrendered 5000 men and a large quantity of material of war to General Trevino. Quiroga retired to his home, but was soon arrested and condemned by his captors on the charge of fomenting trouble, and was shot by them according to the vindictive and barbarous usage of the country.

A special dispatch from Berlin states that negotiations have been reopened between Germany and France, and there is now a probability that Germany will reconsider her original decision, and agree to participate in the Paris Exposition in 1878.

The Government of India has forwarded a dispatch to the India-office at London, estimating the total cost to the State on account of the relief works and other measures for mitigating the famine in Madras and Bombay at £6,500,000.

Communication between Trieste and Vienna has been entirely suspended in consequence of a tremendous landslide near Steyrbach. In consequence of rock and earth have buried the railway to a depth of fifty feet for two hundred yards. The river Save was filled and has overflowed its banks in consequence of the stoppage of its waters. Two houses with families were overwhelmed and buried.

At a final meeting of the Constantinian Conference was held. S. Ivet Pacha, on behalf of Turkey, read a statement to the effect that the Porte found it impossible to accede to some of the demands made by the European Powers. Thereupon Lord Salisbury, the representative of Great Britain, declared that the conference refused the two chief guarantees demanded by the Powers, there was no longer any common basis for discussion, and the Conference therefore must be regarded at an end. Russia's representative, General Ignatiev, spoke similarly. S. Ivet Pacha justified the refusal of the Porte by the decision of the Grand Council of the empire, a numerous body composed of Christians as well as Mohammedans, who had voted unanimously against Turkey submitting to the demands of the Great Powers.

Lord Salisbury and General Ignatiev were about to leave Constantinople immediately, and the other representatives would soon follow them. It is hoped, however, that between Russia and Turkey will not commence immediately. It is intimated that soon after the closing of the conference Turkey will spontaneously offer considerable concessions, which it now refuses to yield to compulsion.

It is reported from Vienna that Servia wishes to make peace directly with the Porte, and has asked for the mediation of England to effect that purpose.

UNITED STATES.—The foreign trade of Philadelphia for the year 1876, consisted of exports \$50,552,300, and imports \$20,297,763. The imports are three and three quarter millions less than in 1875, and the exports are eighteen and a half millions more.

The number of immigrants landed at Philadelphia in the month of May was 7182. There are now 3453 taxmen and beer sebsons in this city, being an increase of 718 in eighteen months.

James G. Blaine has been elected U. S. Senator both for the short term and for that ending 3d mo. 4th, 1883. S. J. May, of Michigan, has been re-elected by the Legislature of that State, and J. M. McKim, of Nebraska. Massachusetts has elected George F. Hoar to the U. S. Senate in place of Senator Boutwell.

The House of Representatives at Washington has passed a resolution, yeas 158, nays 81, directing the Secretary of the Treasury to restore to the members of the Louisiana Returning Board for contempt of the alleged contempt consists in the Board having refused to produce certain records and papers relating to the recent Presidential election in that State.

The Senate Committee on Finance has reported back the House bill authorizing the coinage of the standard silver dollar, and restoring its legal-tender character. The bill was passed on the 4th.

The silver coin disbursed by the Treasury for redeeming fractional currency and other purposes, had amounted last week to \$26,089,181.

The director of the mint at Brussels, Belgium, has

made a proposition to coin silver for the United States government, alleging that the Belgian mint can do coinage for this country cheaper and better than its establishments.

The number of passengers from foreign ports for New York last week was 113,973 of whom 71 were aliens and 42,714 citizens or persons who had hitherto been before.

There is reason to hope that the difficult and embarrassing subject of the Presidential election will be posed of in a manner that will meet the approval of the electing portion. On the 3d inst., the Joint Committees of the two Houses of Congress, reported the draft of a law to regulate the course of the electoral vote, and to determine all disputed questions connected therewith. The report was unanimous, being signed by six members of the Senate committee of seven, and all of the House committee of seven, and all of the House committee of seven Democrats, all of whom signed the report except Senator Morton. The mode of proceeding in Congress in counting the electoral vote is first provided for, then the appointment of a commission to decide all disputed points that may arise. The commission will be composed of the Chief Justice, the Judges of the Supreme Court, selected in a mark likely to insure impartiality, and five Senators and Representatives to be chosen *visa voce* by the Houses.

The funded debt of the city of Philadelphia is \$55,025,992, beside which it has a large floating debt of \$2,000,000. The total debt is composed of \$8,300,373. The public property and assets of all kinds valued by the City Controller at \$82,500,000.

The receipts of the Patent Office for 1876 were \$7,957, and the expenditures \$612,552.

The steamer Lotus sailed from New Haven on 22nd inst. for Europe, armed and manned by the Turkish Government, value at \$1,700,000.

The whaling business of the United States is said to be slowly improving. The present whaling fleet, deducting the recent losses, is 172 vessels complete with 169 a year ago, and 163 two years ago. There also several whale ships building. Eighty whale ships are now in the North Atlantic whaling regions.

Justice Strong, of the United States Supreme Court has delivered the opinion of the Circuit Court respecting the distribution of the funds in possession of Centennial Board of Finance. It is not in favor of government's claim for the payment of \$1,500,000 on the 22d inst. The Circuit Court has ordered that the Finance shall pay and distribute the funds in its hands to and among the stockholders pro rata; and it appears that the aforesaid funds are insufficient to them the full amount invested by them, Court orders that no part of the said funds be paid to the United States Treasury.

The commission to settle the boundary dispute between Maryland and Virginia, have decided that Maryland has sovereignty over the whole Potomac river and its southern bank. That of Virginia ends at low mark on the south side of the river.

The Markets, &c.—The following were the quotations on the 22d inst. for *Philadelphia*, American gold, U. S. sixes, 1881, registered and compound, 144 1/2 do. 1868, registered and compound, 117; do. 5 per cent 10-40, 113 1/2 113; do. 4 1/2 per cent, 108. Cotton 13 1/2 a 13 1/2 for uplands and New Orleans. Extra, 5 a \$8.50; finer brands, \$6 a \$9.75. Pennsylvania red, \$1.50; Ohio, \$1.45; amber, \$1.50. Sugar, 100 lb, \$8.50; Java, \$8.50. Coffee sold at 6 7/8 per lb. gross, for extra; 5 1/2 for fair to good and 4 1/4 for common. Sheep, 4 1/4 63 per gross, and hogs at 9 1/2 101 cts. per lb. net for fat choice, and 8 9 cts for common. *New York*.—Sugars, fine loaf, \$5.70 a \$6.05; extra, \$9.40 a \$9.65. Coffee, 100 lb, \$8.50. Java, \$8.50. Coffee sold at 6 7/8 per lb. gross, for extra; 5 1/2 for fair to good and 4 1/4 for common. Sheep, 4 1/4 63 per gross, and hogs at 9 1/2 101 cts. per lb. net for fat choice, and 8 9 cts for common. *Chicago*.—Extra flour, 26 a \$8.00; patent process, 27.25 a 29. No. 2 spring wheat, \$1.31; No. 3 do., \$1.16 a \$1.14. *London*, 10 1/2 cts.

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PHILADELPHIA.

From "Seward's Travels Around the World."

Visit of William H. Seward to the Maharajah of Putteeala, in India.

[Putteeala is a Principality in the extreme northern part of Hindostan.]

Immediately after our arrival at Umballa, native gentleman presented himself to Major Pugh, and, announcing himself as "canal agent" for the Maharajah of Putteeala, asked to be presented to Mr. Seward. Before the latter had time to answer, a second native appeared, and, declaring himself to be the Maharajah's "Minister of Justice," asked to be introduced. They were admitted, and each presented a letter of invitation from the Maharajah of Putteeala, tendering us the hospitality of his state, elegantly written in Arabic on gilt paper, the envelop being a bag of the finest kineeb. The bag, as well as the notes, was perfumed with attar of roses. The bag was tied with a silken cord, on which was suspended the great waxen seal (weighing but nine ounces) of the kingdom, principality, or state, of Putteeala. Yesterday, at five o'clock, a. m., we proceeded in four carriages, each drawn by four horses, which the prince had sent to convey us to his capital. We were attended by his two messengers, the *mustee* (canal agent) and the minister of justice, a large military escort, and many servants, Captain Horsford, of the British civil service, accompanied us. At stages of one mile each, mounted sentinels first saluted us, and then joined our escort. The maharajah's high civil officers wore the finest of white India muslin turbans and robes, and his soldiers were arrayed in green, gold, and scarlet, as brightly as the birds of India.

The Emperor Akbar and his successors made excellent roads, and at convenient stages built caravanserais for the security and rest of travellers. These host-tries, each of which is a fortification, are still well preserved. We stopped at the half-way caravanserai, and were met there by a large deputation of the maharajah's household, in dainty costumes, similar to those worn by his messengers. These deputies, surrounded by sixty or seventy servants, tendered us congratulations, in the name of his highness, on our safe arrival, and far on our journey. Each individual member of these delegations presented to each one of us, on a massive silver salver, covered with a white napkin, a half dozen silver coins, and a fresh bouquet. As instructed, we touched these coins as acknowledgment of mutual

friendship, and retained the flowers. This ceremony was followed by a profuse supply of delicate refreshments. In the midst of these attentions, a telegram from Putteeala announcing that the British Ministers of Finance and Foreign Affairs for the district of Punjab were just leaving the town, and would desire to pay their respects to Mr. Seward when they should meet him. When we had gone a few miles on our way, those distinguished personages, with their families, came rolling along in four four-horse carriages, and an escort—both the equipages and guard having been furnished by the maharajah, and being exactly on the same magnificent scale as those by which we were conducted. Greetings were exchanged, and a cordial invitation was given to Mr. Seward to extend his journey to Lahore, the capital of the Punjab.

Putteeala the capital of the province or native principality of the same name, is protected by a citadel as spacious, though not so substantially or scientifically constructed, as Fort Hamilton. Fortifications in India seem to have been built as retreats or places of safety for the sovereign or his family. The mother of the present prince resides in the citadel of Putteeala. Arriving at its gate, we came to a halt, and we saw through a cloud of dust the maharajah coming toward us in a magnificent state coach drawn by six white horses; the highway, on either side, was lined with outriders and a squadron of cavalry. The prince, driving by the side of our carriage, saluted Mr. Seward with stately cordiality. When the compliments were ended, the maharajah asked Mr. Seward in which manner he would prefer to make his entrance into the capital; whether he would go with him in his coach, or whether he would be pleased to make his entrance on the back of an elephant. Mr. Seward, diffident perhaps of his skill in the latter mode of travel, or acting under a conviction that modesty best becomes a visitor, accepted the offer of a seat in the coach. The maharajah, taking his seat at Mr. Seward's left, made a rapid advance toward the city. The ladies, like Mr. Seward, being complimented with the same choice of manner of entering the city, decided like Mr. Seward in favor of a comfortable coach and six. Hereupon a halt and parley ensued between Captain Horsford and the prince's master of ceremonies. In the course of this debate, it appeared that, while the prince excused Mr. Seward's declination of the honor of the elephant on the ground of his years, the ladies, who could offer no such plea, would give offence by claiming the same indulgence. Sixty elephants stood by the road side, richly caparisoned in cloths of gold and scarlet, all ornamented with gilt earrings and necklaces. There was no more to be said on that question. The elephants knelt, silver ladders were placed against their sides, and, in less time than it takes to describe the action, the two ladies, not venturing to ride alone, were

seated together with Captain Horsford, in the spacious gilded and velvet howdah. The elephant arose with a motion like that of the surge on the coast of Madras, and the ladies found themselves in the upper air. The Hindoo driver sits on the elephant's head, and directs his motions by the use of an iron spike, which he thrusts against the skin on either side of the forehead. A procession was then formed. First, the maharajah with Mr. Seward; then the ladies; next, our three servants, Jeanie, Price, and Freeman; next, the *mustee*; next, the Minister of Justice, mounted in the same manner, and behind them the long train of elephants without any riders, and the five hundred richly caparisoned horses, led by as many grooms no less gayly dressed. As a signal for the progress to begin, the air was rent by a salvo of nineteen guns; the salute was repeated by a fusillade from what seemed endless ranks of infantry, bugles sounded a march, and the cavalry moved to the front. Four bands of music wheeled into column, playing more or less together, "God save the Queen!" Behind them a company of fifty bagpipers, playing not altogether, as they fell into line, "Bonnie Dundee." At the moment of the cannonade the led horses kicked, pranced, and reared; the elephants uttered piteous, deep, indescribable cries, and tried to prick up their enormous jewelled ears, remaining otherwise quiet; crowds on the wayside shouted applause, and children screamed with delight. As for Mr. Seward, he, fortunate gentleman, snugly seated by the maharajah on velvet cushions, in the coach drawn by six well-trained animals, was unconscious of the disturbance which had arisen behind him. His inexperienced and more venturesome companions clung to each other in fright—but order was restored, and all were reassured. On the way to his capital, the maharajah addressed to Mr. Seward a studied speech of welcome. Taking care to express his regret that his guest had not accepted the elephant, the prince said that the troops we had passed in review were ten thousand in number. He also explained to Mr. Seward that, when he came to the throne, he found no streets in Putteeala wide enough for such a pageant as he had occasion to make, and that he had, therefore, enlarged the streets, but not without making due compensation to the owners of adjacent property. Night came on as we reached the gates. We looked from our howdahs upon the flat roofs of the dwellings and shops below us. Their inmates were gathered at the doors in gay dresses, and seemed as diminutive as the barghans of Liliuput. Thus we passed through the entire city, and reached, beyond the farther gate, an esplanade used as a *Campus Martius*. Winding around a tall flag staff, under the folds of what is called the sacred banner, we stopped before a lofty Sarcenic gate. Here, the maharajah, with Mr. Seward, alighted, and the elephant-riders dismounted. The prince led the way on a

gravelled walk, by the side of successive fountains, in an orange and lemon garden, as it seemed, of boundless extent. Each fountain poured over a cascade into the next. These cascades were illuminated by torch-lights from behind, which imparted to the jets all the hues of the rainbow. We stopped at the porch of a small Saracenic palace. The prince, taking Mr. Seward by the hand, led him up a gentle flight of steps, across a veranda, into a *saloon* which may be eighty by forty feet, and thirty feet high, the ceiling supported by a double row of columns, and the walls draped with orange and scarlet silks. "This palace," said the maharajah, "is yours; 'tis the hall in which you will sit, these apartments on either side of it are the rooms in which you will sleep. You must be weary with your journey. I beg to take my leave for the night. I shall have the honor to visit you to-morrow morning."

The ladies were not slow in exploring the cosy little palace. Its lights, furniture, and ornamentation are an Oriental exaggeration of the European style. The welcome dinner, though prepared by a French hand, and graced with the best wines of France, Germany, and Portugal, was served by Hindoos, who, dressed in flowing white gowns, glided noiselessly in bare feet over the velvet carpet. It was evident, as he himself said, that the Prince of Puttecala is not like those "people" whom we see in Calcutta. As for the ladies, they expressed a doubt whether the story of Aladdin is indeed a fiction.

(To be continued.)

For "The Friend,"

Richard Shackleton.

(Continued from page 182.)
R. S. to Joseph Jacob.

"Ballitore, 14th of Second month, 1770.

"Dear Friend and Cousin,

* * * * * "It is my belief that if we, and our beloved companions, true helpmeets, be favored to keep our dwelling in the Truth, we shall more and more be confederated together in solemn league and covenant, and in united travail and laborious service. When I write to thee, I know not how to divide thee from thy wife. My dear friends, be patient, be diligent in spirit; keep as much as possible out of the hurries and flutters which attend the busy, active life, and whatever ye omit, omit not to keep up the daily sacrifice. And as ye thus follow on to know the Lord, and wait from season to season to feel his hand upon you, ye will be dipped into a state of tribulation and sympathy with the oppressed cause of our Great Head and Master, Jesus Christ, and ye will be made partakers of his sufferings. Shrink not, my beloved companions, at these bitter cups and baptisms; if ye deny him not when he is persecuted and reviled, if ye accompany him with fidelity to his place of suffering; ye will in due time be made living and joyful witnesses of his resurrection in life and power. I am troubled in my measure at the situation of things amongst us; there are so few living witnesses of the Truth which they are educated to profess, there are so many who have indeed been called visited; but for want of care and diligence on their parts to co-operate with that Power, which would make and keep their hearts as the good ground, the seed of the kingdom is variously rendered fruitless and abortive, and there is not a coming forth in

increase of strength, and answering the glorious designs of the Great Husbandman.

It occurs to me just now as I write (without previous thought) that when I was last in your province, I heard some talk of losing you, my dear friends, to sit in the Select Meetings. I know the diffidence and low opinion which ye have respecting yourselves, which might sway you to decline this office, and that you are too generous and sincere to make the reply *Nolo Episcopari*, in a formal customary manner. But take heed, dear friends, how ye resist the call of the church. Not only the Spirit saith, "Come," but the bride saith, "Come," and the imposition of her hands, when guided by the Spirit, is of great weight and force. Give up in the simplicity of your hearts to what she requires; look not about at others; nor think what others may say; but be willing to become yet more vile, both in your own eyes and theirs. Humility is the only way to true honor, and if ever we come to be effectually serviceable in the Lord's hand, we must be reduced very low indeed, and self become of little reputation.

Many well disposed persons (I fear) suffer loss, both to their own states and capacity for service, by being too backward, not putting their hand to a little business in the family, which is obviously necessary to be done; not caring to make themselves particularly distinguished and exposed to observation; but waiting for some other person more advanced in years, or more conversant in these matters, to do it. But, perhaps, this is thy own business, not another's; and why should thou grudge thy little assistance? Thou knowest not what encouragement thy stepping forward in thy rank might be to others, and how acceptable in the sight of the Master, by whom actions are weighed. Neither canst thou be certain what detriment may not accrue from this little piece of service being left undone, or improperly done, through thy omission; and from the general weakness suffered by one person falling back out of the rank, bringing discouragement upon others, and disorder on the whole.

Thine sincerely,

R. S."

Richard Shackleton thus again writes to his cousin Joseph Jacob:

"Ballitore, 19th of Second month, 1772.

"My Dear Cousin, * * * If the great Apostle witnessed bonds and afflictions to bedevil him everywhere, well may we expect to be at times bound in spirit, and not to feel that enlargedness which we at other times may experience. It is a day of general famine in our land, and I believe the very best suffer want. What have we then to do, but to possess our souls in patience, watching unto prayer, and a capacity to breathe in secret that Almighty help may be near us, and preserve us in the root alive in our affections to Him, and faithful to His cause, though little fruit may appear on our branches?"

Ye have at home your family of innocent children. I doubt not but ye sit down at times of an evening with them, feeling after the blessing which makes truly rich, and, at times, select such portions of Holy Writ, or such historical accounts of the labors and sufferings of our ancient Friends, as are suited to the capacities of children. In this exercise, your minds being gathered to the gift of God in yourselves, I trust ye find a degree of peace and satisfaction. And if we stand devoted

and resigned in all our faculties to do the will of our Creator, made known to us by the revelation of his Spirit, we shall surely be acceptable of him, though we may appear contemptible in our own eyes, and even in the eyes of others.

I am, my dear friend, thine sincerely,

R. S."

(To be continued.)

Selected for "The Friend."

"The Pursuit of Trade and Business." From Advice of Philadelphia Yearly Meeting.

It being evident, that where the manifestations and restraints of the Spirit of Truth are duly prized and regarded, it leads out of bondage to the spirit of this world, and preserves the minds of its followers from man fettering and disqualifying entanglements, and contrary wise, that an inordinate love and pursuit of worldly riches often betrays those who are captivated by them into many difficulties and dangers, to the great obstruction of the work of Truth in the heart; we affectionately desire that the counsel and gracious promise of our blessed Redeemer to his followers may be borne in remembrance by us: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

This meeting being earnestly concerned for the service of our religious Society may not be obstructed, or its reputation dishonored by any imprudence of its members in their worldly engagements, recommends to all, that they be careful not to venture upon such business as they do not well understand, nor to launch out in trade beyond their abilities, and at the risk of others; especially on the credit which may be derived from a profession of the Truth; but that they bound their engagements by their means; and when they enter into contracts, or give their words, that the endeavor on all occasions strictly to fall them.

We particularly exhort, that none engage in such concerns as depend on the often deceptive probabilities of hazardous enterprises; but rather content themselves with such plain and moderate way of living, as is consistent with the self-denying principle we make profession of; whereby many disappointments and grievous perplexities may be avoided, and that tranquillity of mind obtained, which is inseparable from the right enjoyment even of temporal things; and it is advised that where any among us err, or are in danger of erring in these respects, they be faithfully and timely admonished.

Our worthy ancestors having their eye directed towards an enduring inheritance, and their affections placed upon things above sought not after greatness in this world, but passed the time of their sojourning here in fear and in great simplicity of heart, endeavoring thereby to reach the Divine Witness in every mind, and to promote the love of truth and righteousness amongst mankind. In minds thus bent upon seeking a more glorious inheritance than the accumulation of worldly possessions, a concern is maintained to hold forth an example of temperance, justice, and truth; but where a defection from this simplicity of heart and heavenly mindedness hath prevailed, it hath led into the love and pursuit of this fading world, produced the fruits of pride and ambition, and occasioned many wants which our predecessors were pre-

ered from; and to satisfy these wants, some have been excited to enter into a larger extension of trade and commerce, than they had skill and ability to conduct. Ambition and emulation leading into higher living and greater expenses than their income would admit, their circumstances thus becoming reduced, and being unwilling to lessen their appearance in the world, indirect means to procure a temporary support have been used, which has ended in failures and bankruptcies, due submission to the cross of Christ would have timely prevented this reproach brought on individuals, and trouble on their friends; and it would also lead those under wasting and deficient circumstances, rather to give up their effects in due time, than to go on enlarging their debts by disreputable artifices, until they are stopped by unavoidable necessity. I plunged at once into ruin, sorrow and disgrace; with the painful addition of bringing to their just creditors into grievous inconveniences, and some into great danger of sinking with them in the wreck of their affairs.

The love of the world is the cause of many variations. In some it discovers itself in a desire to be rich and great, whilst in others a worldly spirit is as clearly discerned, though the attention seems to be occupied in smaller concerns; and though we are clear at very extensive ones are often in themselves great evils, yet the trafficker in hundreds, unless the eye be kept single, may be much buried in the earth as the trafficker in thousands.

We are not about to condemn industry, which we believe to be not only praiseworthy, but indispensable. It is the inordinate desire of the mind after worldly things, and the engrossment of the time and attention, from which we desire that all our dear Friends may be redeemed.

It is recommended that Friends frequently inspect the state of their affairs, and keep their accounts so clear and accurate, that they may any time easily know whether they live within the bounds of their circumstances, or not; and in case of death, that these may not perplexing to survivors. And whenever we find that they have no more property left than is sufficient to discharge their just debts, it is advised, that they immediately consult some judicious Friends, and without loss of time make their circumstances known to their creditors, carefully avoiding the payment of one in preference to another, that so none may be injured, nor any reproach be incurred by mismanagement.

Advised, that when Friends accept the office of trustee or assignee, they be active in collecting the effects of the estate, and punctual and speedy in making distribution.

Advised, that Friends everywhere carefully avoid being any way concerned in defrauding a government of its duties; that so our great testimony in this respect may be invariably maintained.

We warn our members against a pernicious practice amongst the trading part of the community, which has often issued in the ruin of those concerned therein, viz: that of raising and circulating a kind of paper credit, with engagements to give it an appearance of value, without an intrinsic reality,—a practice which, it appears to be inconsistent with the Truth we profess, we declare our disapprobation of, and treat every member of our Society to avoid and discourage it. We also caution all

in membership with us, to avoid entering into joint securities with others, under the specious plea of rendering acts of kindness; many, by so doing, having been suddenly ruined, and their innocent wives and children reduced to deplorable circumstances.

"Be not thou," said the wise man, "one of them that strike hands, or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee?"

(To be concluded.)

For "The Friend."

The Theatre, and its effects on Actors.

Fanny Kemble, whose former celebrity and experience as a delineator of the drama, entitles her opinion to respect on such subjects; in a sketch of her autobiography contributed to the *Atlantic Monthly*, describing her first appearance on the stage, which was made for the purpose of retrieving the decayed fortunes of her family, thus writes:—"So my life was determined, and I devoted myself to an avocation which I never liked or honored, and about the very nature of which I have never been able to come to any decided opinion. It is in vain that the undoubted specific gifts of great actors and actresses suggest that all gifts are given for rightful exercise; in vain that Shakespeare's plays urge the imperative claim to the most perfect illustration they can receive from his-trionic interpretation: a business which is incessant excitement and factitious emotion, seems to me unworthy of a man; a business which is public exhibition is unworthy of a woman." "I never presented myself before an audience without a shrinking feeling of reluctance, or withdrew from their presence without thinking the excitement I had undergone unhealthy, and the personal exhibition odious." She adds, after quoting a letter she wrote to a friend immediately after her debut at Drury Lane, that she does not know whence she derived the deep impression expressed in that letter of the moral dangers of the life upon which she was entering. It was certainly not from her parents, she says, who were not troubled with a perception of the moral evils of their calling. "I had never heard the nature of it discussed, and was absolutely without experience of it; but the rapid vacuity of the last years of my aunt Siddons' life had made a profound impression upon me—her apparent deafness and indifference to everything, which I attributed (unjustly, perhaps) less to her advanced age than to what I supposed the withering and drying influence of the over-stimulating atmosphere of emotion, excitement, and admiration in which she had passed her life; certain it is that such was my dread of the effect of my profession upon me, that I added an earnest petition to my daily prayers that I might be defended from the evil influence I feared it might exercise upon me."

The Roman Pharos in Dover Castle.—There is still standing within the walls of the castle at Dover, England, an old Roman pharos. The antiquity of this light-house, which has probably not been used as such since the Norman conquest, no doubt exceeds that of any light-house in Great Britain, it having been built, as is supposed, about A. D. 41. Upon it burned for many centuries great fires of wood or coal, the modern system of lamps and reflectors having superseded coal fires during

the last century. This pharos, like the one at Boulogne, is built of bricks, in color and shape like those found elsewhere in the Roman structures of Great Britain. They are of a light red color, about fourteen inches long, and not more than an inch and a half thick. The mortar joints are of nearly the same thickness. The preservation of this famous relic is doubtless due to the fact that some centuries ago the tower was turned into a belfry, and was surrounded by walls of stone. The latter are now nearly destroyed by time, and the old remaining tower is again exposed. —*Elliot's European Light-house System*, p. 75.

For "The Friend"

Spiritual Guidance.

Some remarks are subjoined, made by Theodore Monod, a Pastor in one of the Protestant churches in France, at a religious meeting lately held in Dublin, respecting the difference between what is called "Christian Work," being done in the natural will and wisdom of man, or under the direction and will of the good Shepherd, who said that "When He putteth forth His own sheep, He goeth before them and the sheep follow Him, for they know His voice." They are in remarkable accordance with the views held by Friends on the subject, and are encouraging as coming from a land where Papacy and ritualism hold so much sway:

"Why is it that a great deal of what we call work amounts to so very little—and yet it is conscientious work, hard work, with plenty of judicious organization? Because we have not been careful enough to inquire whether that particular work, at that particular time, and through these particular men, was the will of God. Because we have put our own wisdom first and foremost; because we have said, 'This seems to us to be good, and we are going to organize and do it.' Christ says, 'Every plant that My heavenly Father hath not planted shall be rooted up.' The Lord's work can only be done in a prayerful, childlike spirit, letting God go before; asking Him not only in the abstract, and generally, whether this or that is good, but whether this is the work that He calls us to do, and to do now. When we have our answer, and do that work—His work, His will—oh, it is living work, it is abiding work! It is a plant that the Father has planted; and there is not one of His plants that comes to nothing, whether the fruit appears early or late.

"Now, do you not think that we are as a Christian Church, called upon to do the very thing which an individual is called upon to do? That is to put our whole work into the hands of God, and to ask Him honestly, 'Shall I go on with this? Is this Thy work? Is it being done in Thy Spirit? Is there anything to alter in it, or in the way of doing it?' Then we may expect the answer; we will be sure to get it. Then all our work will be true work,—not only a work but a fruit, a fruit of the Spirit, a fruit bearing seed according to its kind, that shall go on bearing fruit forever.

"The difficulty is this: We are loth to believe, at any rate we are slow to believe that God does guide every believing, trusting soul. Practically, I think, many of us believe this: that there are certain great principles in the Bible to which we must conform our life, and then, in the light of these principles, we must

do the best we can. Read the Acts of the Apostles, and see if that was the way they lived. That will be sufficient answer. They were guided by the Holy Spirit, and not only the apostles, but the other disciples—Philip, the deacon, for instance, and others. They were under the guidance of the Holy Spirit in the smallest things, and in all things. It was God who told them, Go here, or Go there, and they were always in His hand, listening to His voice.

"Do you say that this borders on mysticism? I will tell you what it borders on. It borders on these words of Christ: 'My sheep hear my voice and they follow Me, and they follow none other voice, because every other voice is a stranger's voice to them. Do you know what this means? Do we begin to know it—that Christ really leads His people continually? Do you think, then, that God guides us less on some days, and that He guides us more on other days? That He calls some things great, and needing His guidance, and other things small, where our own light will suffice? Everything is small to Him, and everything is great to us. Or, if you please to put it otherwise, nothing is small that is the will of God, and nothing is great—so great that we cannot do it—if it is the will of God. Oh, for a band of Christian men and women, who, every morning, have but one prayer on their lips, one desire in their inmost souls,—to do the will of God."

The Power of the Electric Light.—The most powerful artificial light at present in existence is that employed for the great lighthouse at Souter Point, on the coast of England, near the mouth of the Tyne.

On both banks of this river there is an immense number of manufactories of all kinds, the smoke from which, under the influence of the west wind, seriously obstructs the approaches from the sea. Fogs at this part of the coast are also frequent; and the problem of light house illumination required that such light should be secured as would penetrate through any slight fog or haze, it having been generally acknowledged that not even the sunlight itself can penetrate an ordinary dense fog. The electric light established at Souter Point after condensation is equal in power to 800,000 standard candles, being eight times as powerful as the best American fixed lights. The electric spark passes between slender pencils of carbon, which are themselves consumed at the rate of about one inch per hour. The electric current is generated by two of Professor Holmes's patent rotary magneto-electric machines, driven by steam-engines of six horse-power. The number of revolutions made by each machine is 400 per minute, and 12,500 sparks pass per minute when both machines are at work. These sparks are, of course, formed so rapidly that the eye does not separate them, and the result is an intense beam of light, so dazzling that the eye of a person within the lantern can not rest upon them for an instant without intense pain. As observed from a distance of several miles, this light is so bright as to cast a well-defined shadow upon the deck of a vessel.—*Elliot's European Light-house System*, p. 120.

This is a day of peculiar desire to run into fashions and customs; but let all guard their precious charge; great accountability lies at the door of parents.

THE GOLDEN SUNSET.

The golden sea its mirror spreads
Beneath the golden skies,
And but a narrow strip between
Of land and shadow lies.

The rocklike clouds, the cloudlike rocks
Dissolved in glory float,
And midway of the radiant flood
Hangs silently the boat.

The sea but seems another sky,
The sky a sea as well;
And which is earth, and which is heaven
The eye can scarcely tell.

So when from us life's evening hour
Slow fading shall descend,
May glory born of earth and heaven
The earth and heaven blend.

Flooded with peace the parting soul
With silent rapture glow—
Till where earth ends, and heaven begins
The spirit scarce can know.

—Samuel Longfellow.

SUCCESS.

I thank Thee, O my Lord!
Not utterly in vain my hands have wrought,
Not unaccepted their poor offering brought,
I have not wasted time and strength and thought
On work of thine, nor wept and prayed for naught,
I thank Thee, O my Lord!

Thank God, not all in vain!
My confidence had almost worn away,
As I had watched and waited day by day,
And years passed, lighted by hope's falling ray
As still I knelt, the self-same prayer to pray
Thank God, not all in vain.

Great Giver of all good!
Thou gavest me the boon I sought, success
In long endeavors darkened souls to bless,
To lighten hearts weighed down by deep distress,
To lead them up to Thee and happiness,
Thou Giver of all good!

I thank Thee, O my Lord,
That thou these loved and longed-for friends of mine
Rejoice in glorious hope and peace divine,
How glad we journey on in ways of thine,
For ever lighted by thy smile benign,
O Thou most gracious Lord!

Thy smile can brighten all,
Still let me trust when round me glooms the night,
And never doubt thy wisdom, love, and might,
In thine own time, which evermore is right,
Through breaking clouds will dawn thy blessed light,
That smile which brightens all.

—M. E. Atkinson.

Sentiments of various writers in Reference to War.

(Concluded from page 189.)

"Christianity forbids war in all cases."—*Charles Sumner.*

"War is utterly and irreconcilably inconsistent with true greatness. Thus far mankind has worshipped, in military glory, an idol, compared with which the colossal images of ancient Babylon or modern Hindostan are but toys; and we, in this blessed day of light, in this blessed land of freedom, are among the idolaters."—*Charles Sumner.*

"War of every description is shown to be contrary to the laws of Christ; inconsistent with the Christian character; incompatible with the highest good of nations; and entirely unnecessary and unreasonable."—*Letters to Governor Strong of Massachusetts.*

"Has not the system of war been sufficiently proved to show its destructive and disgraceful nature? What miseries does not mark its progress? What vices does not follow in its train?"

* * * It is time the earth had rest from the commotions of war. It is time we began to teach our children, that they are born for

selected.

other and nobler purposes than shedding by man blood."—*From Letters to Gov. Strong.*

"The Business of Every Man."—"We think that it is the business of every man, who believes that war is inconsistent with our religion, respectfully, but steadfastly, to refuse to engage in it. Let such as these remember that an honorable and an awful duty is laid upon them. It is upon their fidelity, so far as human agency is concerned, that the cause of peace is suspended. Let them be willing to avow their opinions and to defend them. Neither let them be contented with words, more than words, if suffering also, is required. It is only by the unyielding perseverance of good that corruption can be extirpated. You believe that Jesus Christ has prohibited slaughter, let not the opinion or the commands of a world induce you to join in it. By this 'steady and determinate pursuit of virtue,' the benediction which attaches to those who hear the sayings of God and do them, will rest upon you, and the time will come when even the world will honor you, as contributors to the work of human reformation."—*Dymond on War.*

"It is at all times the duty of an Englishman, steadfastly to decline obeying any order of his superiors, which his conscience should tell him were in any degree impious or unjust."—*Gisborne on Duties of Man in Society.*

"War introduces and propagates opinion and practice as much against heaven as against earth; it lays our natures and manners as waste as our gardens and our habitations; and we can as easily preserve the beauty of the one as the integrity of the other under the cursed jurisdiction of drums and trumpets."—*Lord Clarendon's Essays.*

"War does more harm to the morals of men than even to their property and persons."—*Robert Hall, A.M.*

"There is not a virtue of gospel goodness but has its death blow from war."—*William Law, A.M.*

"From whence come wars and fighting among you? Come they not hence, even of your lusts that war in your members?"—*The Apostle James.*

Delusion of Astronomy—Is the Sun Really What It Appears to Be?

But if we suppose the sun and stars to be gigantic fountains of magnetic influence, centers of polarized force—attraction and repulsion—acting upon our globe and its atmosphere, and likewise upon all the other planets, the phenomena of the universe would then become susceptible of the grandest and simplest interpretation. To explain the effects of the sun there is not the least reason to infer that it is itself luminous or even warm. It may be one of the sources of heat without being itself hot, as heat is doubtless the product of combined influences.

This opinion may be elucidated by an example. Take a galvanic battery, which is a dark, cold machine, introduce a little acidified water into its cells and set it in action. By a proper arrangement of wires you may at a long distance from your battery produce a heat intense enough to fuse the hardest metals, and a light too vivid to be endured by the human eye. Now if, while this result is being accomplished, we could see with greater powers of vision the action of the acid on the metal plates of the galvanic battery, we should discover on their surface a

cess of rapid oxidation going on analogously on a small scale to the combustion apparent on the face of the sun, which phenomenon might easily be taken for violent combustion, and which, in fact, judging by the impression made on the senses, could not readily be conceived to be anything else.

Thus we learn that potent action generated in dark, cold body may procure great light and heat at a distance from the seat of activity; and what is thus wrought artificially by a small way by a galvanic battery may be done naturally, in a tremendous degree, by the grand forces of the sun. When we gaze at Mont Blanc at sunset, if our eyes were left to the untrammelled evidence of our senses, we might easily be led to believe the summit of the mountain to be a luminous and incandescent pinnacle, passing through all the hues of the solar spectrum, and finally disappearing in a ghostly white; but knowledge and experience tell us a different tale and correct our inferences.

We ascend the mountain, and we find a cold cone of snow. The appearance of Mont Blanc presented under this aspect is, however, so far distinct from that exhibited by the sun that the sunset brightness of Mont Blanc is a vision of momentarily-born illusion, whereas the light of the sun is the result of intense action and conversion of substances on its surface, and necessarily an emanating force. In estimating the power, quantity and durability of the light and heat of the sun, we must first know where the light and heat begin their evolution. If they be a production bred in our atmosphere by the magnetic action of the sun, and the sun is only one of their causes, we must draw very different conclusions respecting the attributes of light and heat than if we credited the sun with the sole responsibility of their origin.

The intense magnetic action of the sun may present on its surface and in its rays all the appearance of incandescence, when it is rendered visible here by means of our atmosphere and examined by instruments constructed for the detection of solar and astral phenomena. About the beginning of this century the celebrated French philosopher Biot produced light by passing electricity through air or gases. It is not reasonable inference that the sun does not waste light and heat—diminishing as the square of the resistance—through a space of 90,000,000 of miles between us and itself, when, by the means of ethereal and atmospheric conditions, the requisite quantity of light and heat might so easily be distributed at the right spots where it is needed?

With the conditions that surround us on the earth we cannot artificially produce light and heat without the destruction of some material substance; but we are not driven to assume that the same conditions prevail naturally in the sun; and even if a process of self-consumption were continually going on at that body, we are equally justified in drawing the inference that it possesses some innate means and a capacity of self-repair. We think, therefore, that we can naturally account for all the phenomena of heat and the appearance of incandescence and flame on the surface of the sun without resorting to the tremendous theory that the sun is actually in a state of combustion, as understood in our terrestrial experience.—*Frazer's Magazine.*

For "The Friend."

An Interesting Record.

An original manuscript with the title, "First-days' Meetings, supplied by Friends in the Mini-try in and about London, 1682," has recently been placed in the Library of Friends of Philadelphia. It registers a period embraced between the 28th of 11th month, 1682, and the end of the year, 1683; giving the times of holding the several meetings on First-days,—with a few at other times,—the names of ministers in attendance, both in London and vicinity, and others visiting from the country; also such incidents as were considered worthy of preservation at the time. The book is alleged to have been found a number of years ago, in tearing down an old building in Front Street. A memorandum dated 6th mo. 13, 1683, states,—"G. F. seeing this Book approved of it, and ordered it to be kept as a Record." It is interesting and valuable as corroborating the statements of Sewell and others, as well as showing the sufferings and faithfulness of Friends in that day of trial.

During the entire period, we have accounts, although not complete, of meetings held in the Ball and Mooth, Devonshire, Grace Church Street, Horslydown, Park, Poole or Peel, Ratcliff, Savoy, Westminster, and Wheeler Street Meeting Houses, and during a part of the time, of one in Aldersgate. This last appears to have been identical with one spoken of as Sarah Sawyer's, which in one place where Friends were kept out of the house in the street, is mentioned within parenthesis, as being "within Aldersgate."* The names of thirty-six ministers, who appear to have been residents of London and Westminster, are given, three of the number being women. Among them are the familiar names of Francis Camfield, George Whitehead, Alexander Parker, John Vaughton, John Field, Francis Stamper, James Parke, and Gilbert Latey. Some fifty-nine or sixty ministers from the country are recorded, only three of these being women, and including with others, George Fox, Robert Barclay, Stephen Crisp, Samuel Wallenfield, John Banks, Patrick Livingston, William Bingley, Richard Viver, theophilus Green and Ambrose Riggie. The small number of female ministers is a remarkable circumstance, and suggests the thought that, perhaps, Friends being among the first to exercise this gift, the prejudice of many centuries, had to yield slowly before the light of Truth.

Under date of 1683, Sewell says: "At London the meetings this year were often disturbed; but the magistrates themselves seemed not to approve of it, for they clearly saw there was nothing to be feared from the Quakers, and yet they were loth to give offence to the Court Party, which then prevailed." These remarks are quite in accord with a number of entries in the Record. For instance take the following: "4 mo. 24 1683, Ratcliff. Kept out in the street. Jno. Elsen for declaring was taken and carried to Justice —, who discharged him. Afternoon. Kept out, (the new plot occasioning this severity.) Friends not suffered to speak. After some time, D. Baker prayed without hindrance, and Friends departed."

"6 mo. 5th, Grace^s Str. In the yard G. F.

* Sewell says the first meeting held in London, was at Sarah Sawyer's, in Aldersgate street.

taken by the constables for declaring, and had into the meeting-house. He asked the constables whether they were not weary of that work; one of them answered, Truly he was. G. F. was dismissed after meeting."

"7 mo. 9th, Grace^s Street. Within the meeting-house, (the constables and watchmen keeping in Lombard Street entry, as they have done ever since Friends were kept out of that Court and passage.) Jno. Vaughton having done declaring, B. Antrobus rose and spoke a few words, but the trained bands coming in with two constables, making a noise, he having concluded, the constables charged Friends to depart. And immediately the one constable went up in the Gallery, at the furthestmost stairs, and the officers and soldiers following him, he took Friends there, committing them to their charge, &c. And coming down, took some below also, and turned out the rest into the yard and street, and carrying to the Exchange twelve of those that were taken, viz: Wm. Mead, B. Antrobus, J. Vaughton, B. Fiddleman, Rd. Whitpane, R. Langhorn, James Vase and five more, (having dropt Jno. Eldridge, etc.) from whence they were brought before Sr. James Edwards, who appointed the 24 hour after noon for them to come again. At which time they appearing with the officers, he sent them to the Ld. Mayor, and that he would follow them. When being brought, the Mayor talked with Wm. Mead, and said it was a Thanksgiving day, etc., being very kind to him; and sent word to the rest they were all discharged, etc."

"11 mo. 20, Park. Kept out in the street, quiet and peaceable. The constables speaking to a Friend privately not to keep the meeting too long because of the cold season."

The sufferings they were required to endure on account of the severity of the winter, which is in several other places referred to in the Record, as also the practice frequently resorted to of confining ministers in the meeting-house, which Friends were not allowed to enter during the time of meeting, is thus described in the journal of George Whitehead.

"Our being shut out of our meeting-houses for divers years, in and about the cities of London and Westminster, and our meetings kept in the streets in all sorts of weather, winter and summer, was a trial and hardship upon us, even upon old and young, men and women. But that trial was not so great as to have our estates and livelihoods exposed to a pack of ravenous informers; although it was no small hardship to our persons, to be kept out of doors in the streets, in the severe and long frost and snow, in the year 1683, for about three months together, when the river Thames was so frozen up that horses, coaches and carts could pass to and fro upon it, and a street also be erected and stand over it.

"Yet in all that hard season, when we were so long kept out in the streets, in the bitter cold air, I do not remember that I got any harm or injury thereby, to the impairing my health, although I frequently attended those meetings in the streets; wherein I took great and serious notice of the merciful providence of Almighty God towards myself, and many more of our friends, who were sharers in the same mercy and preservation in that suffering and exercise; so thanks to our unmerciful adversaries and persecutors, but to our heavenly Father be the glory and praise for ever.

"We had in those days some opportunities, and were permitted to publish the truth openly in the streets, and also to make public supplication to God; but more frequently were not permitted, but pulled away by force, by the trained bands or officers, and either sent to prison or turned into the meeting-house, and there detained under guard until the meeting was ended in the street. Thus were the ministers and others among us often forcibly interrupted and served, and scarcely suffered, many times, to declare two or three sentences without being haled away; however, we saw it our duty in the fear of the living God, to keep our meetings and patiently wait upon Him; where often we enjoyed his presence to our consolation, even in our silent attention upon Him; being not called to strive or contend with our adversaries or their servants whom they employed, but in faith and patience to bear all, believing that in due time thereby we should obtain victory. It was often then before me, that the Lamb and his faithful followers should have the victory, which was matter of secret comfort to me many times: glory to his name forever.

"In those days I clearly saw that the testimony required of us to bear, was not so much in words, declaration or ministry, as to stand our ground in faith and patience, and to travail in spirit with secret breathing and earnest supplication unto God to plead our cause; it being his own cause for which we suffered, and therefore we patiently committed it to Him that judgeth righteously."

(To be concluded.)

For "The Friend."

The Duty of Cheerfulness.

Some remarks in a late daily paper, on the expression of pleasure as a means of promoting the happiness of others, are worthy of careful consideration. The writer says:—"There are many channels through which we can confer happiness that cost neither money nor time, and are, therefore, held in light esteem, if not entirely overlooked. Prominent among these is the hearty expression of all the pleasure that comes to us. This seems so small, so easy, so simple a thing to do that it will hardly ever attract attention, and is, therefore, very generally neglected. Yet it is an unending source of happiness, as any one may discover by thoughtfully observing social life in its various phases. Who has not seen the brightening, cheering influence shed upon a room full of people by the entrance of a single person who is thoroughly fresh and happy in himself, and who shows it unreservedly in looks and words? Who has not felt the inspiring effect of a companion who freely shares his pleasures, great and small, who lays the emphasis upon the good rather than the evil, and who not only looks upon the bright side of life, but also delights to hold it up for others to look upon?"

"There are a few persons blessed with a constitutional tendency in this direction. Of sanguine temperament, cheerful disposition and sympathetic nature, they are veritable sunbeams in the home, the social circle or the business thoroughfare, dispensing light and warmth naturally and unconsciously by their very presence. Most of us, however, are not thus happily endowed, and if we would do good in this way it must be by thoughtful care and self-denying effort. Some there are who actually produce much unnecessary pain

and depression of spirits, by merely yielding to a natural impulse of expressing their own gloomy views and dark forebodings. Whatever sunny passages their lives may have are hidden in their own breasts and soon forgotten; but all the troubles, annoyances, fears and anxieties they experience, are magnified and freely poured into every listening ear. Others there are who fancy that a sort of dignity adheres to sadness, and frivolity to happiness, and who thus abstain from expressing the latter for fear of compromising themselves, while still more are utterly careless in the matter, and make no effort in either direction.

"One of the strongest elements in human nature is sympathy. Happiness seen and expressed produces happiness; sorrow creates sorrow. Like an electric spark, they communicate their own spirit, and none can resist their influence. It becomes, therefore, a matter which appeals to every generous heart as to which of these influences he will voluntarily disseminate. No one can utterly change his natural bias, or transform a gloomy nature into a light one; but each can so guard his outward demeanor as, in measure at least, to control the influence he shall exert. Every one has the dark and the bright mingled in his existence, though in different degrees, and the question is mainly one of emphasis. Each has trials and crosses to bear; each, also, has pleasant seasons, happy thoughts and joyful experiences. Which shall we communicate in our intercourse? Shall we increase the burdens of life, or diminish them? Shall we shed sunshine into our neighbor's heart, or throw a dark shadow over it?"

"Little kindnesses between friends or neighbors that receive a cordial and grateful response strengthen the bonds of union, but when they are carelessly or silently accepted, the ties of affection or regard are inevitably loosened. If, then, we would win the love of friends and the good will of companions; if we would see the shadow of welcome at our approach, and the smile of regret at our departure; above all, if we should shed the bright sunshine of hope and encouragement around us, and make the world somewhat happier for our having lived in it, let us candidly, freely and heartily give voice to all that is pleasant in our lives, happy in our thoughts, and grateful to our feelings."

The Christian, one who truly loves the Redeemer of the world, and endeavors to make Him alone, his strength, his Omnipotent Friend, and only source of wisdom and living faith and hope, will find that it is not by a cold and forbidding treatment of others that he can draw them into the service of the same blessed Master. He should rather seek to be clothed with a little of the precious influence of that spirit of gentleness, love, and tender interest in the welfare of our fellow creatures which was manifested by our divine Saviour. It is evident that our great Teacher desires that his followers should show, in their intercourse with the world, that his service is not a hard one. Observe what He says (Matt. vi. 16 to 18.), cautioning us against a sad countenance when fasting, and adds, "But thou, when thou fastest, anoint thy head and wash thy face; that thou appear not unto men to fast; but unto thy Father which is in secret; and thy Father, which seeth in secret shall reward thee openly."

It may also be profitable often to call to

mind the following and similar declaration of the inspired writers of the New Testament: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectionate one to another with brotherly love; in honor preferring one another." "Look not every man on his own things, but every man also on the things of others." "But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another." "And the Lord make you to increase and abound in love one towards another, as towards all men, even as we do toward you." "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." "Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with pure heart fervently." "We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification."

While it is true that the ineffable reward is at the end of the race, our Heavenly Father does not intend that our journey through the world of probation should be a gloomy one. How can it be, if we "are filled with all joy and peace in believing and abound in hope through the power of the Holy Ghost," privileges of the Gospel which are held forth for our acceptance? X.

THE FRIEND.

SECOND MONTH 3, 1877.

Without wishing to meddle in any way with the political complications in which our Government has been involved, by the result of the late Presidential election, or to express an opinion as to which party ought to be successful, we think it is a cause for sincere satisfaction that the two Houses of Congress have, by a decisive vote, passed the bill providing for the counting of the electoral vote for President and Vice-President of the United States, for the next term of those offices.

Presuming that some of our readers may not be so familiar, both with the provision of the Constitution of the United States relating to the presidential election, and also with the facts relating to the present difficulty concerning it, as to have a clear comprehension of the grave crisis through which our government has been lately passing, we submit a brief statement of them, with an extract of the new law. The Constitution declares that "Each State shall appoint in such manner as the legislature thereof may direct a number of electors, equal to the whole number of senators and representatives to which the State may be entitled in the Congress * * * * * The electors shall meet in the respective States and vote by ballot for two persons," for the respective offices of President and Vice-President.

"And they shall make a list of all the persons voted for, and of the number of votes for each; which list they shall sign and certify and transmit sealed to the seat of government of the United States, directed to the President of the Senate. The President of the

ate shall, in the presence of the Senate and House of Representatives open all the certificates, and the vote shall then be counted, and the person having the greatest number of votes shall be the President."

The States of Louisiana, South Carolina, and Florida had provided by law for the appointment of persons in each of those States to canvass or count all the ballots cast in the several counties for all elections, and to declare the result. These "Returning Boards," when they are called, have power to inquire into the circumstances attending the elections in several counties, and if they conclude that fraud, intimidation, or violence had been practised at any polling district, they may cut out the entire number of votes cast therein, and estimate the general result in the State in the remaining ballots. The members of these "Returning Boards," in the States named, were either wholly or by a majority, Republicans in their political views.

The votes in the States of South Carolina and Florida were very nearly balanced between Hayes and Tilden, but were finally declared by the Returning Boards to have given a full majority for Hayes. The supporters of Tilden demur to this conclusion, averring that it was arrived at by an unfair rejection of Democratic votes by the canvassers. In Louisiana the returns sent up from the several parishes—of ballots cast for the Presidential electors to the Returning Board, indicated a majority of about 9000 votes for Tilden.

The Board cast a long time canvassing these, and finally rejected the returns from several parishes where Democratic majorities were given, on the ground of intimidation, fraud, and violence against the colored Republicans, so that the ultimate result of the whole State vote was declared by the Board to give a majority of nearly 5000 for Hayes electors. This conclusion has created the greatest dissatisfaction in the Democratic party, and they allege that the will of the people, as expressed by the ballot, will be defeated if it is allowed to prevail. The two sets of electors named in these three States, represent both Hayes and Tilden, have all been voted for their respective candidates, and have sent certificates of these ballots to the President of the Senate. Thus two certificates have come from the same State, both claiming to be genuine, but those for Tilden claiming the authentication of the Returning Boards.

In the State of Oregon there was no doubt the popular vote having been cast for the Hayes electors, but one of them named Watts, opened by holding a postmastership at that time, and was consequently ineligible as an elector under a clause of the Constitution of the United States. Prior, however, to the when the Electoral College of that State adjourned to meet and cast its vote for President, the elector resigned his office of Postmaster, and when his colleagues met to vote, they did not take the vacancy in their number by electing him again, as they had a right to do.

Forfeiture, however, a Tilden elector named him, who had the next highest number of popular votes below the Hayes electors, and that he was legally entitled to the vacant post of the ineligible Watts, and occupying the room where the Hayes electors met, made his claim to cast a vote for Tilden with the other two. They object-

ing to this, he went through the form of electing two other men as electors to fill what he professed, were vacancies in the electoral college, and then these three proceeded to cast two votes for Hayes and one for Tilden, and the Governor of Oregon (being in sympathy with this movement,) has affixed his name and the seal of the State to a certificate from them, which has been transmitted to the President of the Senate. The Hayes electors have also sent their certificate to that officer. If all the electoral votes from the four States of Louisiana, South Carolina, Florida, and Oregon are counted by the President of the Senate for Hayes, it will give him but one majority, in connection with those cast for him in other States where there is no dispute.

The President of the Senate, since the death of Vice-President Wilson, is Thomas W. Ferry, Senator from Michigan, who is a Republican. Hence the natural repugnance on the part of the Democrats to leave the decision of the question of legitimacy of the different certificates of the electoral votes to that officer. No such exigency in counting the Presidential vote has occurred before in the history of the government. Doubtful points it is true have been raised before, but they were not material to the general result, because there was a sufficient majority to elect one candidate, no matter how they were decided. The Democratic party claim that Tilden has a popular majority in all the States of more than a quarter of a million of voters over Hayes, and serious threats have been made that if he is not seated in the presidential chair on the 4th of the Third month next, by the action of the proper authorities, he will be placed there forcibly by his adherents. It will be observed that by the letter of the Constitutional provision hereinbefore quoted, directing the certificates of the electoral votes to be opened by the President of the Senate in the presence of both Houses of Congress, there is no direction as to who is to count them. The words are, "and the votes shall then be counted." The practice has been for tellers to be appointed by the two Houses, and the certificates being opened by the President of the Senate, he has handed them to the tellers, who have counted them, and then he has announced the result. There is no clause empowering the President of the Senate to decide between rival certificates.

The law just passed is intended to supply this omission. It provides:

"Sec. 2. That if more than one return or paper purporting to be a return from a State shall have been received by the President of the Senate, purporting to be the certificates of electoral votes given at the last preceding election for President and Vice-President in such State, unless they shall be duplicates of the same returns, all such returns and papers shall be opened by him in the presence of the two houses, when met as aforesaid, and read by the tellers, and all such returns and papers shall thereupon be submitted to the judgment and decision as to which is the true and lawful electoral vote of such State, of a commission constituted as follows, namely: During the session of each house on the Tuesday next preceding the first Thursday in February, 1877, each house shall by *voce voce* vote appoint five of its members, who, with the five Associate Justices of the Supreme Court of the United States to be ascertained as here-

inafter provided, shall constitute a commission for the discussion of all questions upon or in respect of such double returns named in this section. On the Tuesday next preceding the first Thursday in February, A. D., 1877, or as soon thereafter as may be, the Associate Justices of the Supreme Court of the United States now assigned to the First, Third, Eighth and Ninth Circuits shall select, in such manner as a majority of them shall deem fit, another of the Associate Justices of said court, which five persons shall be members of the said commission, and the person longest in commission of said five Justices shall be the president of said commission.

* * * * *

All the certificates and papers purporting to be certificates of the electoral votes of each State shall be opened in the alphabetical order of the States, as provided in Section 1 of this act, and when there shall be more than one such certificate or paper as the certificates or papers from such State shall so be opened (excepting duplicates of the same return) they shall be read by the tellers, and thereupon the President of the Senate shall call for objections, if any. Every objection shall be made in writing, and shall state clearly and concisely, and without argument, the ground thereof, and shall be signed by at least one Senator and one member of the House of Representatives before the same shall be received. When all such objections so made to any certificates, vote, or paper from a State shall have been received and read, all such certificates, votes, and papers so objected to, and all papers accompanying the same, together with such objections, shall be forthwith submitted to said commission, which shall proceed to consider the same, with the same powers, if any, now possessed for that purpose, by the two houses acting separately or together, and by a majority of votes decide whether any and what votes from such State are the votes provided for by the Constitution of the United States; and how many and what persons were duly appointed electors in such State; and may therein take into view such petitions, depositions, and other papers, if any, as shall by the Constitution and now existing law, be competent and pertinent in such consideration, which decision shall be made in writing, stating briefly the ground thereof, and signed by the members of said commission agreeing therein; whereupon the two houses shall again meet, and such decision shall be read and entered in the journal of each house, and the counting of the votes shall proceed in conformity therewith, unless upon objection made thereto in writing by at least five Senators and five members of the House of Representatives, the two houses shall separately concur in ordering otherwise, in which case such concurrent order shall govern. No votes or papers from any other State shall be acted upon until the objections previously made to the votes or papers from any State shall have been finally disposed of."

There are other sections of the act providing for certain formalities, which are not important for quotation here.

We think the tribunals thus commissioned to decide the delicate and important questions now pending, will command the respect and acquiescence of all moderate and thoughtful citizens. When we reflect upon the anarchical condition of Mexico and other Central and

South American States, with their rival Presidents and internecine wars, and the readiness shown by the people of our own Union to plunge into the late sanguinary conflict, as well as other proofs which history has exhibited of small sparks of popular discussion being easily blown into a devouring flame, it is evident that the Christian part of the community, and especially those to whom the government is entrusted, cannot be too vigilant in forestalling all such results by a prompt resort to peaceful and fair measures for settling disputes, and allaying popular excitement. It becomes also the duty of all to yield a cheerful compliance with the decisions of such authorities, whether agreeable to their prepossessions or not. It is rare indeed that the maladministration of a government is equally injurious with the avarice and intestine strife which result from attempts to support rival systems or officers by force. We recognize in the readiness of statesmen of both political parties to unite in the present measure of settlement, a better omen for the future of our country than at times seems probable, in view of the prevalence of selfish passion over justice and Christian feeling among many. It is a cause for humble gratitude that the all-wise Disposer of human events has so graciously controlled this nation as to restrain His just judgments for our many transgressions of His righteous laws, and to deal with us in mercy. May a sense of these favors more prevail among the people at large, and our rulers remember that it is by Him alone that kings reign and princes decree justice.

SUMMARY OF EVENTS.

FOREIGN.—The Berlin correspondent of the Times reports that the Russian government has given orders to prepare for calling out the third division of the reserves, which includes all able-bodied men. It has also ordered the railway companies to furnish exact lists of the rolling stock, rails and other material at their immediate disposal, and has requested railway directors to recommend foreign firms which are likely to supply railway material promptly.

The Vienna correspondent of the London Telegraph states that the Porte has informed Serbia that it would on no consideration renew the armistice, but would march directly on Belgrade, if Serbia did not open negotiations with Turkey for peace before the first of Third month.

The plenipotentiaries who were detained at Constantinople after the close of the conference, rendered important service by persuading the Porte to inaugurate reforms of its own free will, instead of yielding to the advice of the war party to force a rupture with Russia by immediately attacking Serbia.

The Turkish government has addressed a conciliatory dispatch to the Princes of Serbia and Montenegro, proposing a direct understanding with the Porte before the expiration of the armistice. The Provincial Governors have also received orders to take measures to prevent disorders and maintain friendly relations with the foreign consuls and residents.

At a recent meeting of the masters and operatives' committees of the Luncheon, Eng., cotton trade, the masters unconditionally rejected the operatives' conditions because they would result in a general advance of wages.

The Registrar General's returns show that the small-pox in London is decreasing. There were seventy-nine deaths from the disease last week, against one hundred the week previous.

On the 24th ult., a fire broke out in the Stonehill colliery, near Bolton, which was attended with considerable loss of life. At least fifteen miners are known to have perished.

Official returns show that the French revenue from indirect taxation for the year 1876, amounted to 2,105,759,000 francs, which is 37,286,000 francs more than in 1875.

There are over five millions of peasant land proprietors in France.

The French Chamber of Deputies has elected the Budget Committee. The successful candidates are, without exception, Republicans. Gambetta has been re-elected president of the committee. He made a speech denying that the Republicans are disunited. He urged the necessity of the maintenance of a complete agreement and declared that he would act as a friendly, trusting fellow-worker of the Ministry.

An official decree promulgated in Paris prohibits the importation of animals to be slaughtered, such as calves, sheep or goats from Germany, England, Austria, the Danubian principalities or Turkey. Importation from other countries is allowed, subject to rigorous preliminary inspection by the sanitary authorities.

Distressing accounts are received of scarcity in Pondicherry, and famine is feared in France. The government will demand a credit of the Chambers for the necessary relief.

The Minister of Public Works has authorized an expenditure of \$100,000 upon the restoration of Rheims Cathedral, which is classed among the historical monuments of France.

The Government has dismissed several mayors for attending masses in memory of Napoleon III., and has decided to treat severely all officials participating in Bonapartist demonstrations.

Fifty women physicians are now studying in the hospitals of Paris in order to improve their medical knowledge.

The present winter has been unusually mild in France, and also in the southern countries of England.

The inhabitants of the Basque Provinces of Spain are greatly dissatisfied with the abolition of the privileges and immunities for a long period enjoyed by them. The new Constitution places all the provinces of Spain on the same footing as regards taxation, conscription for the army, &c.

A Bilbao dispatch states that great excitement continues in the Basque Provinces concerning the conscription, and especially in the mining district of Galdames. Several war steamers have arrived at Bilbao and been placed at the disposal of military authorities.

Ex-Premier W. E. Gladstone, has made a speech at Taunton, in which he dealt especially upon the election of Turkey. He contended that the people of England were in a disgraceful position, having been made accessories in the maintenance of a power marked with perhaps the deepest disgrace recorded in the whole history of the world. He contended that the new Turkish Constitution was worse than imposture, because it committed the Christian minority to the tender mercies of the Mohammedan majority in the council to which it was proposed to leave the task of doing justice to the Porte's subjects.

The Prince Milan, of Serbia, in reply to Mihaloff Pash's proposals for direct negotiations for peace, has expressed his desire that such negotiations should at once commence. The advice of the Russian Emperor being asked by Serbia, he replied that peace was desirable and should be accepted from whatever quarter it was offered. The Porte, it is stated, has requested Serbia to undertake to send plenipotentiaries to negotiate and arrange the terms for peace between those provinces and Turkey.

UNITED STATES.—On the 25th ult., about 7 A. M., after a continuous session of more than eighteen hours, the U. S. Senate passed the Electoral Count bill as reported by the Select committee, by a vote of 47 to 17. One of the negative votes was by a Democrat, and sixteen by Republicans. Of the 47 Senators who voted for the bill, 20 were Republicans, 25 Democrats, and one an Independent. The bill was debated in the House of Representatives on the 25th and 26th of First month, the debate closing on the evening of the 26th, under the able opposition of so large a part of the Republican members is attributed to a few Democrats, in their part that the result of the measure will be the inauguration of the Democratic candidates Tilden and Hendricks.

The Legislature of Illinois has elected Judge Davis, of the U. S. Supreme Court, to succeed Senator Logan, and has elected John H. M. Pierce to succeed F. T. Freylinghuysen at present one of the Senators from New Jersey. H. G. Davis and F. Pierce have been chosen to represent West Virginia in the national Senate.

The interments in Philadelphia from the 13th to the 20th of First month, numbered 395, and from the 20th to

the 27th, 272, including 57 of consumption and 23 age.

During the year 1876, 2,154,281,000 cubic feet of water was made at the City Gas Works, an increase of a fifteen per cent. over 1875. The entire length of mains laid in the city and in use is 674 miles, whole number of street lamps supplied with gas the works was 11,350, at the end of the year.

There are 100,000 inhabitants of Mexico, and a claim of the presidency, with other distinguished Mexicans have arrived at San Francisco. Since the recent Intention in Mexico there was no safety for them and unhappy country.

There were built last year in the United States 2,000 miles of new railroads, about one fourth of which may now be in operation.

The exports from California for the year 1 amounted to \$80,421,971 of which \$30,684,111 consisted of merchandise and \$49,737,260, gold and silver. President Grant, on the 29th ult., signed the Elsea Count bill and sent it to the Senate with a message giving the reasons for his approval of the measure.

It was understood that the two Houses of Congress would make their selection of members to serve on Commission the following day, and that its members would be Senators Edmunds, Morton and Freylinghuysen, Republicans; and Thurman and Bayard, Democrats. Republicans: Hunt and Lisanti, U. S. Senators; Garfield and Hoar, Republicans; from Supreme Court, Justices Clifford, Strong, Miller Field, together with a fifth Associate Judge to be selected by the four already named.

The Markets, &c.—The following were the quotations 29th ult. *Philadelphia*.—American gold, 3 U. S. sizes, 1881, 113 1/2; do. 1868, 114 1/2; do. 10, 5 per cent, 1881, 110 1/2; 111 1/2; do. 4 1/2 per cent, 107 1/2; 107 1/2. Uplands and New Orleans cotton, 13 1/2; do. Flour, -5 a \$10.25 as in quality. Pennsylvania red wheat, \$1.50 a \$1.53; amber, \$1.52 a \$1.55; western white, \$1.55 a \$1.60. Pennsylvania rye, 82 cts. Yellow corn, 50 a 51 cts. Oats, 37 a 40. New York choice, 14 a 15 1/2 cts.; western, 13 1/2 a 14 cts. Sales of 3500 head cattle at 6 a 6 1/2 per lb. gross for extra; 5 a 6 cts. for fair to good; 4 a 4 1/2 cts. for common. About 8200 sheep sold at 7 cts. per lb. gross, and 3200 hogs at 9 1/2 cts. per net for prime, and 8 a 9 cts. for common. New York—Superfine flour, 85.70 a 86. State extra, \$3.60 a \$3.65; finer brands, \$6.50 a \$11.00. Extra white winter wheat, \$1.65; amber winter, \$1.50; No. 2 Chicago sp. \$1.38; No. 3 Milwaukee, \$1.25. Oats, 45 a 54 cts. yellow corn, 60 a 61 cts. Chicago.—Winter extra, \$6 a \$7.00. No. 2 spring wheat, \$1.23; No. 3, \$1.13. Corn, 41 1/2 cts. Oats, 35 cts. Lard, 10 1/2 cts.

FRIENDS' ASYLUM FOR THE INSANE.—Near Frankfort, (Twenty-third Ward), Philadelphia. Physician and Superintendent.—JOSHUA H. WASHINGTON, M. D. Applications for the Admission of Patients made to the Superintendent, and to any of the Board Managers.

MARRIED, at Friends' Meeting-house, Concord, Mont Co., Ohio, 11th of 11th month, 1876, OLIVER NEGUS to DEBORAH, daughter of Israel and Betsey NEGUS.

DIED, on the 5th of 10th mo. 1876, at his residence, Malta, Morgan Co., Ohio, WILLIAM MASSEY, a member of Hopewell Particular and Pennville Meetings, in the 91st year of his age. Although unable from bodily infirmity for the last few years of his life to mingle much with his friends in religious fellowship, his mental faculties remained remarkably bright, and he took a deep interest in the fare of the Society, and strong attachment to its principles.

—, at the residence of Jonathan Fawcett, (her father), Concord, Belmont Co., Ohio, on the 11th of mo. 1876, ANNA H. NEWBURN, in the 22d year of her age. She was a young lady who had very unfortunately some weeks, with exemplary patience, although she did not express much, her friends in comforting belief that through redeeming love and she was fitted and prepared to enter the nuptial rest and peace.

—, at the residence of his son-in-law, James P. Hill, on the 22d of 1st mo. 1877, JOSEPH W. SATTERTHWAITE, aged 94 years and 16 days, a member of Hill Grove Monthly Meeting, Iowa.

WILLIAM H. PILE, PRINTER,
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From "Seward's Travels Around the World."

Visit of William H. Seward to the Maharajah of Puttecala, in India.

(Continued from page 194.)

This has been a day of bewildering succession of Oriental displays and diversions. The Minister of Public Works came before breakfast, and attended us to the inevitable menagerie. The aviaries, though full, are inferior to those of the King of Oude. We saw, for the first time, the long-legged, awkward, brown cassowary, whose name rhymes to "missionary" in the witty verse where "Timonetto" finds its answer in "hymn-book too." The tiger collection is very fine, many of the animals of huge size and quite unamed, from the cages of the wild beasts we passed to the cages of wild men, the state-prison of uttecala. It covers an area of four acres, enclosed by a low adobe wall. There are eight hundred and twenty-five prisoners, chiefly convicted of the crimes of arson and burglary; of these, only one hundred and fifty can read and write. Two hundred convicts are imprisoned in other parts of the province. Imprisonment is generally for a term of one, two, three, or seven years, occasionally for life. Capital punishment is inflicted only for murder. The population of the city of Puttecala is eighty thousand, and that of the entire kingdom or principality is two millions, and yet there has been no capital execution in two years. The prisoners are neither confined to separate cells, nor do they live together. Those of each caste work, sleep, and eat, in different divisions of the building; the odious distinction of caste is preserved nowhere more absolutely than here. The pariahs, outcasts everywhere in common life, are equally segregated in prison, and subjected if possible to a lower humiliation. All are heavily ironed, and are guarded by an armed police of three hundred men. Their labor is either hard or light, according to the grade of their offence. Hard labor consists of grinding grain with a hand-mill; light labor is weaving carpet, making shoes, pottery-ware, and the like. Our labor reformers in the United States may find a new argument for their claims in the fact that, by the laws of Puttecala, five hours are a full day's work. The prisoners have native medical attendance, but no religious or secular instruction. The products of the prison are sold in the markets, and nearly defray its expenses, which average fourteen cents a day

for each convict. We found at the prison-gate, as we came out, a train of elephants kneeling for our service, but we respectfully declined the honor. On the way homeward, we met a small boy in a gilded coach, with postillions and outriders. He was so richly arrayed and snperbly attended, that we at once conjectured him to be the heir-apparent. It was fortunate that we saluted him as such; for the minister who attended us afterward informed us that the little lad had been sent out to meet Mr. Seward, and was attended by the entire ministry. We breakfasted alone in our little place, at ten o'clock. The Maharajah came at eleven. He invited Mr. Seward and the ladies to a grand durbar. The English ladies whom we have met in India have declared to us that they decline to receive native princes, on the ground that the ladies of India decline to receive gentlemen in the zenanas. The reason given for this seclusion of women is, that a general intercourse with society would be immoral and unbecoming the dignity of the sex. But we are inclined to think that Christian women who thus refuse to recognize the native gentlemen are in fact adopting the bad customs and manners of India, instead of commending our own better morals and manners to the people of that country. The prince's invitation was accepted. He seemed to have only just taken his leave, when we were summoned to meet him at the pavilion at the centre gate. Here he conducted us up a winding staircase, and gave us seats in a balcony, which overlooks the esplanade. He performed this courtesy in a manner which showed that he fully understands the Western sentiment of respect for women. He afterward took care to explain to us, through the prime-minister, his regret that the prevailing and uncompromising religious sentiment of the country prevented him from introducing the Western social custom into his own family. He has two wives, neither of whom has ever seen a foreigner, man or woman, nor has ever met even a countryman of her own, other than the nearest blood relations. The prince added that, before the Mohammedan conquest, the women of his own royal house were more distinguished for political ability and energy than the men. A strange remark for an Oriental.

The entertainment to which we had come was an elephant-fight. Two enormous combatants were brought on the field. They came with manifest reluctance. Their tasks had been cut away half their length, and the stumps were bound with brass. They fought by pushing their broad foreheads against each other, and by crowding with the shortened tusks. It was seen, after one short encounter, that one animal was more powerful than the other. The weaker retreated. No effort his keeper made could encourage him to renew the contest, nor could any urging by the driver of the victorious beast induce him to pursue his advantage. The prince dismissed

these combatants, or rather non-combatants, with disgust, and caused them to be immediately replaced by two other animals of equally gigantic size. They fought in the same way as the first, and with about the same result, except that the vanquished animal in this case retreated quite out of the arena, while the conqueror was with much difficulty held back from pursuit. These latter contestants gave place in their turn to two others, and the form of the combat varied. With their trunks, they clasped each other by the head, and, thus embraced, they continued a battle until one became so worried and exhausted that he gave up the contest. The maharajah said, "These elephants are good fighters, but the heat overpowers them." We agreed with him about the temperature, while we thought the performance of the poor beasts needed no apology. The prince now took his leave, and we returned to our palace, and took our seats on the veranda under a canopy of Cashmere shawls, supported by silver staffs, the fountains gurgling at our feet. Two court-jesters appeared before us, and in the Hindoo language went through a rehearsal of drolleries and pantomimes. They gave place to an acrobat, who, although eighty years old, displayed prodigious strength and agility. With a long sword in hand, he turned a double somersault, cutting a betel-nut in two parts. Although these performances were ordered for our own party, they soon attracted a crowd of native spectators, who manifested a higher appreciation for them than we did. We enjoyed much more highly their rapt attention; but the prime minister would have no such vulgar intrusion. The admiring crowd was dispersed. Then came on another sport, a company of jugglers, one, a young man who performed feats with a goat and a monkey; another, a very old and eccentric Sikh, with long, white hair, and eyes as large and sunken as those of Daniel Webster. He seemed a man to whom we should pay our homage, rather than one who should be required to cater to our amusement. His achievement was to make a pigeon fire a mimic cannon. The ordnance was duly loaded and primed. It went off, but, in the act, the gentle gunner rose into the air, and went off too. The string of his captivity had fallen from his feet. He perched on the palace-roof. The poor old man tripped in vain to entice him down. He appealed to the new audience which had gathered round, but no assistance could be given. The juggler became inconsolable; when he saw his loss, he assumed an attitude as piteous as that of "Rip Van Winkle" when he discovers the absence of his faithful "Schneider."

Next came a musical band, which gave us a concert on native instruments, playing their pensive airs, which we thought at first so unintelligible, but which we now find pleasing, sometimes quite touching. The gamut is like our own, of eight tones, but in playing or

singing a melody, called *rang*, they use all the semi-tones, so that the performance is a chromatic succession of notes, and you have to guess which of the accentuated tones speak the air. Suddenly, at the prime minister's command, this series of diversions came to an end, and all the performers, musicians, jesters, jugglers, acrobats, and fools, disappeared. Thereupon sixty thorough-bred Arabian, Persian, Australian, and African horses, came before us for inspection. They were gorgeously caparisoned, with silver bridles, golden trimmings, kincob and velvet robes, and housings of India cashmere. They wore also gold carriages and necklaces and bangles. One of them, which is claimed to be the fastest horse in India, borrows the name "Hermit" from the great English courser. The fantastical grooms manifested scarcely less pride than the horses themselves in showing their fine points.

What wonder that we now thought the princely exhibition was ended? It was not, though. We were summoned again to our seats in the pavilion at the gate. Two elephants came into the area with their calves—one of these born since the captivity of the cow, the other made a captive with its mother in the jungle. Few persons, perhaps, can imagine how skillfully the little animal throws back its trunk, while taking its nutriment. The calf that was "native here, and to the manner born," was bold and indifferent, the other timid and frightened. Its cries were almost human, and the mother's manner of soothing it not less so.

(To be continued.)

For "The Friend."

I have long felt that I should like to see in "The Friend," the following remarkable and instructive account of Job Thomas who deceased the 15th of Eighth month, 1807.

On reading it over afresh this evening, I was particularly struck with his cheering words to his "dear brethren," that they might "persevere in their faith to the end of their days, and then their rest will be with the Lamb, where no pain or affliction will come." A word of cheer for the Lord's tribulated children in this day.

Job Thomas.

In adding to the accounts, prepared for this volume, of the happy departure of many faithful servants of the Lord, that of the triumphant conclusion of Job Thomas, I feel an inclination to avow that I consider it as no light employment. He appears to have been favoured with a more immediate manifestation of the glorious state which was about to crown his suffering life, than is commonly allowed to spirits yet clothed with mortality. The veil seemed to be withdrawn; the beatific vision to be displayed. He spoke of what he saw, and was on the point of possessing; and if it be lawful to publish an account of condescension so transcendent, of mysteries so sacred, of glories so infinite, I can hardly believe that admiration is the only feeling that should be excited by the perusal. There is a holy awe, a reverential dread, that seems to be due from the awakened mind, on being thus, as it were, a witness of a frail mortal putting on a glorious immortality. And when we almost see the omnipotent and righteous Judge dispensing his reward with his own holy hand; and placing on the Christian the crown of righteousness; surely deep self-

abasement should possess the creature, and the heart of every reader should bow before him, who holds these infinite and inestimable treasures at his will; and, as a part of that holy will, has made known that, through the redeeming virtue of his beloved Son, they are accessible to the broken and contrite spirit.

But before we survey the conclusion, let us advert to the path, through which, this, our departed Friend, was led to blessedness, so far as it is known.

His youth, probably, had been tinctured with some of the vanities incident to that stage of life; for he has been frequently heard to lament that he had not been more obedient to the Lord's requiremings in early life. But he was scarcely known to his surviving friends in any other capacity than that of a diligent attendant of meetings for worship and discipline, an approved minister, sound in doctrine, and holding fast without wavering the profession of the Christian faith. Gospel love enlarged his heart, and he had an universal desire for the salvation of his fellow-creatures. He was bold in delivering plain truths, and in the Welch, his native tongue, he was persuasive, clear, and fluent. His religious visits, however, were much confined to Wales; the meetings of Friends in which principally he visited several times; and, in the compass of the Monthly Meeting to which he belonged, he frequently had more public meetings with those of other societies.

He once attended, as a representative, the Yearly Meeting in London; and when in this great city, his heart yearned towards his numerous countrymen, dispersed within its circuit. He wished to have a meeting with them, but as he had not, on leaving home, asked for a certificate of his Monthly Meeting's approbation of his then travelling in the ministry, it was judged irregular to convene one; and his disability of body not long after supervening, an opportunity did not again occur.

In the estimation of the world he would have been accounted a poor man; and his habitation was certainly mean. It was a small farm house in Caermarthenshire; such as, on this side the Severn, would be called a cottage; retired and sequestered, but not far distant from the public road; and nearly midway between Llandovery and Llanidloes. Yet here he was hospitable, and gladly received his friends, of which hospitality I can testify from experience. His means of support arose not only from the trade of a shoemaker, but from the occupancy of a small farm.

About the year 1797, near his own dwelling, he was thrown from a young horse, and received so great an injury on the spine, as at length to occasion the deprivation of voluntary motion in every limb. His head, only, remained subject to his will. This he could still turn, whilst he was beholden to personal assistance for his removal from his bed to his chair, for any slight alteration of position in it, and in short, for almost every common function of the body; the free performance of which, though it is scarcely observed by the healthy and vigorous, constitutes much of the comfort of animal life. But his body, thus deprived of motion, was still sensible to pain; and much, very much, of this positive affliction was added to the negative one of total helplessness. He used to be fastened, rather than to sit, in a chair, and his body and legs were nearly in one-strait and stiff line; with

his useless arms lying before him, and his bowels, or some other of the interior part, often grievously affected with violent pain to which his worn and pallid countenance gave ample testimony. Yet his mind seemed to have been unimpaired. He received much comfort from the visits of his friends, especially of such as he esteemed alive in the truth; he kept up religious meetings in his house, and often labored in them in doctrine, for the edification of those who were assembled with him; and he dictated some epistles.

It was my lot to see him three times during this trying confinement. The first time was in 1802, in company with several other and among the rest a ministering Friend, on her way to embark at Milford, for a religious visit in Ireland. As I remember, he was that time very lively in his spirit, and in parting much encouragement to the travelling minister; but I am not quite sure whether it was at this, or at a succeeding visit that I was particularly struck, if not edified, with observing how steadfastly his mind seemed to be anchored in Christ; and hearing how clearly and fully he spoke of that confidence.

Thus suffering, and thus supported, he continued about ten years. At length, towards the beginning of the Eighth month, 1807, his symptoms of disease increased, and on the 15th of that month, being considerably indisposed in bodily health, he called his wife and son to his bed-side; and, with a pleasant countenance, spoke to them, in the Welsh language, nearly as follows.

"He inquired of them, whether they had anything to say to him; "for," said he, "the blessed hours are approaching; yea; and before this night I shall have escaped in safety, whether trials nor troubles shall come. Content, and do not grieve after me; for I am settling off to endless joy, to praise him who has brought me patiently through the whole of my troubles and inexpressible affliction. Support me, O Lord, for these few minutes for I am nearly come beyond the bound of time, to a boundless eternity. I am no near giving you the last farewell; but take warning, and be daily on your watch, for; if the hour you do not suspect, death, named the king of terrors, will come to meet you who will make no difference between one of the other. But in the strength and love of Jehovah, you will not fear death; if you see him whilst he is to be found, and serve him with a willing mind and an obedient heart, for his paths are paths of peace, and his ways are ways of pleasantness. O, pray continually to the Lord, to draw your desires and affections from off earthly things, and to establish them upon things heavenly and everlasting.

"My hope is in the mercy of him, who has washed me in the fountain set open for the house of David, and the inhabitants of Jerusalem. Not through my own merits, but through the merits of the crucified Immanuel who died for the sins of all mankind. And you who have to remain a little after me, give the praise, the reverence, and the honor to him; and supplicate day and night before his throne, until you have certain knowledge that you have been baptized with the baptism of the Holy Spirit; which was sealed by the blood of the everlasting covenant. Remember, it is not an outward baptism that will serve; which is but the practising the shadows. Know also, that it is not the pro-

ession of religion that will do; but one that pure and undefiled before God. This will conduct you in safety to the everlasting habitations.

"Now the time of my dissolution draws gh; for me to go to the place where I have been these two nights. The Lord himself me to meet me; and took me with him to the height of heaven; among myriads of his holy angels; where his saints were before him, and will be forever.

"Behold, now I give up the spirit: and lo! my comely companions, coming to hold my hand above the waves of Jordan. Behold! the gates of heaven opened, and the Lord himself with arms stretched out to receive me to his mercy. I hope that you, who are behind will follow me thither. Success to the gospel on sea to sea, and from the river to the end of the earth: also to my dear brethren; that they may persevere in their faith to the end of their days, and then their rest will be with a Lamb, where no pain or affliction will come.

"Behold, the blessed time is come, for me depart in peace with every one, with good desires for every one, and forgiving every one, receive my last farewell, and the Lord bless us with the blessings of Mount Zion."

Having uttered these expressions, he soon peacefully breathed his last. The end of this man was peace!

For "The Friend."

Random Notes of Travel in Europe.

(Continued from page 199.)

Every ancient church that has escaped the onoclast, can boast the possession of some assured relics of days long gone by. The athlete exhibits the bones of the saints, incusted with jewels, but York presents to the admirer of the old, an ancient chair in which ere crowned sundry old Saxon kings, and antique chests which might have belonged to the chiefs of the Brigantes, who flourished long before York had seen a Roman helmet. Here we saw the drinking horn of Ulph, a lord of Deira, who laid it upon the altar, more than 800 years ago, in token that he bestowed upon the church certain lands which are still in its possession, and lie a short distance eastward of the city. The view was unsatisfactory, for who ever knew a vergere remain long enough in hall or chapel, to permit a proper view of anything of interest! This horn of Ulph, it is thought, was bestowed soon after the death of King Canute about 1036. It was carried away at the time of the Reformation, and falling into the hands of Thomas, Lord Fairfax, was by his son returned to the Cathedral. The horn is of ivory, with figures of two griffins, a lion and unicorn, some dogs, trees, &c., carved thereon, and is in perfect preservation.

"Would you like to ascend the tower?" asked the vergere. Unadvisedly we assented, and followed a party up the steep, winding stone steps, narrow and foot-worn. Fortunately for the climber these steep stairways do not permit one to see far above or beneath him. Up and up we toiled, until the more than 200 obstacles were finally overcome and we emerged and stood upon the lofty leads, to see one of the most extensive plains in England, but alas! so shrouded in mist that nothing appeared distinctly. The party that preceded us insisted that the roof shook, and was therefore dangerous, so they descended

and left us to contemplate in quiet the sea of vapor below, through which church buildings thrust their tall spires, and Clifford's Tower, the ancient donjon of York Castle, rose into prominence. That old castle has echoed the agonizing shrieks of hundreds, who in despair have rushed upon death. Here, in 1190, fifteen hundred Jews, driven to desperation by a bloodthirsty mob, destroyed themselves by firing the castle rather than permit their property and their persons to fall into the hands of their persecutors.

The streets of York are narrow, and wind about as is common in old walled cities, and many of its houses bear the stamp of picturesque antiquity. The walls, ten feet in thickness, surround a large part of the city, and afford a fine promenade for the citizens. A bold breach has been made in them by the railway interest, and her gates can no longer close upon the stranger—indeed they were long since removed. As we pause, in some curious angle, to survey the scene around, thought went back to the days when the rival houses of York and Lancaster contended in the streets below, and the red rose was a fitting emblem of many a sanguinary conflict. York can boast of her Roman celebrities: Here Hadrian and Severus lived, and here Constantine the Great was born. Here, also, the first English Parliament was held in 1160, and occasionally met for five centuries.

In the afternoon we crossed the Ouse in a ferry boat, at a place where the Danes landed when they came up the river on their forays into England.

An interesting episode in the history of modern York, was the unwavering support her people gave to their representative William Wilberforce. During the entire period of twenty-eight years, the attachment of his constituents was strong and ardent. Rival candidates were sometimes opposed to him, but these contested elections served to reveal the extent of the regard entertained towards him by the people. In 1807 occurred the greatest struggle. His bill for the abolition of the slave trade having triumphantly passed, he sought to secure the suppression of the same traffic abroad, and to agitate for the total abolition of slavery itself. In his efforts throughout he had been, and continued to be, powerfully* supported by Friends, and by Thomas Clarkson the agent of the six Friends to found the first abolition society, who kept alive an interest in the subject beyond the walls of the House of Commons. "On the first day of the election appearances were against him, and some began to despond. But the country had not yet shown its strength, and the vast muster of freeholders on the third day, changed the aspect of things." "Boats," said a local writer of that day, "are proceeding up the river heavily laden with

* The feelings of humanity and the power of conscience on this subject were almost universally and totally paralyzed. The Premier, Lord North, had coolly observed in Parliament that the slave traffic was necessary to almost every nation in Europe. On the 7th of 7th month, 1783, shortly after the above official declaration, six Friends met in London "to consider what steps they should take for the relief and liberation of the negro slaves in the West Indies, and for the discouragement of the slave trade on the coast of Africa." The names of these pioneers of anti-slavery action were William Dillwyn, George Harrison, Samuel Hoare, Thomas Knowles, John Lloyd and Joseph Woods. "Their names are registered in heaven; let them not be forgotten on earth."

voters; farmers lend their wagons, even donkeys have the honor of carrying voters for Wilberforce, and hundreds are proceeding on foot. No money can convey all the voters, but if their feelings are aroused, his election is secure."

"Nothing since the days of the Revolution," said the *York Herald*, "has ever presented to the world such a scene as this great county, for fifteen days and nights. Repose and rest have been unknown in it, except as it was seen in a messenger, asleep upon his post-horse, or in his carriage. Every day the roads in every direction, to and fro, even in every remote corner of the country, have been covered with vehicles loaded with voters, and barouches, carriages, gigs, flying-wagons and military cars with eight horses, crowded sometimes with forty voters, have been scouring the country, leaving not the slightest chance for the quiet traveller to urge his humble journey or find a chair at an inn to sit down upon." The result was Wilberforce was once more declared member for Yorkshire.

"During the debates on the second reading of the Abolition Bill, Sir Samuel Romilly created the young members of Parliament to let that day's event be a lesson to them, how much the rewards of virtue exceeded those of ambition, and contrasted the feelings of the Emperor of the French in all his greatness, with those of that honored individual who would lay his head upon his pillow, and remember that the slave trade was no more. The whole house, surprised into temporary forgetfulness of its ordinary habits, burst forth into acclamations of applause; a tribute of approbation 'such as was scarcely ever before given,' says Bishop Porteus, 'to any man sitting in his place in either house of Parliament.'"

Leaving Ripon behind us, we took a carriage for Studley Royal, the seat of Earl de Grey and Ripon, on whose domain are the ruins of Fountains Abbey, which are esteemed of the finest of their kind in England. The distance is three miles, the country is interesting, and the road presented for much of the distance, a very lively scene. An Agricultural Fair was in progress in the neighborhood and attracted a large concourse of people from the adjacent country. Wagonettes, drags, dog carts, and the usual farmers' square carts on springs, were out in force, containing a healthy, happy, rural population, who entered heartily into the spirit of their holiday. On the next day we saw an account of the proceedings in a local newspaper, and observed that the Earl and other celebrities were present, bestowing prizes, &c.

The following summer when at Doncaster, we were present for a short time, at one of these annual exhibitions, which was quite entertaining as presenting a phase of English life, peculiarly characteristic. The exhibition was held on grounds belonging to a school. Refreshment tables were ranged under the shade of spreading trees, and great tents leaving an open space in the centre for horses and prize cattle. The draught horses were of great size, larger than any I had ever before seen, perfect behemoths in comparison with the graceful, slenderly built hunters, and glossy Arabians. But the prize cattle never had I seen such mountains of beef. I quite hoped the exhibition would not last long, that the overburdened animals might be permitted to return to their normal condition, or be disposed

of in some other way. Some of the pigs, whose short noses, projecting at right angles from their low frontal region, gave them a most curious expression, were too unwieldily to rise at all, unless forced to do so. Then came the dog department; for remember, we were in a country where "the horn of the hunter is heard on the hill." This was announced long before we reached it by a shrill chorus from a hundred throats. To walk through the long covered passages, the dogs ranged on either side, was a trial to the nerves, though the dogs were all fastened. First came small, round, bullet-headed, short-nosed terriers, with what seemed a large amount of brain, developed probably in the region of destructiveness; next in order were the white, shaggy, long haired Pomeranians, with the blackest of eyes and noses; a tiny heap of greyish satin intermingled with light yellow, announced a French poodle, then yellow and tan rat terriers, played in the shadow of great English mastiffs, staliest of their kind. Setters followed and fox-dogs, and last, not least, the delicate, slender limbs and pointed noses of the beautiful greyhounds. Excited by the crowds around them, and the crowing of the countless fancy feathered bipeds opposite, the dogs kept up a furious barking, being evidently very ill at ease in their new quarters. In a tent near by were exhibited pencils and cement similar to that which had been sent, it was carefully stated, to the Philadelphia Exhibition. The people were very quiet and orderly, the conversation being mostly carried on in an undertone.

(To be continued.)

For "The Friend."

Letter of William Penn.

[The following letter has been sent to us for re-publication in "The Friend." The note which accompanied it says: "A few weeks since I came across, in an old dilapidated volume, this valuable letter of William Penn, which he wrote to his wife and children before leaving them to come to this country in 1682. It interested me much. The sentiments are excellent, and very much coincide with my own. I endeavor to advise my contemporaries who have young children, to bring them up in simplicity in food, raiment, &c.; and see to it that their requirements be simple."—Ems.]

My dear wife and children,—My love, which neither sea, nor land, nor death itself, can extinguish or lessen toward you, most endearedly visits you with eternal embraces, and will abide with you for ever; and may the God of my life watch over you, and bless you, and do you good in this world and for ever! Some things are upon my spirit to leave with you in your respective capacities, as I am to one a husband, and to the rest a father, if I should never see you more in this world.

My dear wife! remember thou wast the love of my youth, and much the joy of my life; the most beloved, as well as most worthy of all my earthly comforts; and the reason of that love was more thy inward than thy outward excellencies, which yet were many. God knows, and thou knowest it, I can say it was a match of Providence's making; and God's image in us both was the first thing, and the most amiable and engaging ornament in our eyes. Now I am to leave thee, and that without knowing whether I shall ever see thee more in this world, take my counsel into thy

bosom, and let it dwell with thee in my stead while thou livest.

First: Let the fear of the Lord and a zeal and love to his glory dwell richly in thy heart; and thou wilt watch for good over thyself and thy dear children and family, that no rude, light, or bad thing be committed: else God will be offended, and he will repent himself of the good he intends thee and thine.

Secondly: Be diligent in meetings for worship and business; stir up thyself and others herein; it is thy duty and place; and let meetings be kept once a day in the family to wait upon the Lord, who has given us much time for ourselves; and, my dearest, to make thy family matters easy to thee, divide thy time, and be regular: it is easy and sweet: thy retirement will afford thee to do it; as in the morning to view the business of the house, and fix it as thou desirest, seeing all be in order; that by thy counsel all may move, and to thee render an account every evening. The time for work, for walking, for meals, may be certain, at least as near as may be: and grieve not thyself with careless servants; they will disorder thee: rather pay them, and let them go, if they will not be better by admonitions: this is best to avoid many words, which know wound the soul, and offend the Lord.

Thirdly: Cast up thy income, and see what it daily amounts to; by which thou mayest be sure to have it in thy sight and power to keep within compass: and I beseech thee to live low and sparingly, till my debts are paid; and then enlarge as thou seest it convenient. Remember thy mother's example, when thy father's public-spiritiveness had worsted his estate (which is my case). I know thou lovest plain things, and art averse to the pomps of the world; a nobility natural to thee. I write not as doubtful, but to quicken thee, for my sake, to be more vigilant herein; knowing that God will bless thy care, and thy poor children and thee for it. My mind is wrapt up in a saying of thy father's, "I desire not riches, but to owe nothing;" and truly that is wealth, and more than enough to live is a snare attended with many sorrows. I need not bid thee be humble, for thou art so; nor meek and patient, for it is much of thy natural disposition; but I pray thee be oft in retirement with the Lord, and guard against encroaching friendships. Keep them at arms' end; for it is giving away our power, eye and self too, into the possession of another; and that which might seem engaging in the beginning may prove a yoke and burden to hard and heavy in the end. Wherefore keep dominion over thyself, and let thy children, good meetings, and Friends, be the pleasure of thy life.

Fourthly: And now, my dearest, let me recommend to thy care my dear children; abundantly beloved of me, as the Lord's blessings, and the sweet pledges of our mutual and endeared affection. Above all things endeavor to breed them up in the love of virtue, and that holy plain way of it which we have lived in, that the world in no part of it get into my family. I had rather they were homely than finely bred as to outward behavior; yet I love sweetness mixed with gravity, and cheerfulness tempered with sobriety. Religion in the heart leads into this true civility, teaching men and women to be mild and courteous in their behavior, an accomplishment worthy indeed of praise.

Fifthly: Next breed them up in a love one

of another: tell them it is the charge I behead me; and that it is the way to have love and blessing of God upon them; what his portion is, who hates, or call brother fool. Sometimes separate them not long; and allow them to send and each other small things to endear one another. Once more I say, tell them it was counsel they should be tender and affectionate to another. For their learning be lib spare no cost; for by such parsimony a lost that is saved; but let it be useful knowledge, such as is consistent with truth and fitness, not cherishing a vain conversational mind, but ingenuity mixed with industry is good for the body and mind too. I recommend the useful parts of mathematics, as building houses or ships, measuring, surveying, dialling, navigation; but agriculture is especially in my eye: let my children be husbandmen and housewives; it is industrious, healthy, honest, and of good example: like Abram and the holy ancients, who pleased God, obtained a good report. This leads to consider the works of God and nature, of things that are good, and diverts the mind from being taken up with the vain arts and inventions of a luxurious world. It is commendable in the princes of Germany, and the nobles of that empire, that they have all their children instructed in some useful occupation. Rather keep an ingenious person in the home to teach them, than send them to schools, many evil impressions being commonly received there. Be sure to observe their growth, and do not cross it as to learning: let them not dwell too long on one thing; but let the change be agreeable, and all their diversions have some little bodily labor in them. Will grown big, have most care for them; for there are more snares both within and without. When marriageable, see that they be worthy persons in their eye, of good life, of good fame for piety and understanding. I need no wealth, but sufficiency; and be sure their love be dear, fervent, and mutual, that it may be happy for them. I choose not they should be married to earthly covetous kindred, and of cities and towns of concourse beware: the world is apt to stick close to those who have lived and got wealth there: a count life and estate I like best for my children. I prefer a decent mansion, of an hundred pound per annum, before ten thousand pounds London, or such like place, in a way of trade. In fine, my dear, endeavor to breed the faithful to the Lord, and his blessed light, truth, and grace in their hearts, who is the Creator, and his fear will grow up with the Teach a child (says the wise man) the way: thou wilt have him to walk, and when he old he will not forget it. Next, obedience thee, their dear mother; and that not for wrath, but for conscience sake; liberal to the poor, pitiful to the miserable, humble at kind to all; and may my God make thee blessing, and give thee comfort in our dear children; and in age gather thee to the joy and blessedness of the just (where no death shall separate us) for ever!

And now, my dear children, that are the gifts and mercies of the God of your tender father, hear my counsel, and lay it up in your hearts; love it more than treasure, and follow it, and you shall be blessed here, and happy hereafter.

In the first place, remember your Creator in the days of your youth. It was the glory

Israel in the second of Jeremiah: and how God bless Josiah because he feared him in youth! or so he did Jacob, Joseph, and Moses. O my dear children, remember, and serve Him who made you, and gave to me and your dear mother; that you live to him and glorify him in your generations!

To do this, in your youthful days seek after Lord, that you may find him; remember his great love in creating you; that you not beasts, plants, or stones, but that He kept you, and given you his grace within, substance without, and provided plenty for you. This remember in your youth, you may be kept from the evil of the world; for in age it will be harder to overcome the temptations of it.

Therefore, my dear children, eschew the carriage of evil, and love and cleave to that your hearts which shows you evil from God, and tells you when you do amiss, and corrects you for it. It is the light of Christ; He has given you for your salvation. If do this, and follow my counsel, God will save you in this world, and give you an instance in that which shall never have an end.

For the light of Jesus is of a purifying air; it seasons those who love it and take it to it; and never leaves such, till it has brought them to the city of God, that has no admixture of evil. O that ye may be seasoned with the gracious nature of it! hide it in your hearts, and flee, my dear children, from all sinful lusts; the vain sports, pastimes, and pleasures of the world; redeeming the time, because the days are evil!—You are now being to live—What would some give for time? Oh! I could have lived better, if I was, in the flower of youth.—Therefore, love and fear the Lord, keep close to His commandments, and delight to wait on the Lord your father and mother, among his chosen people, as we have done; and count our honor to be members of that Society, and heirs of that living fellowship which is offered among them, for the experience of which your father's soul blesteth the Lord ever.

(To be concluded.)

Cardinal Antonelli's Will.—Under this head *Times* has a leader noticing the testamentary disposition of the Cardinal's earthly goods, but omitting all reference to his distaste of his soul, which is as follows:—"I recommend my poor soul to the infinite mercy of God, trusting that through the intercession of Most Holy Innocent Mary, and of my own saints, St. Peter, St. Paul, St. James and St. Louis, He may grant the remission of my sins, and make me worthy of the eternal glory of paradise." Not a word about Christ and His love!—*Late Paper.*

Extract from the Memoirs of Catharine Seely. This kind self-indulgence is one of the greatest dangers to Christian advancement. We learn self-love and humility, or we do not walk in the paths of rectitude. Zionism, which are not strewed with flowers to please the carnal mind, but with crosses and trials to prove our sincerity and faith. This is new to each, and the experience of others cannot make it familiar to us; nor can we labor answer instead of ours, any more than their happiness can satisfy our souls. We must each do our own work, and the hope

of future happiness will cheer and animate the pilgrim in his toilsome journey.

JUST AS THOU WILT.

Just as thou wilt—no more I pray
That Thou would'st take this cross away;
I only ask for grace to say,
Thy will, not mine, be done.

Just as Thou wilt—I cannot see
The path Thy love marks out for me;
Resigned, I leave the choice to Thee;
Thy will, not mine, be done.

Just as Thou wilt—full well I know
Thy hand in mercy deals the blow;
Then, though my cherished hopes lie low,
Thy will, not mine, be done.

Just as Thou wilt—though called to part
With dearest friends, until my heart
Quivers beneath Thy piercing dart;
Thy will, not mine, be done.

Just as Thou wilt—O Lamb divine,
What grief can be compared to Thine?
Then let Thy prayer henceforth be mine—
Thy will, not mine, be done.

Just as Thou wilt—still life be past;
Then, safe beyond earth's stormy blast,
My soul shall sing with joy at last,
Thy will and mine be done.

Selected for "The Friend."

"The Pursuit of Trade and Business." From *Advices of Philadelphia Yearly Meeting.*

(Concluded from page 163.)

We affectionately desire that Friends may humbly wait for Divine counsel in all their engagements, and duly attend to the secret intimations and restrictions of the Spirit of Truth in their business and trading, not suffering their minds to be hurried away by an inordinate desire of worldly riches; remembering the observation of the apostle in his day, and so often sorrowfully verified in ours, that "They who will be rich, fall into temptation and a snare;" and erring from the faith, " Pierce themselves through with many sorrows." Even when riches, to any extraordinary degree, have been amassed by the successful industry of parents, how often have they proved like wings to their children, carrying them beyond the limitations of Truth, into liberties repugnant to our religious testimonies, and sometimes into enterprises which have terminated in irreparable damage to their temporal affairs, if not an entire forgetfulness of the great work of the soul's salvation.

We feel tenderly solicitous on behalf of our beloved Friends who are engaged in trade or business, and who, in pursuing the means of gaining an honest livelihood, are subjected to many difficulties. We believe the present is a day of peculiar temptation to such. Circumstances of latter time have combined to produce a state of extraordinary excitement among the trading community, and an active and eager competition, which is not scrupulous as to the means employed to invite and secure custom. Pressed by the manoeuvres of this selfish and grasping spirit, and beholding the apparent excess which for awhile is sometimes permitted to attend it, we fear lest any under our name should yield to the temptation to resort to any artifices or plans to enlarge their business or to increase their profits, which are inconsistent with the law of universal righteousness, and thus destroy their peace of mind. Strict justice and honesty in all his dealings, and a conscientious

observance of the great precept of our Holy Redeemer, "Whatsoever ye would that men should do to you, do ye also even so unto them," are the indispensable duty of the Christian; and the greatest pecuniary gain would be no compensation for the guilt and the sore distress which, sooner or later, must result from its violation.

The standard which the world adopts, and even defends, in its pursuit of trade and its desire to gather riches, is not a safe one for the disciple of Christ. "Men will praise thee when thou doest well for thyself;" and we sorrowfully see that this praise is often bestowed with but little regard to the means employed to acquire wealth. But we are taught by the Saviour himself, that "that which is highly esteemed among men is an abomination in the sight of God," and we fear that it is true as respects some of the modes of conducting business, and many of the schemes for procuring money, which are resorted to in the present day. Earnestly do we desire that all our dear Friends may be scrupulously on their guard not to suffer their nice sense of Christian integrity to be blunted or numbed by the examples which pass uncorrected in the community, but steadily adhere to that strict uprightness, in all their transactions and converse, which becomes the disciple of Christ, and which so remarkably distinguished our worthy predecessors. How exact were they in the fulfilment of their words and obligations! how careful to avoid all evasive and insincere dealings! and how conscientious not to engage in anything of a doubtful or objectionable character! Their strictness in these respects gained for them and for our religious Society a high reputation, and the Lord blessed their honest endeavors so that they prospered in the world. May their noble example influence us of the present day to follow in their footsteps, that so our conduct may bring no shade over the brightness of our Christian profession, but that, walking and acting in the holy light of the Lord Jesus, we may by our example commend our principles to those who behold us, and experience in ourselves the truth of the Scripture declaration, "The path of the just man is as a shining light, that shineth more and more unto the perfect day."

We believe the desire after large business is one of the besetting temptations of the present day, and we would affectionately entreat our members to beware of being caught with it. "Seeketh thou great things for thyself? Seek them not," is a language of Holy Scripture applicable, we believe, at this day, to every one who desires to be a partaker of the joys of the righteous. The happiness of man's life consisteth not in the abundance of the things which he possesseth, but in the love of God shed abroad in the heart, and daily communion with Him. Trade, or business, or speculations in property, which hold out prospects of a rapid accumulation of riches, often destroy the tranquillity of the mind, and lead to perplexities which not only lessen the desire, but disqualify for a patient, humble dependence upon Him, who is the Author of all our mercies, and whose blessing alone maketh truly rich. May none of our members involve themselves in worldly concerns of such magnitude, or of so absorbing a character, as to disqualify them for acting the part of faithful stewards to God, in the right use of their time, their talents, and the temporal substance

intrusted to their care; or prevent them from being concerned, in all things to pass the time of their sojourn on earth in fear, and by daily watchfulness unto prayer, to have their lamps trimmed, and oil in their vessels, that when the solemn close of life shall come, they may be prepared, through the mercy of God in Christ Jesus, to enter into the joy of their Lord.

It is the judgment of this meeting, that neither Monthly nor other meetings should receive subscriptions, donations, or bequests, from persons [who have failed], until they have paid off their deficiencies, or are voluntarily acquitted thereof by their creditors; for it should be remembered that though, in such cases, the defaulter may have been legally discharged, the property he may afterwards acquire is not properly his own till he has fairly paid off his former debts to the satisfaction of the creditors.

Obey the Captain.

For "The Friend."

Having occasion to cross an arm of the ocean of several miles in width, I was kindly invited into the pilot-house of our little steamer, as a good look-out from which the shores, the waves, and the passing vessels could be readily seen and watched.

The wind was strong, and blowing from such a quarter, that our direct course would have been diagonally across it. To avoid the roughness and discomfort which a side wind and waves would have caused us, the Captain ordered the steersman to keep to the westward, along the shore, for several miles, till he reached a certain point at the mouth of a river, and then turn his vessel towards the port we were seeking. This apparently lengthened our voyage, for at the river's mouth we were but little nearer the place we were going to than when we started; but by going there we had obtained a position from which we could safely and rapidly perform the remainder of the journey without fear of rocks or shoals, and with a favoring wind.

This little fragment of nautical experience furnished food for profitable reflection. Does it not suggest the need there is, that the voyager on the ocean of life, bound to the haven of eternal rest and peace, should seek for direction from Him who alone knows the hidden dangers of the deep? that he should obey His commands, and steer his vessel in accordance therewith, trusting to that wisdom which is profitable to direct? We may think that the path of duty which has been placed before us appears to bring us no nearer to the Heavenly Kingdom than when we entered it; that while others are conspicuously engaged in proclaiming to the world the doctrines of religion, we are confining our exertions to a small cove; and we may be induced by such reflections and suggestions to enter on similar labors and efforts, without knowing the preparation of heart, or the Divine command, without which we cannot safely engage therein. Thus we may expose ourselves to winds and waves, with which our frail bark will be not fitted to contend, and so may meet with great loss, or even suffer total shipwreck. But he who faithfully follows the orders of his Heavenly Captain, will be so guided as to steer the right course, and will be enabled to meet the winds and waves with safety, and to avoid the hidden rocks and sand-bars; for his Master is one who knows all the sound-

ings of the waters over which he has to pass, and is skilful to conduct His vessel safely past all dangers in their voyage toward Heaven.

I noticed also, that the steersman was always moving his wheel; sometimes one way, and sometimes another; while his eye was steadily fixed on the point towards which he was going. This constant exertion was rendered necessary by the fluctuations of the wind and currents, and by the blows of the waves. These causes were continually shifting the position of the vessel; and if their effect had not been counteracted by the vigilance of the steersman, they would soon have turned our boat completely out of her course, and even gradually have headed her back towards the point from which she started.

Even so the Christian needs to keep his attention steadily fixed on that celestial city towards which he is voyaging, so that he may continually counteract the tendency of the cares, trials, and temptations of life to turn him aside from the pursuit of the one thing needful. Without this care we are not safe, even if we have in good earnest set out to seek the Heavenly country; for we are constantly exposed to various influences, which may lead us astray. Hence it is indispensably necessary to observe our Saviour's command, "Watch and pray lest ye enter into temptation." W.

For "The Friend."

An Interesting Record.

(Concluded from page 198.)

The following extracts from the Record show the character of the trials endured by Friends in the city of London at this time.

"2 mo. 29, 1683, Grace's Street. Kept out in Grace's Street. A constable, with some files of trained bands, came and made proclamation. Friends standing quietly, the soldiers thronged along the houses, thrusting Friends in the rain. The soldiers stood quiet. John Field declared and prayed, and meeting ended peaceably, near the 11th hour."

"3 mo. 16, Grace Str. For this meeting, Daniel Quare distressed for 10£ (preaching), though not there."

"4 mo. 10, Grace's Street. Kept out in the street. Patrick Livingstone taken, being in prayer, by a constable. Carried to the Exchange, thence to the Mayor, who committed him to Wood Street Compter for refusing the oath."

"5 mo. 1, Grace's Street. Within the house. The constables coming with three informers, neighbors, took fourteen Friends, and had them before Sr. James E. Wards, Mayor, and Alderman Tulso, who fined twelve of them 5s. apiece and dismissed them. Robert Sandilands and Samuel Martins were bound over to sessions for preaching." "Robert Sandilands was committed to Newgate, by mittimus dated the 3d inst., by the Mayor and Ald. Tulso, upon the 5 mile act, and preaching at Grace's Street, and not taking the oath, nor subscribing to the declaration, for six months." "Wheeler Street. Kept out in the street. John Browne and Thomas Curwin taken and committed to the House of Correction in White Chapel for a riot, pretended, by Sr. Wm. Smith and Ro. Hastings."

"5 mo. 8, Savoy. Kept out in the entry and street. The soldiers were abusive to Friends, striking several with their muskets."

"5 mo. 15, Savoy. Kept out in the entry and street. The soldiers were very rough,

several Friends being knocked down in the street, also when the meeting was dispersed. (John Voughton having ended with pray. J. V. and B. F. [B. Freeman] were struck the soldiers. They say they have ord from the K. not to suffer a meeting there.

"5 mo. 22, Devons. Without. The trains bands coming to disperse the meeting. Goodaker and Jno. Mills taken by the constables and sent away, and twenty-three more all committed to Poultry Compter the mayor, for not giving bond to appear. Afternoon. In the street. B. Antrobus tal by the constables, being in prayer; but the mayor engaged to appear. The twenty five Friends, upon the endeavors of J. O. J. with the mayor, were discharged the 26 in being fined 5s. each, according to the statute "Horslydown. In the street. A. Tonkins declared, and after him Jno. Field, who a soldier of the trained bands coming, look on him and went away, but came again w several files of the trained bands, saying th had orders to disperse the meeting. Intrig Friends; but said at last, 'If you v not go, we must make you go,' and drew i ward, moving Friends forward in the str as far as the tree; and [it] raining f Friends broke up the meeting. The captai name was Smith, threatening the constab for neglecting their office."

"6 mo. 5, Horslydown. In the street. Eitteen taken by the trained bands—were hec the artillery ground, and from thence to J tice —, where two did engage for the r appearance at Sessions."

"Park. In the street. Eighteen taken the trained bands, as soon as they were gared, and had to the artillery ground. Af some time they took twelve more, and t them there, who with the eighteen fr Horslydown, were brought to the same J tice, where two engaging (as before); all w dismissed but Wm. Bingley, [who was] c mitted to the Marshalsea for speaking."

"Peel. In the street. The constables be rough, haled Friends from place to place."

"6 mo. 19, Park. Without. In the morn about half a score Friends being taken by soldiers, and carried to Justice Glover, w enjoined them to appear next Sixth day fore the private sessions, etc."

"Afternoon, without. The soldiers ca about the 2d hour. The sergeant caused s eral forms to be taken in, and threatened nail up the meeting-house door, and said would be pulled down, adding, he would s fer no meeting in the street, and bid Fri depart, or he would send every man to ga having a warrant in his pocket (as he sa) And Friends not departing, he bid his soldi knock them down, fire at them, for they w met in a riotous manner. Some Friends plied, they were there peaceably met to w ship God, signifying that in a little time th should depart. Upon which he said, ' try you,' and drew off his men, and w away. Then J. Field spoke about half three quarters of an hour, and soon after had ended, he came again and said, 'Wh are you here still?' And so took sev Friends into custody. Departing with men he dropt some, but the rest he l away. J. F. ending the meeting with pray About half a score he had to Justice Glo who engaged them to appear next Sixth d at the private sessions, and so dismiss them."

6 mo. 22, Grace Ch. Street. Within the evening-house; very quiet and peaceable. Friends mostly standing, the forms having in taken away last Fourth day by the constables. G. F. declared, and G. W. first."

6 mo. 26, Devonshire house. Morning. At out. The constables and watermen took in Vaughton and eight Friends more. One more against J. V. for speaking, before the Mayor, who fined him 20s, which he paid upon him, and three more, being 5s upon each, and so dismissed them all.

Afternoon, kept out. The constable, etc. (being taken some Friends into custody, was left with Friends to have them be gone, fled peaceably, those in custody being dismissed."

7 mo. 2, Bull and Month. Kept out by liers morning and afternoon. Marrab, tomorrow was taken in the morning and committed to Wood Street Compter for speaking by Justice —"

7 mo. 9, Devonsh. House. Morning. The tables Townsend and another, with the chmen, having set forms on either end of the alley to keep Friends out of the square, W. being there spoke to them, calling in neighbors. Said this was a new way, what order had they for that? Furthering that the Aldermen told him they did not be used worse than other meetings in the city, etc. At last prevailed with in that they took away the forms and put r halberds there. And though the constables proceeded to be rigorous, and to make proclamation threatening Friends with a riot; length G. W. gained upon Townsend and constables that they were more moderate, ng G. W. whether he would go with them be Alderman to-morrow: who said he ld, and that freely, where they would e him; and Friends having had some tme, departed.

Afternoon, Friends were within: some ll bustle was by the watchmen, but ended eable: but being gone, the train bands e with all speed and were disappointed ng the meeting being done."

7 mo. 23, Grace ch. Street. Tho. Barker, in. Low, Sam. Russel and Jno. Broadgate a sessions the 18th 10th mo. for this meet- Fined 10 nobles each.*

8 mo. 7. Grace's Street. Some within some without, kept so by the officers. Robertson declared in the court and ed, and the ending whereof the officers ink the marshal) came and took the said e, though he had finished, and Friends e ready to pass away, and [he] was fined

Savoy. Within. G. ff. was taken by the tables, declaring, etc., and had to a Jus- and was to appear again next morning, accordingly went to the constables. But ng received no mittimus from the Justice, issed G. ff. A. Parker there also, and at Justices with G. F. Several Friends' es were taken. Gabriel Shadd having ed against the meeting aforesaid, and a warrant.

Westminster. Within. Francis Stamper taken declaring by the constables upon information of Gabr. Shadd, aforesaid, was had to a Justice, who examined the tables, &c. But none would swear against

his entry was made after an act. of the meeting; early at a subsequent date.

him; took his name at length (Shadd being present) and for want of information upon oath dismissed the Friend F. S."

"9. Peel. Shadd came with constables and soldiers, taking Friends' names; Wm Bingley being there, had his name [taken] also.

"10. At night Shadd came with officers and red coat soldiers, demanding 20s for the house and 10s for an unknown preacher, by warrant from Peter Sabbs, Justice. Made seizure of the goods, kept possession that night; next day carrying away 12 load of timber and household goods. Carrying all to Brixwell, there to be kept till further order."

"8 mo. 14, Savoy. Within. The informer Shadd, came with the constables, &c.—Eliza Stamper speaking—asking Friends names was refused, because [they] had to object against Shadd (of his being burnt, &c.,)* and would have their accuser face to face. The constables said, 'you shall'; and had many away, both men and women, to Clement's church-house, keeping them almost till night, something strict, and had them to Justice Armitage, where their names being taken, and Shadd not appearing, were dismissed. The Justice afterwards had given their names to Shadd."

"8 mo. 28, Bull and Month. Within the house. Major Pierce, of the Blue Regiment, with several files of musqueteers, came, commanding Friends to depart, if not, 'twas a riot, and they would break everything to pieces. Francis Stamper spoke to Friends to be still and quiet, and wait low in the fear of the Lord, and keep their places, &c., whom they took down from the gallery with Jno. Brooks, Sam. Goodacre, and six more, and turned out the rest. Then [they] broke all the windows in the meeting, flung down the forms out of the high gallery into the meeting room, and hit him that commanded them, breaking the boards of the floor with them. Then went down and broke divers forms to pieces. And in the street commanded Friends to depart, taking Francis Stamper and three more (taken into custody) with them before the Mayor, who engaged the said Friends in case of liberty, &c., to appear next sessions. These being gone, Friends went into the meeting-house again, keeping and ending the meeting quietly."

"The said four persons appearing at the Quarter Sessions for London, the 10th of the 10th mo. following, were indicted for being at a riotous meeting, etc., were brought in guilty, and fined 3s 6s, 8d. each, and carried to prison (Newgate) with thirteen more, after 11 at night."

"9 mo. 11, Park. Afternoon, within. Wm. Gibson declaring, and James Parke having spoke, [they] with six more were taken by the constable, who brought a warrant for meeting on th st-days and other days. All were brought before Justice Reading, who

* I find about this time, that one Gabriel Shad, who had made it his business to serve as informer against the Quakers, and who had lately informed against G. Fox, as hath been said, being confined in Newgate at London, for stealing goods from one William Leman, to the value of three hundred pounds, had been found guilty of felony at the Old Baily; but he had such friends that he was freed from the gallows, and having obtained the benefit of the clergy, was discharged with being burnt in the hand. Such infamous persons were the informers; for honest people scorned to meddle with such a base and abominable work.—Swell's History.

fined W. Gibson 20s, and James Parke 20s, the rest for hearing, 5s. Said, 'If you will not be reduced by your purses, you must go to prison.'

"9 mo. 18, Grace's Street. Wm. Bingley and eight more taken by the marshal, and, with Sam. Waldenfield, were had to the Mayor, and bound over to appear at the sessions next; where they were brought in guilty of a riot, fined 5s each, and committed to Newgate the 14th of 11th mo. 1683-4, and good behaviour.*

"10 mo. 9, Savoy. About fifty Friends taken out of the meeting, thirteen whereof were brought before two Justices by the constables, etc. (by means of the informer Hilton), who put the oath of allegiance to Jno. Vaughton, and referred him to speak to a certain priest, who was to inform him upon his queries concerning the oath and the lawfulness thereof; and all [were] to appear at sessions the day following. Being gone, all were convicted for a Conventicle and fined in their absence. And Jno. Vaughton with the rest appearing at the sessions at Hickshall the day following, found a great deal of moderation towards them, and were greatly commended. Sr. Wm. Smith being chairman, who called Friends early before the bench (the Lord Craven being on the one hand and another Lord on the other hand), and having spoke to Friends concerning the lawfulness and usfulness of an oath, and equity thereof as to defend the King, who takes an oath to defend us his subjects, said at last, 'I must confess, though you have not sworn allegiance, yet you have practiced allegiance by your best life and quiet conversation among your neighbors, etc., speaking pretty much to that purpose. Saving further: 'And therefore this honorable Bench, in hopes you will continue your allegiance and obedience to the King and his government, and have no hand in any plot or designs, as we do not hear of any of you or yours have [done, we] do not intend to put that upon you which they know you cannot perform—which is to swear; and so discharged them; and all were well satisfied. The informers, etc., disappointed and Friends encouraged.'

It is natural for the reader to desire to know the names of the compilers of this Record. A careful examination clearly shows that two persons must have been concerned in it, one of them writing out the names of the meetings, their date, and the names of ministers attending them; the other furnishing the incidents that occurred. The latter, it is suspected, may have been George Whitehead. There are some indications favoring this conjecture in the text, the strongest of which is that one of the statements appears to be signed G. W. A comparison of these capitals, which frequently occur, with the facsimile in Rawlinson Barclay's "Letters of Early Friends," also shows a close resemblance.

It appears that a number of the meetings at that time were held in silence. A more careful examination of the manuscript shows there were over forty ministers therein mentioned, living in London, five of whom were women.

Philadla, 2d mo. 1877.

* It appears by a note in the margin that one of their number died in prison.

For "The Friend."

The following extract from the letters of John Barclay, if the Editors approve, I should be glad to see inserted in "The Friend."

"Domestic life presents many opportunities for the exercise of virtue, as well as the more exalted stations of honor and ambition. For though its sphere is more humble, and its transactions are less splendid, yet the duties peculiarly incumbent on it constitute the basis of all public character. Perfection in private life is by far the more arduous attainment of the two; since it involves a higher degree of virtue to acquire the cool and silent admiration of constant and close observers, than to catch the undistinguishing applause of the vulgar. Men accustomed to the business of the world may think it a mean occupation to be engaged in the duties of a family. It is, however, only by comparison that they are rendered to a superficial eye petty and insignificant. View them apart, and their necessity, their importance, immediately rises.

"How many daily occasions there are for the exercise of patience, forbearance, benevolence, good humor, cheerfulness, candor, sincerity, compassion, self-denial! How many instances occur of satirical hints, of ill-natured witticisms, of fretfulness, impatience, strife, and envyings; besides those of disrespect, discontent, sloth, and very many other seeds of evil, the magnitude of which is perhaps small, but for the guilt of which we shall most assuredly be judged.

"When we consider that private life also has its trials, temptations, and troubles, it ought surely to make us vigilant, when around our own fireside, lest we should quiet our apprehensions, and cease from our daily watchfulness.

"Prove your love and affection for your family, and your friendship and attachment for all your connections, by using, not partial, hypocritical, momentary acts of kindness, but one universal, constant, animated effort,—one sincere desire of rendering others happy, united with compassion for their sufferings, charity and candor for their errors, and forgiveness for their injuries.

"Especially cultivate a benevolent disposition, an inclination rather to think and speak well than ill of those around, accompanied with that candor which exposes, not the errors but rather the virtues of others, to view and which brings to light with regret their failings, for no other end than their suppression."⁷⁷

THE FRIEND.

SECOND MONTH 10, 1877.

SUMMARY OF EVENTS.

FOREIGN.—A census of Paris was taken at the close of 1876, and the number of inhabitants was found to be 1,996,748, which is an increase of 133,956 since the census was taken at the close of 1872.

The population of the German empire is officially stated to be 42,727,620.

The British Privy Council have ordered that no cattle, sheep or goats be allowed to leave London on account of the appearance of the rinderpest in its suburbs. Advertis from the City of Mexico of the 21st ult., state that armed resistance to General Diaz is considered at an end for the present. Lerdo, as well as Iglesias, succeeded in leaving the country safely. Many of the adherents of Lerdo continued to make their escape. The church party tacitly countenance Diaz, but a general opinion prevails that his government would be of short duration.

A dispatch from Constantinople says: It is believed that the Porte in its negotiations with Serbia is disposed to require a guarantee of the continued Turkish occupation of Alexinatz. Montenegro, in reply to Midhat Pacha's dispatch to treat direct for peace, accepts the proposal to negotiate, and requests the Porte to state the conditions it will accord as a basis of negotiations.

A Vienna dispatch says Russia is employing her time well. War preparations are continued with energy and on a larger scale than before. Nothing has been done hitherto which would indicate that the beginning of the war is very close at hand; but the preparations leave no doubt of the determination to follow up the war to its conclusion. It is mentioned that Russia is already commencing her war, but will keep a large army on the frontier, thus compelling Turkey to do the same, which will cause a heavy demand on the already embarrassed finances of that country.

The Porte has sent a dispatch to its representatives abroad, giving notice of the appointment of three Christians to the Governorship of Provinces, and declaring that the application of the reforms is proceeding unerringly.

Montenegro has informed the Porte the terms of peace proposed by the latter power can be accepted only on the condition that Sutorina is annexed to Montenegro territory.

The Constantinople dispatch of the 5th says, that Midhat Pacha has been dismissed from the office of Grand Vizier, and Edhem Pacha, who was noted for his violent opposition to the proposals of the European Powers has been appointed in his place.

Advices from the City of Mexico to 1st mo. 30th, state that the elections were going in favor of Diaz. The church party had triumphed in the elections in the capital and several other cities. A petition was in circulation requesting the government to permit the return of the Sisters of Charity who were expelled from the country two years ago. Protestant worship has been suspended in various places by order of the authorities.

The coffee estates in Ceylon have advanced greatly in value in consequence of the continued high price of coffee. Estates which sold at \$400 to \$500 per acre, are now worth \$650.

In the 25 years from 1849 to 1874, more than 270,000 persons were added to London, an increase somewhat in excess of the actual wants of the metropolis.

The London Pall Mall Gazette is of opinion that the results of the recent elections in Germany are discouraging to the empire, and that it will require all of Bismarck's adroitness to maintain a majority for the government.

The steamer George Washington, which left Halifax on the 18th ult. for St. Johns, N. F., went ashore at Cape Race during a snow storm, and all on board perished. The crew consisted of 22 persons, all held together by New York and the vicinity.

UNITED STATES.—The two Houses of Congress chose the ten Senators and Representatives, who, with five members of the Supreme Court, form the Commission to decide all disputed questions in regard to the Presidential election, with great unanimity, and the four judges selected by Congress chose Justice Bradley to be the fifth member, thus completing the Commission of fifteen. On the first inst. both Houses met in joint convention to count and declare the Electoral vote, taking the States in alphabetical order. No objections arose until Florida was reached, when two certificates were read, objection was made by the Democrats to the Hayes certificates and by the Republicans to the Tilden certificates. The certificates and papers in the case were thereupon referred to the Electoral Commission for adjudication, and the joint convention adjourned to await its decision. The Commission heard the arguments of able counsel on both sides during the 2d, 3d and 5th inst. It was then announced that no public session would be held on the 6th inst., but that the Commission would meet at noon for consultation.

The House adjourned on Appropriations has provided for only \$25,000 for the President's salary in the Legislative Appropriation bill, and accompanied the item with a clause repealing the section of the Revised Statutes making the salary \$50,000. It is believed the reduction will be agreed to.

The bill has passed the House appropriating \$500,000 to be paid to the B. & O. R. R. for the completion of the month of the Mississippi river in building jetties, &c. The channel through the jetties at the mouth of the Pass is 21 feet deep, with a coast width of 200 feet, in which no depth less than 20 feet is found. The entrance from the sea through the jetties is 1000 feet wide, and through the works at the head of the pass 800 feet.

The public debt of the United States was decreased \$2,069,570 during the First month.

The Legislature of Kansas has elected Col. Plur the U. S. Senate.

The tonnage of freights on the New York canal 1876 was 4,172,129 tons, on which the tolls amount to \$1,534,000. In 1862 the tonnage was 5,508,578 the tolls received were \$5,188,942, showing that the business has fallen off only about 25 per cent compensation has declined over two-thirds in consequence of the competition of the railroads.

The total losses to the fishing fleet of Gloucester, Mass., for the year 1876, amount to no less than the vessels with crews numbering 213 men.

On the 3d inst. the President granted a special message to Congress urging the adoption of measures to facilitate and hasten the resumption of specie payment. To this end the volume of legal tender notes in circulation must be reduced, and the President proposes this shall be done by the issue of 4 per cent bonds 40 years to run before maturity, to be exchanged for legal tenders, the whole amount of such bond to exceed \$150,000,000. The President also bid the repeal of so much of the joint resolution for issue of silver coin as limits the amount to \$50,000.

There were 425 deaths in New York city last week, and 242 in Philadelphia.

Sixty-nine emigrants sailed from New York on the 3d inst., in search of more profitable employment than they were able to find here.

A meeting of unemployed workmen was held in New York the 3d inst., at which a memorial to the Legislature was adopted calling for an appropriation of 100,000 to be expended on public works for the purpose of giving employment to the 55,000 men who it is alleged are now without work.

The total imports into New York during the month were \$29,940,937, against \$34,274,836 in corresponding month 1876, the total exports of port were \$29,348,662, against \$24,940,937 in 1876, she a large reduction of imports, and an increase of exports.

The Markets.—The following were the quotations the 5th inst. — Philadelphia. — American gold, U. S. States sixes, 1881, registered 113½; do. coin, 114½; do. 1868, registered and coupons, 116½; do. sixes, 1881, 111; do. 4½ per cent, 107½. Cotton 13½ cts. for uplands and New Orleans. Extra No. 1 \$6.25; finer brands, \$6.50 to \$10.50. Pennsylvania, \$1.49; do. 2½, \$1.50; amber, \$1.52 to \$1.54; do. white, \$1.55 to \$1.58. Rye, 77 to 82 cts. Yellow five 56 cts. Oats, 37 to 41 cts. New York flour, 15 to 15½ cts.; western, 12½ to 14½ cts. Sa 3375 lbs beef cattle at 6½ to 6½ cts. per lb. gross for 3 to 6 cts. for good, and 4 to 4½ cts. for common. 1 sold at 4½ to 5 cts. per lb. gross. Receipts 9200 Hogs 9 to 10 cts. per lb. gross, extra, and common 8½ cts. Receipts 3200 head. New York—Sup flour, \$5.60 to \$5.75; State extra, \$5.80 to \$6.00; brands, \$6.50 to \$1.00. Amber winter wheat, \$ No. 2 Chicago spring, \$1.41. Yellow corn, 59 to 60 white, 60 to 62 cts. Oats, 35 to 55 cts. State bars, Cincinnati, \$1.49 to \$2.00. Receipts 2000 Flour, \$1.17. Corn, 42½ cts. Rye, 65 cts. Barclay, 5 cts. Lard, \$10.85 per 100 lbs. (Cincinnati.)—Flour, \$6.75 to \$7.00. Red wheat, \$1.40 to \$1.48. 24 to 44 cts. Oats, 35 to 40 cts. Rye, 80 cts. La. cts.

FRIENDS' SELECT SCHOOLS.

A suitably qualified Friend is wanted as Prince the Boys' Select School, at the opening of the 10th month. Application may be made to Joseph S. Elkinton, 331 South Fifth Street, or Edward Murs, 127 South Fifth Street. James S. R. Fove, 65 cts. Barclay, 5 cts. George J. Sattergood, 413 Spruce St.

FRIENDS' ASYLUM FOR THE INSANE. Near Frankford, (Twenty-third Ward.) Philadelphia. Physician and Superintendent—JOSHUA H. W. INSURON, M. D.

Applications for the Admission of Patients made to the Superintendent, or to any of the Board Managers.

DIED, 1st mo. 29th, 1877, at her residence in Milton, Elizabeth McBRIDE, in the 81st year of her member of Middleton Monthly and Particular M. of Friends, Columbiana county, Ohio.

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PHILADELPHIA.

From "Seward's Travels Around the World"
sit of William H. Seward to the Maharajah of
Puttela, in India.

(Concluded from page 212)

At five o'clock, Mr. Seward, the ladies,
Captain Horsford, and servants, were duly
dressed in gorgeous howdahs on elephants.
Seward being raised to his howdah in a
paleo palanquin. Notwithstanding our pre-
vious experience, we all felt insecure in our
situation. While the elephants rose to their
feet, we held fast to the arms of our howdahs,
trying much as the landsman grasps the bul-
wark of a ship in a high sea. Our animals
trotted three abreast, covering the entire
width of the widened streets. With the
helpful help of numberless supple grooms, the
city came a-fly to the foot of the broad
avenue within the court of the palace, ex-
cept that, on our calling the roll, Freeman did
not answer. He, like the rest, was mounted
on an elephant, but was left behind.

The palace is built on the sides of a val-
ley, is four stories high, and is quite im-
posing. A battalion of infantry presented
arms, and a ringing blast from the bugles of
squadron of cavalry greeted us as we en-
tered the court. While we were dismounting,
brass band played the ever-favorite national
tune in honor of Mr. Seward, and the bag-
pipes followed with "Annie Laurie" in honor
of the ladies. We have heretofore described
the magnificence of the attire of the Ma-
harajah of Puttela, when he appeared at
the opera and at the concert in Calcutta. We
entered at the strings of emeralds and pearls
which he dropped from his neck and turban,
then he met us yesterday at the citadel.
Then he paid his visit of ceremony this morn-
ing at the pavilion, we thought he could have
nothing in reserve so fine as the diamonds
and emeralds he then wore. One chain, sus-
pended from his turban, contained twenty-six
diamonds, each as large as a hazel nut. But
these decorations were simplicity itself when
compared with the pearls, rubies, emeralds,
sapphires, and diamonds, which flashed upon
us as he stood resplendent on the portico
above, waiting to receive us. The music,
until now hushed, burst forth from twelve
bands at once. With majestic courtesy,
he took Mr. Seward by the hand and con-
ducted him up the steps, and across the ter-
race portico, and seated him in a silver arm-
chair, which was placed on a dais within a

recess, in a great hall of audience, which was
filled to its utmost capacity. Then excusing
himself, his highness returned to the portico,
and conducted one of the ladies to an equally
magnificent seat; then returned, and brought
the other lady in the same courtly manner.
He then seated himself between the two
ladies. Mr. Seward had become anxious, and
now asked Captain Horsford for Freeman.
Inquiry was made, and he was found sitting
meekly, if not quite patiently, in the gilded
howdah, forgotten in the bustle, equally un-
able to descend without assistance, or to make
his wants known. At command, a silver lad-
der was raised against the kneeling beast, and
Freeman entered, having had to wait his au-
dience at Puttela, as he had before to wait
for the fifteenth amendment to bring him to
the citizenship of the United States.

The music ceased. The prince, now turn-
ing to Mr. Seward, delivered an elaborate
speech, in which he explained, in a strain per-
haps not altogether free from Eastern hyper-
bole, the pride and satisfaction which he de-
rived from Mr. Seward's visit to his capital,
and to the palace of his ancestors. This dis-
course was followed by an address equally
complimentary to each of the ladies. Mr.
Seward replied that it was particularly gratify-
ing to him to be received with so much con-
sideration in one of the most important of the
native states of India. These compliments
finished, the infant son and heir of the prince
was brought in, accompanied by twenty or
more tutors, and attendants and was formally
presented to each of the visitors. The little
boy, only four years old, is very pretty. He
has large dark eyes and curling black hair.
His small rich scarlet and blue silk dress was
loaded with jewels. An enormous turban,
embroidered with gold, seemed enough to
weigh him down. He stood erect and made
profound *sabams*; then one of his tutors,
spaking in the child's name, said: "I had
the honor of meeting your excellencies in
your morning drive, and I hope you have had
a pleasant day. I shall always remember
that I have seen you here." Having gone
through his part with perfect propriety, the
young prince, like any less distinguished
child, laid his curly head on the arm of his
great silver chair, and was soon sound as-
leep. The maharajah now spoke of his domestic
state, saying, however, nothing of wife or
wives. He dwelt, as a proud father might,
on his two children, the one who was now
with us, and the other a girl, still younger,
in the zenana. He then gave us a brief ac-
count of his father, who was distinguished for
his heroism, and of his two sisters, one of
whom is dead, the other a widow. This easy
and pleasant conversation over, a troop of
natch-girls came upon the floor, more richly
dressed and more graceful even than those we
saw at the regatta on the Ganges. The hall
was now cleared. Fifty Sikh bagpipers, in
British uniform, marched through the hall,

discussing familiar airs under the leadership
of a Scottish piper, in tartan and kilts.

After these amusements, the *business* of the
darbar was resumed. The maharajah's min-
isters of state were announced, appeared and
made *sabams* in a manner which elsewhere
might be thought affected or obsequious, but
here is graceful and dignified. Mr. Seward
detained each, with questions in regard to
the affairs of his department, and the form in
which it is conducted. Next came the general
and commanders of the army, not forgetting
the Highland leader of the pipers. Puttela
has no navy. Last, a great number of per-
sons, presented as "relatives of the prince,"
employed in judicial, political, and municipal
trusts. No presentable man in the city was
omitted. The presentations being over, a
multitude of servants, "that no man in haste
could number," came bearing silver trays on
their heads filled with India fabrics of mus-
lins, cambrics, cashmires, silks, and jewels,
and laid the whole at Mr. Seward's feet, the
trays covering twenty feet square on the floor.
The prince, with infinite gravity, invited Mr.
Seward to accept this "small and unworthy
collection" as a token of his highness's respect
and affection. Mr. Seward, having been pre-
viously instructed, touched with his finger the
simplest article, a turban scarf of purple inter-
woven with gold thread. The trays and their
bearers immediately disappeared, but only to
be replaced by a similar display, no less costly
and elegant. These treasures were laid at
the feet of one of the ladies, who was asked
to accept this "poor trash." In accordance
with an intimation through an officer, she
touched a cashmere shawl. The train and
merchandise disappeared, and the third and
equal presentation was made to the second
lady, who in like manner touched a shawl.
The prince, who had looked on with an air
of supreme indifference to the whole proceed-
ing, then said to Mr. Seward, "I have a great
many other things in the palace, which I
should like to present to you, but I will not
take up your time to look at them." Then,
thanking Mr. Seward and the ladies for hav-
ing accepted these "unworthy trifles" in a
loud voice, and with an imperious manner,
directed that all the articles which had been
thus displayed and offered to us, should be
conveyed to Mr. Seward's palace and deliv-
ered to his servants. For our part, we are quite
sure that "these unworthy trifles" would have
been sufficient to stock an Indian bazaar in
New York. Price, Freeman, and Jeanie, who
had been filled with admiration in witnessing
the august ceremony, became suddenly per-
plexed to know how they should convey so
large a quantity of precious baggage in our
small special railway car.

The Prince of Puttela now spoke with
pride of the *sabam* in which the darbar was
held, and not without reason. It is one hun-
dred and thirty feet long, sixty feet wide, and
thirty feet high. The roof is supported by

double rows of columns, between which are suspended crystal chandeliers, with variegated glass shades for two thousand lights. The walls, on all sides, are hung with mirrors. Mr. Seward rose to take leave. The hotel was offered to our palates, the attar of roses to our hands, and we were dismissed with a suggestion that we should drive through those of the city parks and gardens which we had not yet seen, and then return for a final visit in the evening. The maharajah conducted us down the staircase and placed us in carriages. We drove an hour through the public grounds, being stopped every few rods by gardeners, who covered us with flowers, and filled our carriages with fruit. A band of music, on the way, gave us "God save the Queen," which tune these good people seem to think to be a national hymn of our own. On the way to our pavilion, we met the maharajah, driving his favorite "Hermite" before a dog-cart, at a furious rate, followed by a flying escort.

We returned to the palace at eight o'clock. All the two thousand candles were ablaze, and were reflected to infinity by the broad, bright mirrors. Not only the *salon*, but the court, the grand stairway, the portico, the entire palace, with its thousand windows and balconies, were illuminated. So the ancestral hall of Putteeala was as brilliant as the mountain-palace in which Cupid visited the enchanted Psyche. We had an hour of conversation, which was the more interesting because informal. It turned chiefly on the prince's intended journey the next year to England, and his desire to extend it to the United States. He presented his photograph to Mr. Seward, and requested him to write from different points on his travels in India. He then asked for a minute account of the painful event at Washington, in which Mr. Seward was a sufferer. He showed a deep interest in that subject, although his knowledge of it was imperfect. The maharajah now informed us that he had made all needful arrangements for our comfortable journey to the Himalayas. His thoughts then turned once more upon himself. He ordered in, and exhibited with much pride, his state robes, among them the one in which we had seen him at the concert in Calcutta. All of them were stiffened with jewels. Estimated together, with his paternal shield and sword, their value is half a million dollars.

Taking a final leave, we returned to our pavilion, expecting that our late dinner would be a quiet one. We were mistaken. At the moment when the dessert came upon the table, the Minister of Public Affairs announced an exhibition of fire-works in the garden. We walked through a section of it which we had not previously had time to explore, and amid the murmuring of cascades, took our seats in the balcony of a little palace or pavilion, the counterpart of the one in which we reside. The pyrotechnic exhibition had all the variety of our similar displays at home, but in excess. A party of a hundred artists on each side of the oblong lake were to alternate with a corresponding corps on the opposite side. These performers were, however, so emulous that, instead of making such a measured display as they intended, the whole exhibition went off simultaneously. There were lanterns, transparencies, rockets, serpents, trees, wheels, stars, ribbons, candles, balloons, naval figures, and bombardments; all these illuminations

being reflected from the surface of the clear, smooth lake and surrounding cascades and fountains. The unexpected activity of the performers, while it produced much perplexity and confusion, had, nevertheless, one compensation for us: within twenty minutes from the time the display began, sun, moon, stars, dragons, serpents, and balloons, were expiring all around us, leaving only blackened frameworks on the ground.

For "The Friend."

Letter of William Penn.

(Continued from page 205.)

Next: be obedient to your dear mother, a woman whose virtue and good name is an honor to you; for she hath been exceeded by none in her time for her plainness, integrity, industry, humanity, virtue, and good understanding; qualities not usual among women of her worldly condition and quality. Therefore honor and obey her, my dear children, as your mother, and your father's love and delight; may love her too, for she loved your father with a deep and upright love, choosing him before all her many suitors: and though she be of a delicate constitution and noble spirit, yet she descended to the utmost tenderness and care for you, performing the painfulest acts of service to you in your infancy, as a mother and a nurse too. I charge you, before the Lord, honor and obey, love and cherish your dear mother.

Next: betake yourselves to some honest, industrious course of life, and that not of sordid covetousness, but for example and to avoid idleness. And if you change your condition and marry, choose, with the knowledge and consent of your mother if living, or of guardians, or those that have the charge of you. Mind neither beauty nor riches, but the fear of the Lord, and a sweet and amiable disposition, such as you can love above all this world, and that may make your habitations pleasant and desirable to you.

And being married be tender, affectionate, patient, and meek. Live in the fear of the Lord, and he will bless you and your offspring. Be sure to live within compass; borrow not, neither be beholden to any. Ruin not yourselves by kindness to others; for that exceeds the due bounds of friendship, neither will a true friend expect it. Small matters I heed not.

Let your industry and parsimony go no further than for a sufficiency for life, and to make a provision for your children, and that in moderation, if the Lord gives you any. I charge you help the poor and needy; let the Lord have a voluntary share of your income for the good of the poor, both in our Society and others; for we are all his creatures; remembering that "he that giveth to the poor lendeth to the Lord."

Know well your in-comings, and your out-goings may be better regulated. Love not money nor the world; use them only, and they will serve you; but if you love them you serve them, which will debase your spirits as well as offend the Lord.

Pity the distressed, and hold out a hand of help to them; it may be your case; and as you mete to others God will mete to you again.

Be humble and gentle in your conversation; of few words, I charge you; but always pertinent when you speak, hearing out before you attempt to answer, and then speaking as if you would persuade, not impose.

Affront none, neither revenge the affront that are done to you; but forgive, and shall be forgiven of your Heavenly Father.

In making friends consider well first; when you are fixed be true, not wavering reports nor deserting in affliction, for that comes not the good and virtuous.

Watch against anger, neither speak no in it; for, like drunkenness, it makes a beast, and throws people into desperate conveniences.

Avoid flatterers, for they are thieves in guise; their praise is costly, designing to by those they bespeak; they are the worst creatures; they lie to flatter, and flatter cheat; and, which is worse, if you bel them you cheat yourselves most dangerous. But the virtuous, though poor, love, cheer and prefer. Remember David, who asking Lord, "Who shall abide in thy tabernacle who shall dwell upon thy holy hill?" answer "He that walketh uprightly, worketh righteousness, and speaketh the truth in his heart in whose eyes the vile person is contempt but honoreth them who fear the Lord."

Next, my children, be temperate in things; in your diet, for that is physic prevention; it keeps, nay, it makes people healthy, and their generation sound. The exclusive of the spiritual advantage it bring Be also plain in your apparel; keep out that lust which reigns too much over some; your virtues be your ornaments, remember; life is more than food, and the body thy raiment. Let your furniture be simple & cheap. Avoid pride, avarice, and luxury. Read my "No Cross, no Crown." There instruction. Make your conversation with the most eminent for wisdom and piety; a shun all wicked men as you hope for the blessing of God and the comfort of your father living and dying prayers. Be sure you speak no evil of any, no, not of the meanest; unless of your superiors, as magistrates, magicians, tutors, teachers, and elders in Christ.

Be no busybodies; meddle not with other folks' matters; but when in conscience at duty press; for it procures trouble, and is manners, and very unseemly to wise men.

In your families remember Abraham, Moses and Joshua, their integrity to the Lord; and do as you have them for your examples.

Let the fear and service of the living God be encouraged in your houses, and that plainness, sobriety, and moderation in all things as becometh God's chosen people; and as advise you, my beloved children, do you counsel yours, if God should give you any. Yes I counsel and command them as my posterity that they love and serve the Lord God with an upright heart, that he may bless you and yours from generation to generation.

And as for you, who are likely to be concerned in the government of Pennsylvania and my parts of East Jersey, especially the first, I do charge you before the Lord God, and his holy angels, that you be lowly, diligent, and tender, fearing God, loving the people, and hating covetousness. Let justice have its impartial course, and the law free passage. Though to your loss, protect no man against it; for you are not above the law but the law above you. Live therefore the lives yourselves you would have the people live, and then you have right and boldness to punish the transgressor. Keep upon the square, for God sees you; therefore do your duty, and be sure you see with your own eyes,

hear with your own ears. Entertain no
ners, cherish no informers for gain or re-
use; no tricks; fly to no devices to sup-
or cover injustice; but let your hearts be
ght before the Lord, trusting in him above
contrivances of men, and none shall be
to hurt or supplant.

al the Lord is a strong God, and he can
hatsoever he pleases; and though men
ider it not, it is the Lord that rules and
rules in the kingdoms of men, and he
is up and pulls down. I, your father, am
man that can say, He that trusts in the
I shall not be confounded. But God, in
time, will make his enemies be at peace
him.

you thus behave yourselves, and so be
a terror to evil doers and a praise to
that do well, God, my God, will be with
in wisdom and a sound mind, and make
blessed instruments in his hand for the
ements of some of those desolate parts of
world, which my soul desires above all
lly honors and riches, both for you that
and you that stay; you that govern and
that are governed; that in the end you
be gathered with me to the rest of God.
inally, my children, love one another with
me endeared love, and your dear relations
both sides, and take care to preserve tend-
er affection in your children to each other, often
crying within themselves, so as it be with-
in the bounds forbidden in God's law, that
they may not, like the forgetting unmana-
l, grow out of kindred and as cold as
angers; but, as becomes a truly natura-
Christian stock, you and yours after you
live in the pure and fervent love of God
wards one another, as becometh brethren
the spiritual and natural relation.

o, my God, that hath blessed me with his
ndant mercies, both of this and the other
a better life, be with you all, guide you by
counsel, bless you, and bring you to his
rial glory! that you may shine, my dear
dren, in the firmament of God's power,
the blessed spirits of the just, that cele-
brate family, praising and admiring him,
the Father and of it, for ever. For there is
God like unto him; the God of Isaac and
Jacob, the God of the Prophets, the Apos-
tles, and Martyrs of Jesus, in whom I live for
ever.

So farwello to my thrice dearly beloved fe-
lows and children!

Yours, as God pleaseth, in that which no
waters can quench, no time forget, nor
distance wear away, but remains for
ever,
WILLIAM PENN,
Worminghurst, fourth of Sixth month, 1682.

God's Arrows.—There was a deacon of Dr.
ardlaw's Church who kept a respectable
irrit-shop in Glasgow, Scotland. At the
ayer-meeting one evening, in order to dis-
tinguish him from another of the same name,
Dr. Wardlaw said: "Bro. Ferguson, the spiri-
tualist, will lead our prayers." The good
doctor had no intention of shooting an arrow
to the heart and conscience of his friend by
making such a distinction; but he did it,
raying and spirit-leaving, thus conjoined,
emed so utterly anomalous as to make the
entleman very uneasy in soul. Shortly after,
s young-st son, who was a thoughtful boy,
as playing about the shop door, where an
empty cask had been rolled out for removal.

He went up to the barrel, gave it a kick, and
said: "I wonder how many souls you have
sent to hell!" His father heard the startling
words. They formed another fiery arrow,
and the last that was needed to convince him
of the evil nature of his business, and to bring
him to a right decision regarding it. He
speedily abandoned the spirit trade; became
an abstainer and a minister.—*Late Paper.*

Random Notes of Travel in Europe.

(Continued from page 204.)

The model little village of Studley Royal
lies at the Park gates, and through these
we rode into the wide lime-planted avenue.
Though we were not permitted to inspect the
family mansion, enough was visible to justify
the celebrity of this noble seat, even did it not
boast the ruins of the once stately abbey.
Another gate barred the passage of our car-
riage and thence on foot we roamed over wide
smooth paths bordered on the right by a
wooded hill, whose broad acclivities were
covered with a wealth of rhododendrons,
while on the left a thick yew-hedge rose thirty
feet in height, and cut almost as smooth as a
wall. This verdant wall was pierced at in-
tervals by gothic windows, through which we
saw glimpses of artificial cascades, rural
temples, statues, fountains, the large rectangu-
lar lakes, beside which drooped the purple
beeches, and

"Where the fair trees looked over, side by side,
And saw themselves below."

The sun was warm and the way long, but
sadly in the vale beyond we at length
caught glimpses of grey pillared arches on a
smooth green level. A "cropping out"
of rocks along one side of this quiet vale pointed
to where the builders of these grand struc-
tures had obtained the material. Nearer and
nearer we approached until the whole magnif-
cent ruin, with its great window, its long
avenues of clustered columns, over whose
carving some moultering hand had lingered
tenderly, burst upon our view.

These monastic buildings once covered ten
acres, but time and the elements have done
their work of ruin. They were founded in
1204, and at length became the richest in the
kingdom, their possessions extending over
thirty square miles. West of the abbey stand
Fountains Hall, a fine old mansion built in
1611 from material taken from the ruins of the
monastery. On a gentle eminence, near the
hall, stands one of the once famous yew trees,
and lower down another, twisted, gnarled and
torn by many a wristle with the storm, un-
der whose hospitable shade, it is said, the
monks found shelter, while engaged in build-
ing their abbey, six hundred years ago. This
venerable tree greatly disappointed us, for
hung in chains, and propped by poles, its
leaf shorn of all beauty, it too was fast falling
to decay. The entire scene around the abbey
is very impressive. The profound quiet which
reigns around, the nameless graves imbedded
in the grass, bearing the almost obliterated
symbol of the cross, and many memorials of
forgotten greatness, were indeed "sermons in
stones." The Past only seems to speak, but
it spoke loudly and eloquently,

"Mortal! since human grandeur ends in dust,

And proudst piles must crumble to decay,

Build up the tower of the final trust,

In those best realms where naught shall pass
away."

The sun was almost setting upon our arrival
at the pretty little station for Shotley Bridge,
where we were met by ———. A walk down
a long hill succeeded; but amid such a com-
bination of pleasant influences it mattered
little had it been twice as long! It was the
last day of the week, the people were done
with labor, and the quiet foreshadowed the
recess of the morrow. On our right, we caught
occasional glimpses of the Northumberland hills,
dotted with clumps of trees, forming a fine
panorama; while nearer us was the entrance
to a straggling village, with old style houses,
scattered in the midst of luxuriant gardens.
Then followed strips of woodland at the base
of the hill, almost hiding the Derwent, wind-
ing through the lowlands. We continued to
be favored with the finest weather, and with
a promise in the clouds and wind of its con-
tinuance. Better still, we expected to remain
here for several days, and it was a relief to
feel that it would not be necessary to sit down
at once and study the time table. Travellers
only know what a luxury it is to be exempt
from this constantly recurring trouble. So
the sun slowly descended, to give place to
the delicious summer twilight, which lasts so
long in this latitude, when the softened light
seems to come from neither sun nor moon,
but with something of the warmth, and the
clearness of both; when the people come forth
from hall and cottage to chat and be merry,
when the loom and the anvil are hushed, and
all sounds are pleasant to the ear.

"How mild the light in all the skies!

How mildly the south wind blows!

The smile of God around us lies

His rest is in this deep repose."

We have our Indian summer, and our poets
have sung the praises of this loveliest of sea-
sons, coming when the crimson maple or gold-
en hickory, or scarlet sumach, flash through
the misty veil of blue, which hangs suspended
in the atmosphere, adding far more of beauty
than all it conceals. By it the distant hills
are so softened and glorified that we might
almost look for the palace Beautiful upon
their summits. As a compensation for the
crowning beauty of our year, the English
poets might well sing of their long summer
twilights, which after a bright day, seem like
"lengthened sweetness long drawn out." But
these sober hours steal on so noiselessly, so
unheeded, that like many a common bless-
ing they are almost unheeded. To us who
have so much to see, where all is new, a long
day is most welcome.

But to return—while rambling towards
Shotley Bridge, I have rambled away there-
from. We were soon in the heart of the vil-
lage, and established in our lodgings, after
passing the evening with our friend. The
next morning we attended the Benefield
Meeting, which was small. Having dined
with another Friend, the cloth being removed,
a small Roman altar, found in the neighbor-
hood, was placed upon the table for our in-
spection; an altar upon which perhaps many
a libation had been poured, in honor of a
Roman household god. How widely did the
group gathered around that altar, differ from
those who perhaps had oftentimes regarded
it with reverent spirit, eighteen centuries ago!
Here was a preacher of that gospel the Ro-
man scorned, and whose apostles he perse-
cuted unto death, who had sought to learn
the Indian isles of the West, the results of the
last boon of Christian beneficence granted to

millions of depressed bondsmen. Here were those who had crossed a continent lying beyond the wide Atlantic, afar from whose shores no Roman ship had ever dared to venture, and a fourth a veritable idolater of the past, though a Christian gentleman, an enthusiastic antiquary, who had unearthed many an evidence of Roman supremacy in Britain, and who loved with an unflinching devotion, every waif upon which antiquity had set its stamp. In the intervals between our explorations of the village, the latter friend plunged us deeply into antiquarian lore. The large pleasant room in which we sat was a storehouse of ancient and modern curiosities, the Roman predominating.

(To be continued.)

Selected for "The Friend."

12th mo. 15th, 1826.—"I am daily waiting my change, having only the mercies of God to trust to."

1827.—"I am daily waiting in the temple, if I may be favored to hear this joyful summons, 'Enter thou into the joy of thy Lord,' where the wicked cease from troubling, and my weary spirit I trust, will experience rest."

These appear to be the last words, recorded in John Conran's journal, and in a hand almost illegible, he being nearly blind; but he continued to attend meetings, even sometimes at the distance of fourteen miles, as long as his bodily strength permitted it, so great was his desire to wait with his friends for the arising of the heavenly Power of Christ therein, and to be found faithfully occupying, with the gift mercifully bestowed upon him, often saying, as an incentive to a more perfect dedication of mind and body, "I serve the best of Masters, who, I can testify, from long and precious experience, withhold no good thing from those who faithfully serve and obey Him."

The following extract from the testimony concerning him, drawn up by the Friends of Lurgan Monthly Meeting, will show how he was engaged, with the same zeal, in the last meeting he attended, being the day previous to his death. With affecting energy, he closely pressed friends, to faithfulness and diligence in attending the meetings for worship and discipline, saying the parable of the Great Supper, had deeply impressed his mind, by which he was instructed to believe that no excuse, however plausible, would be taken, for neglecting those important duties; for none, he thought, could be more reasonable than were mentioned, wherein, one having bought a piece of ground, it was but prudent for him to see it before paying for it; another, five yoke of oxen, which it was only reasonable he should be permitted to prove, before he paid the purchase money—whilst a third, had married a wife and could not come, having thereby necessarily undertaken to provide for a family, especially, as he is declared to be worse than an infidel, who provides not for his own.

Then mourning over those who were not sensible of their situation, and of the great salvation offered to all, he said, "I now again tell you, what I have so often declared, that 'Other foundation can no man lay, than is laid, which is Jesus Christ.'" Then warned all to be careful of neglecting calls from Heaven, and by the servants sent as messenger after messenger, testifying, 'Behold all things are

ready;' for should they continue to do so, 'the children's seats at the Lord's table would be filled by others, who, beholding the light, would flock as doves confined in a room to the windows; adding, he was made thankful in being assured that Light had already broken forth and the day had dawned; and when about to resume his seat, he advanced and said, 'For thus having been permitted to live to see this day, I praise, honor, and magnify my God.'—John Conran.

For "The Friend."

Animals, their Intelligence and Affection.

A California newspaper mentions the following incident. Large flocks of wild geese had for some time passed almost daily over the town, and were frequently shot at, but their usual altitude was too high to be reached by the leaden missiles. The writer observes:—"Sometimes, however, the shots take effect. The other day we were watching a flock flying southward, when the report of a gun was heard and we observed one of the geese begin to fall slowly. The others, perceiving that their comrade was wounded, uttered shrill cries of distress, and about a dozen of them flew under the wounded bird, huddling together so that their backs formed a sort of a bed upon which the wounded one rested. They buoyed it up for some time the others meanwhile looking on and manifesting their concern by uttering loud, discordant shrieks. Finding that their compatriot was unable to longer accompany them in their flight, they abandoned him to his fate, and he fell to the earth and into the arms of an expectant Chinaman."

The *London Spectator* gives the following narrative, on the authority of the late Bishop Stanley of Norwich. A goose formed an earnest and disinterested affection for a certain farmer. It would follow him everywhere, climb into his lap at night, go shooting with him, climbing all the hedges, follow him when he was at the plow, turning deliberately at the end of every furrow, and walking back with him along the next, but not infrequently turning to fasten its eyes upon him with the most intense gaze. The countryman being ignorant and superstitious feared that this conduct of his feathered friend was ominous of some impending calamity, which he could avert by killing it, and therefore one day cruelly shot the poor bird.

The *Spectator* also notices the death, from consumption, of a chimpanzee which had lived for some years in the London Zoological Garden, and was known to visitors by the name of Joe. This animal was not only a great amusement to the visitors of the garden, but the really passionate affection which he showed to Sutton, his attendant, endeared him to the public. The *Daily Telegraph* says that "when the nightly good-bye came, Joe would break out into a perfect phrensy of grief, tearing his hair, rolling upon the floor, casting dust and ashes upon his head, and shrieking like a spoiled child."

A Brazilian monkey, which for several years previous to the summer of 1876, lived with a Friend at Hadonfield, N. J., showed in some things almost human ingenuity. He fed in general with black walnuts, which have thick and hard shells. The monkey is no rodent like the squirrel and the beaver, but his sagacity found out a way of getting at the

kernels. Taking a stone for a hammer, he audaciously cracked the nuts on a piece of plank, taking good care not to hurt his fin, and then extracted the kernels. Sometimes when nuts were thrown to him, a few of them would remain beyond the circle to which chain confined him, but his cunning was equal to the emergency, for taking a rod or stick proper length, the nuts were drawn within reach of his long arms.

The goose is not considered a very good bird, but the truth is that our beneficent Creator has endowed all the animals he has created with certain degrees of intelligence varied in kind, but adapted to their servants. One of the writer's family saw a goose which had found a piece of very dry brood hard to be broken by its beak, take prize to a gutter near at hand and immerse it in the water for the purpose of softening.

The following curious and interesting occurrence was related by an aged and enterprising Friend, who died in this country about twenty years since. In her earlier life she lived on a farm in Delaware Co., through part of which flowed a small brook to which the geese loved to resort. In a time of drought the water was so low that the geese could find no place deep enough to swim in. The Friend's attention was arrested one day by the loud and continued cries of the geese, so that she walked from the house down to the brook to see what caused the excitement. To her great surprise she found them busily employed in damming the stream, the patriarch of the family apparently directing the work. There was a place where the brook was very narrow, and perhaps one more sticks had in some way been caught there between the opposite banks. Again this obstruction the gander placed weeds, so long grass, which his companions brought from the banks, until the water began to collect in the little pond thus formed; and the work was persevered in until finally it was deep enough for the laborers again to enjoy the luxury of a good bath.

The fidelity and affection of the dog, and numerous instances of intelligence closely allied to reason are often subjects of remark, but it is perhaps not so well known that the animal sometimes displays traits which in human beings would be called benevolence. One illustration may be given. Some thirty years ago a very fierce dog was kept on a farm near Newark, N. J., whose reputation was such that boys rarely ventured to trespass on the premises over which he kept guard. At one time, however, a little boy attempted to cross one of the fields, thinking probably that he would elude the vigilance of the dog, but in this he was mistaken, as the dog soon discovered and pursued him. The boy in his terrified flight stumbled over a stone, and fell with such violence as to break one of his legs. The dog soon arrived, but instead of seizing and tearing the fallen boy, as might have been expected, he seemed at once to comprehend the case, went to the farm-house and brought assistance for the sufferer.

When the heart is softened and tendered by the operation of Divine Grace, and in measure brought into the heavenly harmony, there will be a feeling of compassionate regard for all the creatures our great Creator has formed. Their wanton destruction for mere amusement cannot be indulged in, and we

be made to remember that there is One omniscient eye watches over even the rows, and without whose notice not one to the ground.

The Holy Scriptures teach us that man is the only object of Divine consideration regard. When infinite compassion and suffering goodness were extended to each, this was the language addressed to prophet Jonah, "Thou hast had pity on gourd, for the which thou hast not labored, neither madest it grow, which came in a night and perished in a night; and could not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much less?"

We may assure that our treatment of creatures lower in the scale of being than ourselves, cannot be a matter of indifference to him who says: "Every beast of the forest is mine," and whose providence watches over it supplies the wants of all. X.

Wise Charity.

For "The Friend."

When you walk through some parts of the principal streets of Philadelphia, frequent appeals are made to our pity and generosity by half-dressed and shivering objects—children, middle-aged, or older persons—asking in piteous tones a few pennies to buy a loaf of bread, or spring for sale some little stock of pins, soap, shoe-strings. So much is this class of beggars upon the increase, that during some of the bitter weather of the present winter we have had several such appeals within a single square's walk; and the question very naturally arises to every sympathizing heart, can we not best relieve such cases? Certainly not by indiscriminate almsgiving! Yet it is hard to turn a deaf ear, and, saying "be clothed and fed"—pass on to the enjoyment of our many daily comforts. Our hearts cannot but ache as we follow in imagination the sad objects of our pity to their miserable abodes. It has been a great satisfaction to me as a writer to find, upon questioning these persons, that they have almost universally been under the inspection and care of an unpretending but very useful Association called "The Home Missionary Society," located at No. 533 Arch street, which has for many years, in a prudent quiet way, dispensed its limited means, visiting the poor and afflicted of the city in their homes. The 41st anniversary of this Institution was celebrated on the 21st of last month. The following account of its operations is taken from the *Philadelphia Ledger*:

"The annual report was read, showing that the rooms of the Society, on Arch street below Sixth, have been open every business day of the year, to dispense relief and hear the appeals of the needy. An important branch of its work is with the poor, helpless and destitute children, which it gathers from homes of poverty and wretchedness. The children are legally placed under the care of the Society by their parents or guardians, who of themselves are unable to educate or provide for them, and are placed by indenture with respectable Christian persons to be educated and taught some trade or useful industry. For purposes of immediate relief, in extremely old weather, the more essential articles of food have been given out directly from the

office. In other cases, orders for groceries and for coal are provided.

"The following is a statement of the practical work of the agents: Visits made to the poor, 5224; families and persons relieved, 10,650; orders for coal, 1598, embracing in tons, 552; orders for groceries, 2282; pairs of shoes, 245; articles of clothing, new and old, 862; bed quilts, 7; and large quantities of food and dry goods. Persons provided with work, men and women, 162; children provided with good homes in families, 210. A large number were also placed in charitable institutions where their wants will be properly looked after. Among the applicants, 224 were found not deserving. A number of religious meetings were held by the agents, who distributed about 2200 tracts and 1040 religious books. Money distributed through the Society by a friend of the poor, \$1430.57."

Selected.

LINES TO HER GRANDDAUGHTER.

BY SOPHIA JOANNA BAILLIE.

Beautiful baby, where art thou now?
What is thy little pastime now?
Who at this moment is caressing
The fondly-loved, the first-born blessing?

Is it papa, with vigorous dancing,
Thine eyes with timid pleasure glancing,
While added bloom adorns thy cheek,
And seems of "fearful joy to speak?"
Ah! soon with pain is pleasure bought,
And early is the lesson taught!

Or seated on thy mother's knee,
Dost thou some new discovery see—
Some sight thou'st never seen before,
Some object glittering on the floor,
Some little scrap of gaudy hue,
Some toy just placed within thy view?
Or do sweet sounds attract thine ear,
Some words of fondness whispered near,
Some pretty song of angel's way,
Some tale of power and grand glory,
While thou display'st thy little store
Of knowledge and of learned lore?

Or does some latent power within
Its influence now first begin,
Excite thee with a glad surprise,
And animate thy soft blue eyes,
Urge thee to efforts strange and new,
And bring some fresh exploit to view?
Gifts from an high bestow'd on thee,
Thou heir of immortality!

Oh, ye, to whom the task is given,
To guide the little feet to heaven,
Check the first step that goes astray,
And early teach their divine way,
Engage sometimes to be the real
That leads to their virtue's abode,
And sometimes clouds may intervene,
And darken the surrounding scene,
And for a moment hope may fail,
And terrors may the soul assail:
Fear not! the heaven kept in view,
And love divine will help us through;
Help us when most we seem to fear,
When most we think that danger's near;
Help us when most we seem alone,
Help us with power beyond our own!

"Somebody must be in."—Here is a little story which tells better than a dictionary can the meaning of the word "disinterestedness."

The late Archdeacon Hare was once, when tutor of Trinity College, Cambridge, giving a lecture, when a cry of "Fire" was raised. Away rushed his pupils, and forming themselves into a line between the building, which was close at hand, and the river, passed buckets from one to another. The tutor quickly following, found them thus engaged;

at the end of the line one youth was standing up to his waist in the river; he was delicate and he looked consumptive.

"What!" cried Mr. Hare, "you in the water, Sterling? you so liable to take cold!"

"Somebody must be in it," the youth answered; "why not I, as well as another?"

The spirit of this answer is that of all great and generous doing. Cowardice and coldness, too, say, "Oh, somebody will do it, and the speaker sits still; he is not the one to do what needs doing. But nobility of character, looking at necessary things, says, "Somebody must do it; why not I?" And the deed is done.—*Chatterbox.*

For "The Friend."

Public Libraries of the United States.

In consequence of the great increase of public libraries in this country within the last twenty-five years, the Department of Education, recognizing the potential influence of these collections as educators of the people, began in the year 1870 to gather and to publish statistics relative thereto. Within the six years following, so considerable a mass of information had been gathered upon the subject, while so frequent have been the calls for the data relative to the formation and management of libraries, the cataloguing, binding and preservation of books and pamphlets, that it was decided to issue a report containing full details so far as obtained. This report which has just appeared, is contained in a bulky octavo volume of nearly 1200 pages. The book is divided into about forty sections, with nearly as many different varieties—most of them librarians of long experience.

And first, as regards the number of public libraries, which in the year 1800 was but 49, and the number of volumes 89,000, there had been an increase in the 76 years of over 3600 libraries, containing 121 million volumes, besides a million and a half of pamphlets. These figures are exclusive of the libraries of common and "Sunday" schools.

Respecting the common school libraries, which began to be organized about the years 1835 and 1840, reports from the majority of the States show that the interest in them has gradually declined, so that for years past many of them have been very little used. This result has been partially owing to the inefficiency, indifference, or neglect, of many of the county school boards, as well as to the fact that the original contributions of books have been reinforced by very few additions of newer publications. A large percentage of the books have been either stolen or mislaid. The following short but significant return, from one of the Indiana counties, tells the story:

"The public libraries of the various townships of our county are in a most deplorable condition. Many books are lost and but few are read. I am afraid many of our citizens do not know of the existence of such libraries. Our teachers too, many of them at least, are unacquainted with the character of these books, and hence cannot call attention to them and make such recommendations to their pupils as will enable them to read profitably. A great reformation is here needed." The only really favorable accounts are those from the States of California and New Jersey; the report from the latter concluding with the remark that "our system of public school libraries has worked so satis-

factorily that not even a wish for a change has been expressed."

In the chapter upon *College Libraries*—many of which are described in detail—the opinion is expressed that they should not undertake, as is the case in some localities, to fill the place of a public town library; but that the shelves should be supplied with such books only as will best subserve the needs of the student, and that they should be within easy reach. It recommends that, in addition to the main library of a college, the various class and lecture rooms be supplied with their special line of books for reference and study, in the same manner as chemical and physical apparatus are supplied for the scientific classrooms. It is true this usage already obtains in quite a number of collegiate and academic institutions, yet, as regards others, the printed treasures are preserved so effectually with wire guards and keys, that they are not accessible directly to the students—the catalogue being referred to instead, and the books wanted handed over by the librarian.

A description is given of about forty of the principal *Theological Libraries*, which possess collections varying from 5,000 to 35,000 volumes. To our apprehension it would appear as though those figures should represent a pretty fair range over the field of speculation and fact in a single department; nevertheless, the writer of the account concurs with the sentiment which (he says) was expressed by a "distinguished professor" less than ten years ago, that "The investigations of our theological students are checked by the want of books. Among the difficult themes pertaining to the history of the church, or to the history of doctrines, or to the various methods of explaining difficult Scriptures, there is probably not one which can be investigated as it needs to be in this land." He admits, however, that there has been progress of late.

It would seem as though *Law Libraries*, being so specific in character, might, without much trouble, be made measurably complete; but in addition to the fact that the increase of the books is not slow, their price is also usually very high, so that none except State libraries and law associations in the larger cities approach anything like completeness. The bound reports of judicial decisions in the principal law cases, especially those of the United States, have multiplied greatly. In the time of Lord Bacon, the English decisions were contained in 50 or 60 volumes, while during the 250 years which have since elapsed, the published reports have increased to 1350 volumes. The American already number almost twice as many.

Of *Medical Libraries*, the largest, by far, in this country, is that of the Surgeon-General's office at Washington, which numbers 40,000 volumes and the same number of pamphlets. Next in size is that of the Philadelphia College of Physicians, with 19,000 volumes. The need of a good Index of the medical and surgical experiences and speculations of the last 400 years which are contained in so many bound volumes and pamphlets, and are dispersed among so many libraries, is felt to be great, as for want of such knowledge, old exploded theories, speculations and researches are gone over and over again. At the government library above-mentioned, the work of indexing and cataloguing new works is carried out in a thorough manner, while considerable progress has been made in the same

direction with the journals and transactions of previous years.

The author of the section upon *Scientific Libraries* accords to Philadelphia the first place for possessing eminently valuable collections. He remarks that his experience in a number of cases has been that "in no instance could any bibliographical study on an extensive scientific subject be prosecuted to a satisfactory conclusion in any one city, although the means for so doing are best provided in Philadelphia; and in the present state of our libraries a visit to that place is necessary before concluding any such investigation." Special mention is made of the libraries of the Academy of Natural Sciences and of the American Philosophical Society.

The aggregate of books in all of the *Government Libraries* at Washington is very large. The regular Congressional Library, which receives two copies of every work for which a copyright is issued, numbers upwards of 300,000 volumes. The Senate and the House of Representatives have likewise each a large library, that of the latter numbering 100,000 volumes. That of the Surgeon-General's office has already been mentioned; the other departments have similar ones, though not so large. Exclusive of pamphlets, the libraries belonging to the government number altogether, 656,000 volumes, being about 40,000 less than the aggregate of the great national collection in the British Museum.

There are separate chapters devoted to the history and statistics of the libraries of Historical Societies, of Young Men's Christian Associations, Free Town Libraries, &c. There is also much practical information relative to the management of public libraries and how to make them successful; concerning methods of cataloguing, indexing, and the preservation of books; but of which particular mention must be left for a future article. The volume concludes with a lengthy account of the "Public Libraries of Ten Principal Cities," together with statistical tables of all public libraries numbering 300 volumes and upwards.

The following is a list of the number of volumes in twenty-four of the largest public libraries (free or subscription) in the United States. These figures were given over a year ago.

Boston Public Library,	207,000
New York Mercantile Library,	160,000
Harvard College Library,	154,000
Astor Library, N. Y.,	152,000
Mercantile Library, Philadelphia,	125,000
Boston Athenaeum,	105,000
Philadelphia Library,	104,000
Yale College Library,	78,000
Cincinnati Public Library,	71,000
Peabody Institute, Baltimore,	57,000
Apprentices Library, N. Y.,	53,000
Mercantile Library, Brooklyn,	50,250
Louisville Public Library,	50,000
Chicago Public Library,	48,000
Mercantile Library, St. Louis,	42,000
Mercantile Library, San Francisco,	41,500
University of Virginia,	40,000
Cornell University, Ithaca,	39,000
Springfield Public Library, Mass.,	37,000
Young Men's Mercantile, Cincinnati,	36,000
Worcester Public Library, Mass.,	35,000
Mercantile Library, Baltimore,	31,000
New Bedford Public Library, Mass.,	31,000
Anshert College Library,	30,100

J. W. L.

(To be continued.)

For "The Friend"

The Emilen Institution, a Philadelphia organization, chartered by the Legislature of Pennsylvania, a free manual labor school for boys of African and Indian descent, located in Warmistown, Bucks County, is in need of funds. Although economically managed, its present income is insufficient to support it, and it is the intention to add more boys, and thus increase its usefulness when the funds will permit. It is desired to train the children in the principles of religion, morality and virtue. They receive plain school education, are taught the various branches of housework, besides assisting on the farm; and are clothed, fed and educated free of charge. Those who feel interested in aiding the descendants of these two races become good and useful men, are earnestly appealed to, to contribute to this excellent but unobtrusive charity. Please send contributions, either as donations or annual subscriptions, to

THOMAS STEWARDSON, Jr., Treasurer,
1132 Girard Street,

ISRAEL H. JOHNSON, Secretary,
809 Spruce Street,
Philadelphia, 2d mo., 1877.

For "The Friend."

On the Necessity of War.

In connection with the editorial remarks "The Friend" of the 3d inst., and the extracts from "various writers in reference to war in that and the preceding number of the same paper, perhaps Clarkson's refutation of the sentiment that "in the present constitution of the world wars are necessary," will give space and interest.

Select audiences in this 19th century boasted Christianity, to this day and in our city, give hearing to the language, from the lip of influence and mind of talent. "Providence imposed on man the necessity of war; and, 'not even the lives of men' were of value compared with the reforms aimed for through conquests of war.

Clarkson says, "Neither do persons arguing for the necessity of war, do less than set themselves above the prophecies or oracles of God, which declare that such warfare shall some time or other cease."

"There can be no plea for such language, but the impossibility of taming the human passions. But the subjugation of these is the immediate object of our religion. To confess therefore, that wars must be, is either to utter a libel against Christianity, or to confess that we have not yet arrived at the stature of real Christians."

"That wars are necessary, or rather that they will be begun and continued, I do not mean to deny, while statesmen pursue the wisdom or policy of the world."

* * * * *
"For while discussions relative to matters of national dispute are carried on in a high tone, because a more humble tone would betray weakness or fear; while again during this discussion, preparations for war are going on, because the appearance of being prepared would convey the idea of determined resolution, and of more than ordinary strength; while again, during the same discussion, the national spirit is awakened and inflamed; and while again, when hostilities have commenced, measures are resorted to, to perpetuate a national enmity, so that the parties consider themselves as natural ene-

even in the succeeding peace, what hope there is of the extermination of war on earth? But let us now look at the opposite policy, that is that of the Gospel. Now this policy could consist in the practice of meekness, moderation, love, patience, and forbearance, in a strict regard to justice, so that no advantages might be taken on either side. But these principles, all of which are preventive of war, were to be displayed in our negotiations abroad in the case of any matter in dispute, would they not annihilate the necessity of wars? For what is the natural tendency of such principles? What is their tendency, for instance, in private life? And who are the negotiators on these occasions but the nations? Which kind of conduct is most likely to disarm an opponent, that of him who holds his arm to strike, if his opponent should comply with his terms, or of him who does justly, who manifests a temper of love and forbearance, and who professes that he rather suffers than resist, and that he will do every thing sooner than that the affair should not be amicably settled? The apostle, who knew well the human heart, says, "thine enemy hunger, feed him, for in so doing thou shalt heap coals of fire on his head." That is, thou shalt cause him, by thy forbearance, to experience burning feelings within himself, which, while they torment him with the wickedness of his own conduct, shall make him esteem thee, and forgive him over to thy side. Thus thou shalt overcome his evil by thy good. Or, in other words, as fire melts the hardest metals, so thy meekness shall melt his anger.

This policy again would consist of the practical duty of attempting to tranquilize the minds of the people, while the discussion is going on, of exhorting them to await the result with composure, of declaring against the folly and wickedness of wars, as if peace could be the result of abstaining from hostile preparations, and indeed from all appearance of violence. Now what influence could such conduct have again, but particularly when known to the opposite party? If the opposite party were to see those alluded to keeping down the passions of their people, would they inflame the passions of their own? They were to be convinced, that these were making no preparations for war, would they themselves to the expense of arming? Or do we see any other termination of such a contest than the continuance of peace?

And supposing the benign influence of the Gospel of Jesus Christ to have its due place in the hearts of men and rulers, he says, "Many of the causes of war would be cut off, for instance, there would be no disputes but insults offered to flags. There would be none again about the balance of power, short, it would be laid down as a position, that no one was to do evil, that good might be done. But as, notwithstanding, there might still be disputes from other causes, these would be amicably settled. If the matter should be of an intricate nature, so that one veriment could not settle it with another, we would refer it to a third. This would be the 'ne plus ultra' of the business. Both a discussion and the dispute would end."

R. J. A.

We are surprised at the fall of a high pros-
 or; but, in the sight of God, he was gone
 fore; it is only we that have now discovered

it. "He that despiseth the day of small things shall fall by little and little."

Hurry and Haste.— "Never do anything in a hurry," is the advice given to attorneys and solicitors by Mr. Warren. "No one in a hurry can possibly *have his wits about him*," and remember that in the law there is ever an opponent watching to find you off your guard. You may occasionally be in haste, but you need never be in a hurry; take care—resolve—never to be so. Remember always, that others' interests are occupying your attention, and suffer by your inattention—by that negligence which generally occasions hurry. A man of first-rate business talents—one who always looks so calm and tranquil, that it makes one's self feel cool on a hot Summer day to look at him—once told me that he had never been in a hurry but once, and that was for an entire fortnight, at the commencement of his career. It nearly killed him; he spoiled everything he touched; he was always breathless, and harassed, and miserable; but it did him good for life; he resolved never again to be in a hurry—and never was, no, not once, that he could remember, during twenty-five years' practice! Observe, I speak of being hurried and flustered—not of being in haste, for that is often inevitable; but then is always seen the superiority and inferiority of different men. You may indeed almost define hurry as the condition to which an inferior man is reduced by haste. I one day observed, in a committee of the House of Commons, sitting on a railway bill, the chief secretary of the company, during several hours, while great interests were in jeopardy, preserve a truly admirable coolness, tranquillity and temper, conferring on him immense advantages. His suggestions to counsel were masterly, and exquisitely well-timed; and by the close of the day he had triumphed. "How is it that one never sees you in a hurry?" said I, as we were pacing the long corridor, on our way from the committee room. "Because it's so expensive," he replied, with a significant smile. I shall never forget that observation, and don't you!"—
Warren on Attorneys and Solicitors.

Oh! Father of mercies assist me to cherish
 The light of thy Word in my innermost soul;
 Without thy assistance I feel I must perish,
 In the temple of sin which I cannot control;
 But thou, who canst say to the foam-created ocean,
 Thus far and no farther thy proud waves shall come,
 Thou only canst curb each unhalloved emotion,
 And guide me in peace to thy glorious home.

THE FRIEND.

SECOND MONTH 17, 1877.

The Scriptures of truth bear abundant testimony to the goodness and mercy of the Lord; and this testimony is confirmed by all His faithful servants, who walk in obedience to His commands. Though these meet with many conflicts and sore trials when passing through the refining operations of the Lord's grace on their hearts; and like the apostle Paul, are made to partake in the sufferings of Christ to prepare them to be useful to others; yet, not one can be found who does not acknowledge that the Lord is a rich rewarder, and that His service is a most dignified and blessed service; and who would not greatly

prefer the ex-ercises and struggles through which they are led, to a state of coldness, indifference and alienation from religious feeling.

The same merciful and unbounded mercy, in which our blessed Saviour came into the world and was offered as a sacrifice for the sins of mankind, is still manifested in the visitations of His Holy Spirit, which operates on our hearts in every early life, making us feel the difference between right and wrong, and leading us into the path of self-denial and obedience to the Divine will, if we yield ourselves up to its guidance. We are so prone to self-indulgence, and so self-willed, that we often avoid, or rebel against, the restraints which the yoke of Christ would put upon us; and thus we refuse in practice to take up and bear His daily cross. But even in this estranged and rebellious state, His mercy follows us with renewed visitations, warnings, calls, pleadings and judgments. Through the powerful influence of these, the wandering sinner is often arrested in his downward career, and like the repentent prodigal, he is made to feel that his soul is perishing for want of spiritual food, while in his Father's house there is bread enough and to spare; and a holy resolution is begotten in his mind to return, acknowledge his sins and ask forgiveness. He, who has more joy over one sinner that repenteth, than over ninety and nine just persons that need no repentance, is often pleased to favor such returning prodigals with a very sweet and precious taste of the joys which belong to God's salvation, so that He may enliven them with the beauty there is in holiness. Such persons, in their inexperience, and in the fervor of their newly-born zeal and love, sometimes conclude that the work of regeneration is now accomplished, and that henceforth they can rest under the shadow of the Divine wing, without fear or annoyance. But as time passes on, they find that this experience, precious as it is, is only the turning of their feet into the strait and narrow way which leadeth unto eternal life. As they journey on in this path they meet with unexpected trials. The corrupt tendencies of their nature, which had become firmly rooted during their years of self-indulgence, again manifest themselves; and they find that one humiliating dispensation and judgment succeeds another, as the great work of regeneration is being carried forward in them. If they are favored to abide faithfully submissive through these baptisms of the Spirit, they will learn with the Psalmist, that the judgments of the Lord are more to be desired than gold, and that in keeping of them there is great reward; because through them the peaceable fruits of righteousness are brought forth in their hearts.

It sometimes occurs that such persons find that their first feelings of spiritual warmth and zeal are succeeded by an apparent withdrawal of the Divine presence. They seem to be left in measure to themselves, and to be proved whether they will continue faithful in the night as well as in the day, in times of desertion as in times of abounding. They experience somewhat of that hardness which the good soldiers of Jesus Christ must learn to endure. Their weak faith scarcely enables them to believe that the Lord's mercy is still around them, and His protecting hand stretched out to lead them. Just as patiently abiding the day of the Lord's judg-

ments, and continuing to look towards His holy temple for light and help, these may be tempted to turn aside for comfort into some by-path, or even to conclude that their former enjoyments and hopes were a delusion of the imagination. Thus they may again be entangled in the snares of the enemy of their souls.

This is the more likely to be the case, if they have listened to the words of those unwise and superficial teachers, who would lead them to mistake the beginning of the work of redemption for the full accomplishment thereof; and thus settle them in a rest short of the true rest. They who have been unduly elated are liable to a corresponding depression; and he, who is conscious that he has been misled, is in danger of rejecting even salutary counsel.

May all such learn to place their dependence on the Lord; and patiently and humbly wait upon Him for wisdom, help and guidance. May they seek to be preserved in that humble frame of mind, which will keep them from thinking of themselves more highly than they ought to think. And let them not become weary of that "patient continuance in well doing" which the Scriptures declare the Lord will reward with "eternal life."

SUMMARY OF EVENTS.

FOREIGN.—The session of the British Parliament for 1877, was opened by the Queen in person on the 8th inst. After the Queen had taken the oath to the throne, the Lord High Chancellor read his speech to the Lords and Commons. The principal subject of the royal speech is the condition of affairs in Turkey. In regard to this matter the Queen says, her object has been to maintain the peace of Europe and bring about the government of the disturbed provinces without infringing upon the independence and integrity of the Ottoman Empire. "The proposals recommended by myself and allies have not, I regret to say, been accepted by the Porte, but the result of the Conference has been to show the existence of a general agreement among the European Powers which cannot fail to have a material effect upon the condition and government of Turkey. My entire the armistice between Turkey and her principalities has been prolonged and is still unexpired, and may, I trust, yet lead to the conclusion of an honorable peace. In these affairs I have acted in cordial co-operation with my allies, with whom, as with other foreign Powers, my relations continue to be of a friendly character."

Detailed reports of the speeches made by Earl Granville in the House of Lords and the Marquis of Harrington in the House of Commons, after the royal speech have been read, show that the Liberal party intended to uphold the view that the British government should co-operate with the other powers for the recovery of Turkey, and even co-operate with Russia alone if the other powers declined to act.

Prince Gortschakoff, the Russian Prime Minister, has addressed a circular note to the Russian representatives at the principal courts of Europe, in which the dissatisfaction of Russia with the execution of the Constantinople Conference is strongly expressed. He says: "The Porte pays no regard to its former engagements, to its duties as a member of the European concert, or to the unanimous wishes of the Great Powers."

After having made this statement, the Emperor has issued a resolution of the Eastern question. The Emperor has been and remains a permanent neutral to the peace of Europe, as well as to the sentiments of humanity and the conscience of Christian people. Under these circumstances, before deciding on a course he may think fit to follow, he will first consult the Emperor, who he knows what course will be determined by the Cabinets with whom we have acted up to the present, and with whom we desire, as far as possible, to continue proceeding in common accord."

The Vienna *Politische Correspondenz* states that the Porte has proposed the following conditions to Servia, waiting its final reply to be sent to the Emperor First. The right of being diplomatically represented at Belgrade. Second. That Catholics and Jews shall enjoy the same rights as native Servians. Third. That

Servia shall not allow the formation of armed bands or the violation of Turkish territory. Fourth. That the existence of secret societies shall not be permitted. Fifth. That the Servian fortress shall be kept in good repair, and finally, that the Turkish flag shall be hoisted upon these fortresses jointly with the Servian flag. The *Politische Correspondenz* says Servia will doubtless accept these conditions and send a special commissioner to Constantinople.

The Prince of Montenegro has replied to a telegram from the Grand Vizier, that he is willing to negotiate for peace on the basis of the status quo ante bellum, with a rectification of the frontier, but considers it useless to send a delegate to Constantinople, and asks that the negotiations be conducted with the Ottoman Ambassador at Vienna.

A Constantinople dispatch says that the dismissal of Midhat Pasha does not imply any change in Turkey's foreign or internal policy. Her present foreign policy will not only be maintained, but will be pursued with greater firmness.

A Belgrade dispatch of the 10th states that the most important points of the Turkish peace propositions have been accepted to, and when the preliminaries are settled the Servian Minister Bisties will proceed to Constantinople to definitely negotiate terms of peace.

The depression of the silk trade in France causes great distress among the workmen of Lyons, of whom about 60,000 are unemployed. This is the result, in consequence of the dearth of raw silk, and the increasing demand for woolen fabrics in preference to those of silk.

Italy has declared its seventeen universities open to women, and Switzerland, Norway, Sweden and Denmark have taken similar action, while France has opened the Sorbonne to women, and Russia its highest schools of medicine and surgery.

The ravages of small pox continue in London, the mortality from the disease last week amounted to 103.

A dispatch to the London Times, from Calcutta, reports that fifty persons had been killed and a vast number wounded at Allahabad, by an explosion of gunpowder.

The prospects continued gloomy in the provinces of Madras and Bombay. There were many cases of cholera in the distressed districts of Madras. No rain had fallen, and there had been no improvement in the condition of the crops.

An Alexandria dispatch reports another defeat of the Egyptian troops by the Abyssinians, near Massowah.

It is reported from Madrid that the government will probably settle the difficulties with the Basque Provinces on a compromise. Instead of furnishing soldiers by conscription, each province will be required to maintain a battalion of volunteers, which will be placed under the orders of the government in case of war, and administrative autonomy is reserved to the Basque Provinces.

As the gold yield of Australia decreases the wool crop, more valuable. In 1876 the wool product of Australia amounted to 570,000,000, which is four times as much as its gold product.

UNITED STATES.—The Electoral Commission on the evening of the 9th inst., decided by a vote of eight to seven, that the votes of the four States electors from Florida shall be counted by the Joint Commission.

In reaching this decision, James Bayley, Miller and Strong, voted with the five Republican Senators and Representatives. The decision is justified by the majority on the ground that the Commission acting for the two Houses of Congress, cannot go back of the canvases made by the legal authorities of the State, nor can the certificate of the Governor be set aside when it agrees with the certificate of the regular canvassing officers, neither can the Commission consider as evidence any act of the Legislature or Courts determining whom the State had appointed as Electors after the day said Electors gave their votes. This decision was communicated the following day to both Houses of Congress met in joint convention. After it had been read objections were presented signed by six Senators and twelve Representatives, and the Senate thereupon withdrew so that in accordance with the law, the two Houses by a separate consideration of the objection. The Senate, by a vote of 20 to 12, on the 11th inst., rejected the objection, and the House by a like vote of 123 to 108, adjourned to the 12th inst. without acting on the question. On reassembling the House of Representatives, after discussion, rejected the decision 168 to 133, but as the Senate has adopted it, the conclusion of the Joint Commission stands. The Senate and House then again met in joint convention on the 12th inst. Florida, Illinois, Iowa and Kansas were counted for

Hayes, and those of Georgia, Indiana and Kentucky for Tilden. When Louisiana was reached two sets of certificates were opened and objections were presented thereupon the joint convention adjourned, and the papers in the case were referred to the Electoral Commission.

The bill which passed the House of Representatives for the payment of \$200,000 to Capt. Eids on account of his improvements at the mouth of the Mississippi River, met with an unfavorable reception in the Senate. That body by a vote of 30 to 24, has indefinitely postponed the bill.

Ex-President Lerdo de Tejada of Mexico, General Escobedo, and a number of other prominent Mexicans of the Liberal party, landed in New York on the 10th inst.

Foreign immigration to the United States has declined to a small figure. During the First month total number of arrivals at New York was 1823, whom 616 came from England and Ireland, and 5 from Germany; from all other countries 615.

The whole number of Indians remaining in the State of New York is reported to be 5034. They are all descendants of the once renowned Six Nations.

During 1876, 982 railroad disasters occurred in this country, causing the death of 328 persons, and the injury of 1067 others.

The Rhode Island House of Representatives, by a vote of 37 to 28, has passed the bill legalizing the marriages of whites to colored persons.

The case of the United States against General Ednap has been dismissed by the Attorney General and instructions from President Grant, who says that he believes a conviction improbable, and in view of the long suffering of the accused, and the great expense which he has already been subjected, he thinks the District Attorney should be directed to dismiss the suit.

A requisition of the War Department in favor of Capt. Eids for half a million in bonds on account of his work on the Mississippi gorges, has been honored by the U. S. Treasury.

The number of interments in Philadelphia for the week ending the 10th inst., was 270.

The Markets, &c.—The following were the quotations the 12th inst. *Philadelphia*.—American gold, 105 U. S. States sixes, 1881, 112; registered; do. coupon 113; do. 1868, 115½; do. 5 per cents, 118, 110; 4 per cents, 115; do. 12, and 13½; for foreign 123. New Orleans, Flour, 5 @ \$19.50, according to quality. Pennsylvania red wheat, \$1.49 a \$1.54 amber, \$1.55 a \$1.57; western white, \$1.55 a \$1.58 Rye, 77 a 80 cts. Yellow corn, 55 cts. Oats, 37 a 41 cts. About 2500 head cattle sold at 61 a 63 cts per gross for extra; 51 a 65 cts for fair to good, and 44 a 50 cts for common. Sheep, 44 a 71 cts, according to quality. Receipts 10,200 head, Hogs 77, 10 cts per pound. Receipts 4200 head. *Chicago*.—No. 1, spring wheat, \$1.37; No. 2, do., \$1.31; No. 3, do., \$1.27. Corn, 41½ cts. Oats, 35½ cts. Lard, 10½ cts. *New York*.—Superfine flour, \$5.45 a \$5.85; State extra, \$5.90 a \$6.00; No. 1, do., \$5.10 a \$5.20; No. 2, do., \$4.90 a \$5.00; spring wheat \$1.40; do. No. 1, \$1.48; No. 1 Mild, \$1.52; No. 2, Chicago, \$1.38. State rye, 86 cts. Mix corn, 55½ a 57 cts; New Jersey yellow, 55 a 55½ cts; Canada barley, \$1.08.

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DIED, on the 18th of 1st month, 1877, at the residence of Micah Gardner, AMY WELLS, aged 64 years, her age, an esteemed member of Upper Freshwater Monthly Meeting of Friends, New Jersey.

THE FRIEND.

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For "The Friend,"

Public Libraries of the United States.

(Continued from page 214.)

CATALOGUING.

In the report upon Libraries, issued by the Department of Education—of which some account, mostly statistical, was given in a preceding article—the subject of cataloguing is of especial prominence, inasmuch as it is shown how a large collection imperfectly catalogued, may prove no more serviceable than one of half the size, where the work has been thoroughly done. A classification is made of four different systems of cataloguing, each being again divided into more than twenty varieties. Without entering into any detailed description of the numerous kinds, it will suffice to say that the two typical plans arrangement are (1) the dictionary catalogue, and (2) the alphabetic-classed or systematic catalogue.

A Dictionary Catalogue arranges the titles of books and their authors in one continuous alphabetical list. In libraries of 100,000 volumes and upwards, in which books are apt to accumulate in an increasing ratio, it becomes a question of moment—if a printed catalogue is to be used—how far and in what manner entries may be condensed so as not to impair the usefulness of the collection. Where cards are used, as is now the case in most of our large libraries, this question is not so much concerned, because the card plan admits of indefinite expansion. Here the name of the book and its author, are placed on one card; the name of the author followed by the title, on a second; and other entries, if desired, on still other cards, all of which are kept upright in drawers, where they may be readily consulted. Although this manner of entry does not permit the titles to be looked up quite as quickly as does reference to a printed page, yet it is more expeditious than the task of consulting even a printed catalogue with its several supplements, as has heretofore been the necessary usage in the case of libraries not of recent origin.

By the Alphabetic-Classed system, a division is first made into different classes, as History, Biography, Travels, &c., and these are then divided into sub-classes, sections or sub-sections, according to the necessities of the case. The author's names may be arranged in the sections with the subjects, or (which I think the better plan) they may con-

stitute a separate list. Thus all the works of any author, which the library possesses, may then be seen at a glance, without necessitating a search through the various sections.

Having determined on the kind of catalogue to be used, some general rules governing the style of entries have to be settled, and secondly, where and how the books shall be placed on the shelves. At first sight it may appear a very easy matter to determine how the title of any book should be entered, but upon a more intimate consideration of the subject, it will be seen that the difficulties are by no means slight. Now, every book should be so catalogued that the librarian may answer any or every question concerning (1) the author's name; (2) the book's title; (3) its subject—not always synonymous with title; or, if even no author or title can be named by the applicant, (4) whether the library contains any work on a named subject. Let us take some examples.

Here is a "Life of William Penn," by Thos. Clarkson. We cannot mistake where that goes. If we are using a dictionary catalogue, we put it in its alphabetical place under Penn and Clarkson respectively; or, if a systematic catalogue, Penn is registered in its appropriate place in Biography, and Clarkson in the book of authors. Next, we will say, is "Christ and the Gallows," by M. H. Boree. Here we meet a difficulty. With the systematic catalogue, it would suffice to place the book in the section or sub-section of "Capital Punishment," but in the case of a dictionary catalogue, should a person want a work on capital punishment, and yet not know its name, he would miss this, the most recent book, altogether, if it was entered only by its proper title. It must therefore be placed under "Capital Punishment" in the list, with such a cross-reference as this: see Boree's "Christ and the Gallows." Next is "Baneroff's History of the United States." While it is true this may be easily placed, yet there is something additional needed. There may be twenty or more books on the same general subject, but in case the student should wish to ascertain the particulars of an event which had happened in the year 1777, he would find that his trouble in consulting the work had been in vain, for the reason that the history stops short at its tenth volume with the year 1776. Hence it is requisite to add in brackets to the title-entry of the work [To 1776] or [Colonial]. But now we come to a title which presents a more formidable difficulty. It is—if I remember the wording correctly—"Old Wells Dag Out," by T. DeWitt Talmage,—a title not unlike many which appeared at the time of the rise of our religious Society. If we were to consult no more than the title-page, our book would appear under Hydraulics or Drainage, whereas its appropriate place must be Theology. In the same manner, "To Rome and Back" is not a book of travel, but a work on ritualism, and needs to be entered not only by

its title, but also under the general heading of "Ritualism," with a cross-reference to this particular book. Appleton's "Dictionary of Mechanics, Mining and Engineering" must be so entered that it will be found by one specially interested in mining or engineering, as well as by one who is examining the subject of mechanics generally, and hence will necessitate four entries. Again, Farrar's "Seekers after God," by no means suggests the names of Seneca, Epictetus and Marcus Aurelius, whose lives and teachings make up the contents of the book, and therefore it needs to be entered under those names as well. Likewise, the "Essays" and "Miscellanies" of many writers, hide important articles which might seldom be read if not placed in the catalogue.

Corresponding difficulties present themselves in dealing with the names of the authors. In the case of pseudonyms, some librarians enter them by the first name, and some by the surname. Thus Edith May or Barry Cornwall can either be entered as they stand, or May and Cornwall can be given priority—their true names, Anna Drinker and Bryan W. Procter, being also entered in brackets. In the case of foreign prefixes, such as De and Von, it is hardly advisable to establish an absolute rule. No one would look for Voltaire under De Voltaire, nor Humboldt under Von Humboldt; and on the other hand few would expect to find De Toqueville entered as Touqueville, or De Vere as Vere.

Having mentioned a few of the troubles in the nomenclature, it remains to be considered where the books shall be placed, and how they shall be numbered. For quite small libraries, the accession number only need be used; that is to say, the 250th book received, may be numbered 250, and placed on its proper shelf in the class to which it belongs. In the Friends' Free Library, at Germantown, all the numbers up to 2000 have been reserved for History, from 2001 to 4000 for Science, 4000 to 6000 for Travels, and so on; so that a book bears a number which represents its accession to the division, and not to the whole library. The librarian knows at a glance in what division any book belongs.* If there are alcoves, the letter A, B, or C, &c., is placed before the accession number, the number of the shelf being entered between, as B 25, 650.

In large libraries some form of the decimal or the logical system of arrangement and numeration is adopted. The decimal system, which is the most common, consists in lettering or numbering the case or alcove, the tier, the shelf, and the place on the shelf. Thus, C 75, 10 would mean that the book was to be found in case or alcove C, 7th tier, 5th shelf, 10th book on the shelf. Or, the letter of the case may be replaced by a numeral: 765, 25

* In the British Museum, a classification by colors has been adopted. Books of history are bound in red, theological in blue, poetical in yellow, natural history in green, and so on.

would mean the 7th case, 6th tier, 5th shelf, 25th book on the shelf. The logical system, however, has the advantage that the nomenclature of a book being dependent altogether upon its topic, it can always be readily found by those accustomed to the plan, even though a considerable moving of the books should be necessitated by increase in the size of the library, or its entire removal to another building. This plan, which has been adopted in the Amherst College library, is as follows:—

The library is first divided into 9 classes or special libraries—those of Philosophy, Theology, Natural Science, History, and so forth, and these are numbered 1 to 9. Each one of these special libraries is then divided into 9 divisions of the main subject, also numbered 1 to 9; and finally, each of these divisions into 9 sections. Hence if we take a book numbered 557, 10, the 5 represents class, Natural Science; 8 is its division, Botany; 7 the botanical section, North America; 10 the tenth book in that section. Inversely: suppose the student to have a French dictionary which he wishes to replace, he would know, even without seeing its number, that it belonged to the class 4, Philology; division 4, French language; section 3, French dictionaries—its general number therefore 443.

There is also in use in the same library, an ingenious plan for showing where any book is. When a student takes a book out, he hands to the librarian a paper slip upon which is his name and the book's number. The librarian stamps upon the slip the date, and places it in its proper place in a tray, which is divided into compartments corresponding to the divisions and sections into which the library is divided. Any book taken from the shelves, for whatever purpose, is in this manner represented by a stamped slip. Thus if a book should be asked for which is not in its place on the shelves, the librarian examines the slips, and can tell in a few seconds who has it. One advantage of this plan for a college library is, that if a student can thus ascertain where a withdrawn book is which he may merely wish very briefly to refer to, he can do so without having to wait an indefinite time for its return.

The volume which we have thus briefly reviewed, also discusses the management of free Town Libraries, and how to make them successful; the use and abuse of fiction in public libraries; the advisability of establishing a special professorship of books and reading, for high-class colleges and universities, besides other related topics.

J. W. L.

(To be continued.)

For "The Friend."

Sentiments of various writers in Reference to War.

We are at War.—"In nothing has the human mind been so blinded, so surprisingly infatuated, as in the sanguinary business of war. If this point were duly understood, it would not be so easy a matter to set people at war. Every man would consider what he was going about.

Does the Divine government pay a great and scrupulous regard, when a man way-lays and stabs his neighbor, and yet no regard when whole nations bleed? Does eternal justice sleep when the dying groans of thousands pierce the skies? when the blood of millions cries from the ground?

Who killed these people? Oh! nobody. They died in battle. They were killed by the opposite army, who are soldiers by profession! And this answer is satisfactory to a wretched infatuated mortal, who considers not that the eye of God is on this scene of carnage, and views every dead body as one distinct and individual murder. Never was there a delusion so deep and dreadful! Of all errors it is the most destructive and atrocious that ever seized on the human mind. 'We are at war!' In that one little sentence there is a charm which makes men totally forget the value of life, or the immortal destinies of the soul; which makes him careless of murder, and fearless of the wrath of God. Apprehensions, perhaps, may flit about him sometimes, and a little remorse of conscience; but he is ready to say, 'No matter, that is not my business. It is the business of the nation, the government; and, if we are by chance wrong, that wrong is to be divided amongst so many of us that my share will be small.' Deluded soul! such reasonings will not stand before God! 'We are at war.' So mighty is the charm of that word, that professing Christians, and even ministers, lose all scruples about the equity or iniquity of the cause, and hurry to bloody conflict.—*Letters of Governor Strong.*

"The idea of two communities of Christians, separated perhaps by a creek, at the same moment begging their common Father to assist them in reciprocal destruction, is an idea of horror to which I know no parallel. Lord, assist us to slaughter our enemies: This is our petition.—Father, forgive them; they know not what they do.' This is the petition of Christ."—*Dymond on War.*

"Would to God, that the spirit of the Christian religion would exert its influence over the hearts of individuals in their public capacity; then would revenge, avarice, and ambition, which have fattened the earth with the blood of her children, be banished from the counsels of princes, and there would be no more war. The time will come—the prophet hath said it, and I believe it—the time will assuredly come when nation, literally speaking, shall no longer lift up sword against nation. No man will rejoice, my lords, more than I shall, to see the time when peace shall depend on an obedience to the benevolent principles of the gospel."—*From a Speech of Bishop Watson in the House of Lords.*

"Mahometans and Pagans do not believe that our religion allows of war. They reproach us with the inconsistency. Our wars are, with them, a scandal and a taunt. 'You preach to us,' say they, 'of Christianity, and would convert us to your creed; first convert yourselves; show us that yourselves believe in it.' Nay, the Jews at our doors tell us, that our wars are an evidence that the Prince of Peace is not come. They bring the evidence of professed Christians to prove that Christ was a deceiver. Thus do we cause the way of Truth to be evil spoken of. Thus are we, who should be the helpers of the world, its stumbling-blocks and its shame."—*From "An Inquiry into the Accordancy of War with Christianity."*

Our safety as individuals or as a nation is not in arms or in war; but in a uniform, consistent, undeviating obedience to the Prince of Peace, and to the obligations He requires. This will ever be the safeguard of those who conform to it.

(To be concluded.)

The Draining of Lake Fucino.

A correspondent of the New York *Evening Post* reports the recent completion of the great engineering work in which Prince Alexan Torlonia, a citizen of Rome, had been engaged during the past twenty-two years. The work was: "The draining of Lake Fucino, which was the largest lake in Central and South Italy, covering an area of 37,050 acres, been the dream of the Romans since the lake was first conceived by Julius Caesar. The lake was situated in the province of Aquila, fifty-three miles east of Rome and ninety miles north of Naples, and before its drain covered the greater part of a vast table land one of the largest in the central part of the Apennines. This table land, 2,094 feet above the level of the sea, is surrounded on all sides by spurs of the main chain of mountains, it is separated from the adjacent valleys in such a manner that the waters found no outlet, discharge themselves into the neighboring rivers. The only means of discharging the lake was by evaporation into the air or sorption into the earth, and as often as the rainfall was larger than the amount of water thus subtracted the volume increased and overflowed the surrounding country. The proportions of the lake, thus depending on atmospheric changes, were exceedingly variable. Sometimes the water even filled the entire basin of one hundred and seventy-three thousand acres contained within the circle of mountains, and drove the poor inhabitants gradually away from their farms to the surrounding hills. When the waters sank people returned timorously to their lands but scarcely did they begin to make them again productive when a new rising of the lake drove them away. They lived in a state of continual anxiety, their fields being for several years at a time covered by the advancing waters; and when at last they were able to take possession of them they incurred heavy expenditures in rendering the land fit for cultivation, and were also exposed to miasmas from the swampy condition of the soil.

"This state of things was especially serious at Lake Fucino, because the people on the neighboring mountains had no other plan than that of Fucino to which they could refer for their supplies of cereals and other products of the soil, the rest of the territory being nothing else than steep mountain sides, which cultivation was almost impossible. This was a favorite project with Julius Caesar, to drain the land covered by Lake Fucino, a productive tract of country so near Rome would have been very desirable to supply the city with grain. This was one of several magnificent projects, which his murderer Brutus defeated, designed to prevent the terrible famines that so often afflicted the great population of Rome. At the death of Caesar the work was discontinued, and was resumed by his successors until Claudius succeeded to the imperial dignity. The work which he caused to be executed are considered by Piny the most extraordinary that brilliant period. This attempt of Claudius to drain the lake, after an immense expense and employing 30,000 men during a period of eleven years, was only partly successful."

The failure of Claudius was attributed to Tacitus to the dishonesty of the person in charge of the work, who accumulated a vast

tune while he had the superintendence of it.

The works were renewed by Trajan and Adrian, and in the middle ages by Frederick and by several sovereigns of Naples, but they were all unsuccessful, and the waters tended to rise and fall according to un-
known laws, no regular observations having been made before the beginning of Torlonia's work in 1854. This long succession of dikes had caused the draining of Lake Pa-
to to be regarded as an impossibility. The enterprise of Torlonia, who has succeeded in overcoming difficulties which for eighteen centuries had resisted the efforts of the most
valiant monarchs, redounds greatly to his honor. It has been accomplished in a sci-
entific and thorough manner, and there is no probability that like its predecessors it will
fall into ruin. Lake Fucino is the largest
and reservoir that has ever been drained.
Torlonia, with wonderful courage and
perseverance, has during a period of twenty-
years continued the work, first as owner
one-half the stock, and afterward as sole
proprietor.

The tunnel, which follows the direction
of the old Roman one, but is three times as
long and has four times the power, is one-
fourth the length of the Mont Cenis tunnel—
it is, 6,857 yards—and discharges every
hour 10,912 gallons of water. The whole
work consists of this tunnel under a mountain,
and a plain which is higher than that of Lake
Fucino, to the River Liris, into which it falls
at an elevation; a system of canals in the
head of the lake, and massive stone buildings
at the head of the tunnel. The lake, which
Torlonia began to drain it, was 12
miles long and 6.8 miles wide, is of an
elliptical form. It is certain that when the
drainage began it was much shallower than
at present times, the depth of the deposits being
calculated at nearly twelve inches per century.
Before the Christian era the floods were also
higher, and it is said by Strabo that the water
rose to the base of the mountains, occupying
the whole plain." Torlonia has lived to see
the successful issue of his great undertaking,
though he was advanced in years when he
began upon it.

Richard Shackleton.

(Continued from page 206.)

Richard Shackleton in the following in-
ductive letter, says: "Religion consists in
knowledge and practice, hearing Christ's say-
ings and doing them;" and that, "our great-
est duty is, diligently to wait on the motions
of His Spirit in our own hearts, and faithfully
to obey their requirements."

How very true it is, that we must give heed
to the inward teachings of the Holy Spirit,
before we can obey them, and following only
where they lead, if we would know of an ad-
vancement in the way of life eternal. It is
important, then, that we turn inward, seek-
ing thus to have the mind centered and set-
tled upon the alone source and strength by
which we may be enabled to move steadily
forward.

R. S. further remarks: "We may be clear
of the head and yet deceived in the heart;"
we may indeed, be able to grasp these things
with the intellect, and reason with our natural
faculties, and have our notions and under-
standings in regard to the great gospel Truths,

yet this is the least part of it, there must be
a corresponding unity *felt in the heart*, ere we
shall be enabled rightly and truly to know
for ourselves that these are the *very truths*.
We must come to *taste* and handle *ere we can*,
from a living experience, testify that they are
no cunningly devised fables.

R. S. to John Conran.

(About to join the Society of Friends.)

"Ballitore, 12th of Fifth month, 1772.

"Dear Friend. * * * I have no doubt
but that, as thy letter very sensibly im-
parted, the first great work of the inward
creation has been, in measure, effected in thee,
and the great first moving cause to every right
religious sense, has said, 'Let there be light.'
By this light I believe thou hast seen the great
superiority which future, eternal happiness
has above temporary gratification, and thy
mind has been stirred to aspire after the ex-
perience of those things which make for thy
present and future peace. Well, dear friend,
keep to this light, and walk in the shining of
it, and thereby thou wilt know, in the pro-
gress of this inward work, a being more and
more separated from the darkness. Religion
consists in knowledge and practice, hearing
Christ's sayings and doing them. Our great
duty then is, diligently to wait on the mo-
tions of His Spirit in our own hearts, and
faithfully to obey its requirements. It is not the
accumulation of even right religious notions
in the head, it is not a facility of writing or
speaking about them from such conceptions:
it is not a good capacity by which we may
give a reasonable plea for our religious senti-
ments and conduct, and by which we may
defend them from the attack of others—it is
not in these things that our stability and
growth in religion consists. We may be clear
in the head and yet deceived in the heart.
While our eyes are roving about in specu-
lation on these matters, an insidious adver-
sary may lay snares for our feet, and he that thinks
he stands, may too late be convinced of his
weakness by his fall. Let us, therefore, my
dear friend, walk cautiously and circumspectly
as in the day. Let us keep in the child's
state, while we are but children, waiting
patiently to be fed in due season with food
convenient for us, not seeking to be anything
in form or degree, but as the inward opera-
tive principle of life shall gradually make us.
The inward as well as the outward creation
is, I had liked to have said, infinite in its
variety. Let us, therefore, not be so solicitous
to model our conduct after the example of
others, as desirous in simplicity to be what
the Lord would have us to be. If we are pas-
sive enough in his hand to be squared, fash-
ioned and fitted by him, there is no fear, but
that in due time, he will bring us into our
proper respective places in the spiritual build-
ing in his church.

In the mean time, let us keep a watch
over the wanderings of our own imaginations,
and know a limitation to them, as well as a
bridle to our tongues. There is a laudable
parsimony and frugality in religion, espe-
cially suitable to young beginners. We should
not be lavish of the main stock, but rather
imitate the woman who took the leaven (re-
ceived the precious visitation) and hid it in
the three measures of meal, till the whole
body, soul, and spirit was leavened. David
also saith, 'Thy word have I hid in my heart,
that I might not sin against thee.' And the

closer this is pent up in our own breasts, like
fire in a close oven, the sooner and more effec-
tually, it will consume the chaff and the
transgressing (which is the combustible)
nature, and then be as a flame of joy, purifying,
keeping clean, enlightening and enlivening
the mind through all its faculties. * * *

"We are on all sides surrounded with
dangers, and we have but the one all-sufficient
help, which is the grace of God. As our
spirits happily keep in unity with this, we
shall be taught when and how to be free, and
when to be reserved. This is the key of
David, which locks and unlocks. This is that
which alone qualifies to show forth by our
tenets, lives, and conversations, that we are
in reality Christians, followers of Christ. And
after all is said and done, this is what those
of our profession, and of all modes of religion
under heaven, must come to be led and taught
by, if they ever come to be enabled to live
acceptably in the sight of their common Creator,
whilst here, or ever become prepared for
an eternity of happiness hereafter. To this
Divine Instructor, infallible Guide and saving
Help, I heartily commend thee.

"Thy affectionate friend, R. S."

The following is extracted from a letter of
Richard Shackleton to Hannah Plumstead, Jr.

"The elders have been removed,
and are moving off, a succession is wanting in
the church. The call, the invitation is gone
forth, the rich dainties of the Father's house
are prepared, and all is ready. Be thou, my
dear child, one of those who will give up their
names to serve the best of Masters. There is
no honor like the honor of His service; no re-
ward like the reward which He bestows. As
thou art faithful to the discoveries of His
Spirit, in matters comparatively small, as thou
surrenderest thy heart in unreserved dedica-
tion, and spreads thy garments and all super-
fluous branches of every luxuriant growth in
the way of His coming, great will be thy
peace. But if thou sayest in thy heart, to
the Divine visitation, 'Hitherto will I follow
thee, and no further;' if thou secretest the
doves (the seemingly innocent things) when
the Master is turning them out of His temple,
and if thou wilt not suffer the bitterness of
death to pass upon that which is high and
delicate, Goodness and Mercy will strive again
and again, but thy way will be long about,
and thy wilderness tedious. R. S."

(To be continued.)

Counterfeit Half Dollars.

As these pieces are beginning to show them-
selves, though not in alarming quantity, a few
simple directions for detecting them may be
useful, especially in the stores and shops.

Counterfeiters generally content themselves
with the cheap and quiet process of casting
from moulds, though sometimes they strike
the pieces from dies. The mould is made
from the genuine coin, and yields a fac-simile.
They use a type metal, somewhat hardened
and sonorous, by the addition of copper; and
the whole being slightly silvered over in a
battery, and the *gate* neatly ribbed out on the
edge. Such a piece may pass while fresh and
new. They are, however, rather too white
and too thick, or if of the right thickness, too
light.

There is something about the genuine coin
that ordinarily puts it above suspicion, par-
ticularly after the new white surface has given
place to the imitable and permanent nine-

tenths tint. It may be abused by heating or staining, or by contact with gum-elastio bands. It has been dis-figured with tin foil, for the small purpose of provoking a bet. In rare cases it may have a flaw at the edge, or slit in, which destroys the ring. But generally it speaks well for itself as to color and sonority.

The genuineness of a half dollar is some thing worth looking after, to any of us, and especially to storekeepers, taking them often through the day. It is, therefore, worth the trouble to have on the counter one or two witnesses easy to be had.

First, A balance, which need be no more than a thin strip of wood eight or ten inches long neatly poised. Place a good piece on one end and the suspected one on the other, and have a weight of three grains at hand. If the difference is more than that, decline taking the piece.

A much better instrument would be the one in vogue many years ago for gold, made of brass, and taking not only the weight, but also the gauge of diameter and thickness. Any one wishing to see this simple affair, with a view of making it for sale, may call at the office of the undersigned. No doubt, it could be sold at fifty cents. It should be adapted to the half and quarter dollar, and perhaps the whole dollar.

Second, a liquid test, composed as follows: Twenty-four grains of nitrate of silver in crystals; one gramme (say 15 grains) of nitric acid, and one ounce of water. Any druggist can put this up, in a small bottle with a pointed glass stopper, made for lifting drops, taking care to use pure ingredients. Remove a little of the surface of the coin by a knife, and then touch the place with a drop from the stopper. If good, there will be no action; if bad, it blackens at once.

It should be observed this is not the compound we use for examining gold count-ricets and jewelry. And, further, some persons use nitric acid alone, which will discolor a good coin as well as a bad one.

As for the pieces struck from dies, they are generally such poor imitations that the taker almost deserves to lose by them. Such a piece, dated 1876, is now before me; good color, feeble and faulty devices, right weight, but quite too thick. It would be caught by the gauge already mentioned. It is a whitish brass, with silver plating, more substantial than the electro-silvering.

It is well that the courts and officers of the law are diligent in arresting this business, while the tellers of the Treasury and the banks throw out spurious offers, so that it will not commonly be necessary to use any other test than the eye.

The writer has chosen to speak mainly of the half-dollar, because these are chiefly complained of and the lesser pieces are less likely to be imitated. Still, some men seem to take a pride in this despicable work, even if it yields small profit. In the long run, counterfeiters are never enriched, and their sequel is generally in prison walls.

W. E. De Bars,
Assayer, U. S. Mint, Philadelphia.
—Public Ledger.

Temptations of the Saints.—Against whom does Satan multiply his malicious assaults? Against those in whom God hath multiplied his graces. Satan is too crafty a pirate to

attack an empty vessel; he seeks to rob those vessels only which are richly laden.—*Comper.*

"LET THE DEAD BURY THEIR DEAD."

'Tis gone, with its joys and sorrows;
Its sunshine and storms of rain;
Look not away in the distance,
On relics of grief and pain;
Look up, dear friends, instead;
Let the dead year bury its dead!

What if our pride has sufficed?
What if the hour of need
Has shown that the friend we trusted
Was worse than a broken reed?
Look up, though our hearts have bled:
Let the dead year bury its dead.

Let us count the abundant mercies
Our one great Friend has sent;
The days of our light and darkness—
All gifts of one sweet intent;
No matter the tears we shed;
Let the dead year bury its dead.

Ah! youth has been taught stern lessons,
Of man's frailty and of nature's years
Have learned a yet keener knowledge
Of life's vain hopes and fears.
How surely God's hand hath led!
Let the dead year bury its dead.
And the new-born year shall find us
Courageous, alert, and strong;
Girt up for the strife before us,
Though sharp the trial and long.
Oh, on, with a braver tread,
While the dead year buries its dead!

—*The Month.*
Sd. ed.

If all our life were one broad glare
Of sunlight, clear, unclouded,
If all our path were smooth and fair
By no soft gloom enshrouded;
If all life's flowers were fully blown,
Without the sweet unfolding,
And happiness were guile to the man
On hands too weak for holding,
Should we not miss the twilight hours,
The gentle haze and sadness?
Should we not long for storms and showers,
To break the constant gladness?

If none were sick and none were sad,
What service would we render?
I think if we were always glad,
We scarcely could be tender.
Did our beloved never need,
Our patient ministrations,
Earth would grow cold and miss indeed
Its sweetest consolation.
If sorrow never claimed our hearts,
And every wish were granted,
But we would die and hope depart—
Life would be disenchanted.

And yet in Heaven is no more night,
No dawn or eve in its sweet glow?
Such unimagined new delight
Fresh grace from pain would borrow.
As the poor seed that under ground,
Socks its true life above it,
Not knowing what will there be found
When sunbeams kiss and love it;
So, we in darkness yet grow
And look and long for Heaven,
But cannot picture it below
Till more of light be given.

A late London paper says: The officers of customs in London have just stopped what was doubtless the commencement of a most notorious trade. They have seized, under powers given them by 39 and 40 Vic. sec. 12, cap. 36, a harmless looking fluid, which on analysis proved to be nicotine. The importation, which was from Hamburg, was exceedingly small in bulk, being only 23 grills. Its terrible potency may, however, be imagined from the fact that it was the produce of 2.5-0 pounds of tobacco sweepings mixed with alcohol. The presumed intention of the Ham-

burg chemist was that it should be used as ready means of converting our early Yucca cabbages into the finest Havana tobacco. T. Commissioners of Customs retained a sample for their museum, and ordered the rest of the mixture to be returned to the port of shipment.—*Late Paper.*

For "The Friend"
Ellis Hugh—a Biographical Sketch.

The following account of Ellis Hugh, extracted from the 4th vol. of Piety Promoted is copied for "The Friend," with the hope that in its perusal some of our dear young Friends may read their own experience with regard to sacrifices required; and be encouraged by his "faint yet persevering" Christian progress, to lay aside every weight, turn from the temptations to sin which so easily beset and run with patience the race set before them.

Nothing is more true than that the way of the everlasting crown and kingdom of Christ Jesus must ever lay through submission to obedience to the self-mortifying, humbly discipline of His cross. But this, when fully yielded to, He has promised to make easy and light; while we are at the same time assured that it leads to life, liberty, and true peace. So that, as in the case of E. H., though that which formerly delighted "as became burden," yet the blessed exchange became joy and life so to spring, that the desolate—the unchanged heart—becomes, through the renewing, teaching, preserving, sanctifying power of Heavenly grace, to rejoice as blossom as the garden of the Lord; "joy at gladness shall be found therein, thanksgiving and the voice of melody."

Ellis Hugh was a native of Wales, and emigrated to Pennsylvania when about twelve years of age. The account thus proceeds:—"I was naturally of a cheerful disposition, and for some time indulged himself in keeping company with such, whose conversation at conduct were unprofitable and vain; for while though it does not appear he was guilty of immoral practices, he was closely reproved by the witness of God in the secret of the heart, and his condition being thereby plainly manifested, as likewise the danger of pursuing such courses, he did not dare to go on any longer in vanity. Submitting to the reproof of instruction, he was brought under greater remorse and godly sorrow for his past sin in which state, the conversation of his former companions once his delight, was become burden, and increased his distress. But availing to feed their light, airy dispositions, keeping his mind retired, and reading the Holy Scriptures, when they sought to entice him had such an effect, that they forsook him which was a great ease to his mind. In this it afforded him an opportunity for a further search after the will of Him, who in mercy had called him to glory and virtue. As he was thus engaged after many deep baptisms and trials, it pleased the Lord, about the thirty-fourth year of his age, to call him to the work of the ministry; which was an exceedingly humbling exercise to him, and more conflicts he had therein, through the beatings of Satan; but by endeavoring to follow the Lord in the way of his requiring help was administered, so that he had at times to experience, that He gives "the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

For "The Friend."

The "Indian Territory."

Edward King, author of "The Great South," writing of the Territory in 1873-1874, says: "The Indian Territory is, to its inhabitants, a Territory to the Government of the United States, this present writing, a problem. The area 52,750,000 acres has as yet scarcely population enough to make a city of tenth rank. The estimated numbers of the tribes scattered over the vast plains and among the mountains are as follows: Cherokees, 17,500; Choctaws, 17,000; Creeks, 13,500; Chickasaws, 5,500; Seminoles, 2,500; Osages, 3,500; Delawares and Foxes, 468; Shawnees, 670; Cheyennes and Arapahoes, 3,390; Confederate Peoples, 170; Eastern Shawnees, 80; Wyandottes, 0; Quapaws, 236; Senecas, 188. And this the land of 65,000 people is so separated by great distances, unbridged by railways, and by barriers of language and custom, that there is hardly any intercourse between tribes, and land lies waste because there are not men enough to hold the plough, and the country remains a wilderness because the Indian jealously refuses to allow the white man to make it blossom as the rose.

There is something pathetic in the resolution with which the Indian clings to his territory, the very last of his strongholds, his race and his history are soon to be inextinguishably mingled with that of the white men, whom he still considers as intruders; and while he recognizes the inevitable fate attending him and his possessions, he fiercely refuses any attempt at a compromise.

He now stands firm by the treaty stipulations, for the treaties made in 1837 by the Government of the United States with the various tribes east of the Mississippi, giving them the "Indian Territory" on condition that they should move into it and occupy it, were comprehensive and binding. The Osages indeed been the virtual owners of these immense tracts of land until the advent of the white man, but to day have almost entirely disappeared.

A patent in fee simple was given to the Cherokees in 1837, while the other tribes hold their lands under treaty stipulations. From 1837 to 1845 the task of removing the various tribes from their homes east of the Mississippi, and with the unwillingness of the Seminoles to migrate came the Florida war. In the treaties it was provided, that the five distinct tribes, the Cherokees, Choctaws, Chickasaws, Creeks and Seminoles, should hold the lands of the Territory as homes for ever. They, in their turn, have allowed smaller tribes to make homes among them. In 1866, the Delawares and Shawnees, of Kansas, were thereafter, to live in the Cherokee Nation and to give up their own nationality, and the funds resulting from the sale of their lands in Kansas to the annuities of the tribes.

The annuities of the various nations in the Territory arise from their sales of lands in the West; those of the Cherokees amount to about 50,000 yearly; of the Choctaws, \$250,000; of the Creeks, \$175,000; the Chickasaws, \$100,000; and the Seminoles, \$100,000. The various treaties were all revised and renewed in 1866—following on the treaty of peace made at Fort Smith, at the close of the late war.

The Indians of the Territory to day are before, just as securely vested with the control of the Territory as against its settle-

ment by white men as they were in 1837, and they manifest no more disposition to yield their claims than they did a quarter of a century ago.

The Cherokees have naturally made the greatest advances in civilization and are at present the most powerful of all the tribes in the Territory. They have a ruling voice in matters that concern the general polity of the nation or tribes of the Territory, and their manners and customs are better known to the outside world than are those of any other tribe.

Their general status is not below that of the white frontiersmen. They are industrious and capable agriculturists, and understand the care of stock better than any other people in the Southwest. They live remote from each other—on farms, which it is true, they hold in common, yet to which there is an individual and perpetual right of occupancy. All the land is vested in the Nation; a man may sell his improvements and buildings—but not the land.

The Indians throughout the Territory are not, as a rule, farmers in any proper sense, as they raise simply what they need; this however, is because there is no market for surplus produce. The Government originally supplied them with capital; they do not realize the advantages of gain, they simply desire to "make a living." Throughout the various nations there is an utter neglect of internal improvements. An Indian highway is as difficult as the road up Vesuvius, and none of the magnificent rivers were bridged before the advent of the Missouri, Kansas and Texas railway.

The "Indian Agents," who are appointed directly by the President, and who, residing among the different tribes, are properly the interpreters of all the treaties, have charge of the annuities, and make the annual reports—usually have much influence with the Indian chiefs, and of late years, some few improvements have been introduced at their suggestion. The person of an agent is always respected, and as a rule, his word is law. The government of the Cherokees, as well as that of the other principal nations in the Territory, corresponds in a large degree to those of our States. The Cherokees elect a "principal" and second chief for terms of four years. They also have an upper and lower house of the Legislature, the former continuing in power four, and the latter two years. Bills, or acts, are regularly introduced and passed through the various readings, to be engrossed, as in other legislative assemblies. There is a supreme court, with three judges, and there are also district judges and sheriffs.

At Tablequah, the capital, the annual sessions of the legislature are held in the council house, beginning in November, and lasting thirty days. The legislators are paid out of the annuities of the nation. Tablequah is an average town of the Southwest, with nothing especially denoting its Indian origin. The Choctaws and Creeks have the same general form of government. The Creeks are a fine people; their women are handsome, and their men generally brave and honest. The Seminoles have vested their executive authority in twenty-four chiefs, all of whom are controlled and directed by a "principal," who is an absolute autocrat, having an irrefragable veto power. All the tribes or na-

tions join in a general council provided for by the treaty of 1866, and it is presided over by the Superintendent of Indian Affairs for the Southern Superintendency. At this council, only such matters are legislated upon as are of commonality between the nations—the rendition of criminals, the joint action in regard to land, &c.

This superb country, unquestionably one of the most fertile on the globe, is a constant source of torment to the white men of the border, in whom the spirit of speculation is very strong. The hardy citizen of the Southwest bears no ill-will towards the various Indian tribes, but it irritates him to see such vast tracts of land lying idle. He longs to be admitted to the Territory with the same privileges granted Indians, viz.: the right to occupy and possess all the land they may fence in, and to claim all that remains unfenced within a quarter of a mile on either side of their fenced lots. He is tantalized with visions of the far-spreading, flower-be-spangled prairies, the fertile hills, the rich quarries, mines and valley lands. He burns to course at free will over the grazing regions where even the Indians raise such fine stock. And now that the railroad has entered a protest against continued exclusiveness on the part of the Indians, he thunders at the northern and southern entrances of the Territory, and will not be quiet.

The war of the rebellion was most disastrous to the Indians of this Territory, who most unwisely permitted themselves to be drawn into the quarrel, most of them taking part with the South, and the others remaining loyal to the Union. The latter being the weaker party suffered terribly in the civil strife which ensued, and many thousands were compelled to seek a refuge in Kansas. Out of a large party of Creeks led by their aged chief Opotheleho, more than a thousand men, women and children perished from cold and hunger in their winter journey, pursued as they were by their ruthless enemies under the command of General Pike.

Before the war, the Indians were rich in stock, and it was not uncommon for a stock raiser to possess 15,000 head of cattle. But when the war came the total destruction of this stock ensued. Hundreds of thousands of the beasts were stolen and taken into the neighboring States; both armies fed from the herds; and so great was the consequent distress among the Indians, that the general Government appropriated money for the purchase of new stock, and now it is supposed the tribes have nearly as many cattle as before the war.

After the war, the Cherokees invited the missions and their schools to return to the Territory, and the other tribes followed their example. There are, however, very few buildings designed especially for public worship, and religious meetings are usually held in the school houses.

The common schools among the Cherokees were established by the Legislature in 1867. There are schools set apart for colored children, but no spirit of exclusion is now manifested; for the Indians, when the war closed and they emancipated their slaves, at once placed them on the same basis with themselves. Once in two years a superintendent of schools is chosen, and he appoints a board of directors for each school. The district schools are mainly taught by women,

and those pupils who desire more than an elementary education are sent to colleges in the South and West. The Choctaws support forty youths and twenty maidens in institutions at Louisville and other southern cities. Various influences are gradually doing away with the desire to retain the Indian language in the schools. The Seminoles have a missionary boarding school under the charge of the Presbyterian church. This little tribe is improving as rapidly in material wealth and in education, as any other in the Territory.

For "The Friend."

State of Religion in Continental Europe.

An article by A. J. Rowland in a recent number of the *National Baptist*, gives a painful view of the low state of vital religion in those parts of the Continent of Europe which he visited. We can but hope that he has made a similar mistake to Elijah of old, and that amidst the general defection from a true bearing of the cross of Christ, the Lord has reserved to himself many thousands of hidden ones, who truly love and serve Him. The following is extracted from the article referred to.

"I found Sunday was looked upon not as a holy day, but as a holiday differing from other days only in allowing larger opportunities of making money on the one side, and of seeking pleasure by its expenditure on the other—the gayest, noisiest, and so far as personal or social morality is concerned, the worst day, by all odds, in the entire week.

"In Ireland I found a devout sincerity among the adherents of the Romish Church which commanded my admiration. But the further South I went the less I saw of this. The churches were not as well attended. I have repeatedly, in even the grand cathedrals of the Italian cities, witnessed the performance of the regular morning or afternoon service when there was not a soul in the house except the priests and a few tourists with guide books in their hands. It is very evident that the priests themselves are not much in earnest, and that the service is irk-some to them. Especially is this true at Rome. Here, so far as I could see, religion was looked upon as half politics and half form. Under the thin crust of an external profession, and indeed breaking through this, in a hundred places, can be perceived the molten sea of skepticism and infidelity. I had more than one instance which showed me that the priests had no real faith in the things they felt obliged to teach. As for the people—well, the people believe nothing, though when occasion demands, they make believe as suits the circumstances of the case. The Roman Catholic system has produced in Rome its most consummate fruit—a people who look upon religion simply as a means to an end, and that end their own selfishness; to whom deceit is as natural as life; who when the Papacy is uppermost are fervent adherents of the Pope, and when the Papacy is down are ready to insult the holy father on the street and curse him to his face. Of all places in the world Rome is, in my opinion, the hardest to bring religion as a vital force into human hearts.

"Here, however, I feel I must recur to the distinction between sentimental and vital religion already made. Religion as a sentiment flourishes in Rome. Nowhere are the churches so large and costly; nowhere are the displays so imposing and grand; nowhere is art em-

ployed so lavishly and with such effect in illustrating and enforcing Scriptural themes and the history of the church. But with all this, religion as a vital force is almost unknown; society is rotten; intrigue reigns everywhere; beggars abound; vice is shameless. The Spirit of Christ abides apparently in but few hearts, and the great mass of both clergy and laity are sunken in venality and corruption.

"And this is true of all the Roman Catholic countries I visited on the Continent. While everywhere I found much to admire in the way of religious edifices and galleries of art—while everywhere the religious nature has expressed itself in the wonders of architecture and sculpture and painting—the absence of true and vital religion is painful in the extreme. How, indeed, can it be otherwise? The priests do not instruct the people; the service is conducted in a language they do not understand, and by men in whom, oftentimes, they have no personal interest or confidence. I am sure there is nothing in the forms of the church to inspire religious emotion or move the heart. Mr. Macaulay, in his visit to Italy, records his feelings on witnessing the performance of the mass. 'I stayed to the end,' he says, 'wondering that so many reasonable beings could come together to see a man bow, drink, bow again, wipe a nap, wrap up a napkin, spread his arms, and gesticulate with his hands; and to hear a low muttering which they could not understand, interrupted by the occasional jingling of a bell.' I must confess to the same feeling.

"Bad as is the state of things in Roman Catholic countries, I do not know that it is much better in those that are universally Protestant. In Germany, as you all are aware, the religious question has for several years been complicated with politics to such an extent that it is difficult to say where religion ends and statecraft begins. From what I saw, I was led to conclude that religion as an affair of the individual heart was not much known or cared for. The pride of the German intellect, and the desire for worldly pleasures—notably those of drink and the musical drama—have driven religion out of private life, and forced her to clothe herself in the garb of philosophy or politics, or the broadest latitudinarianism."

A simple Christian, who attends diligently to that Spirit of Truth, which is given to every man, and will lead into all truth, will find as little difficulty in comprehending his duty as he that hears a voice behind him, when he turneth to the right hand, and when he turneth to the left, saying, "This is the way, walk in it."—Richard Reynolds.

THE FRIEND.

SECOND MONTH 24, 1877.

In this day of stripping and isolation, when the exercised burden-bearer meets with comparatively few of much religious experience with whom to commune, and from whom, in true fellow-feeling, to derive encouragement and spiritual strength, it is often animating to the drooping spirit to peruse the accounts left by servants of the Lord who, having trod

the path of self-denial and holiness, were fervently engaged, in days that are gone, to promote the cause of truth and righteousness, gathering the people to the inward teach of the Lord Jesus Christ.

Knowing that Friends were called on the forms and will-worship observed by great body of the professing church, to rest a pure ministry and the practice of that worship which is in spirit and in truth, we felt that through obedience to the inspeaking Word of Life, these dedicated servants received power from on high to abandon reliance on man for enabling them to perform these solemn duties. They kept constant view the necessity of waiting upon the Lord, in the silence of all flesh, in order to be prepared to offer the acceptable adoration which the Father seeketh, and to feel their strength renewed; and when gifted there and called thereto, to preach the gospel with a measure of the Holy Ghost sent down from heaven, or to put up vocal prayer in the name or power of Christ. Carefully discarding the common mistake that public worship can be rightly performed without the intervention of some one to preach, to pray, or to stir their faith was firm in the declaration of the great Minister of the sanctuary, that who two or three—or two or three hundreds—gathered in his name, there am I in the midst of them; and they experienced its fulfillment by his making Himself known by the quickening power of his Spirit ministering to the several conditions, and distilling his invigorating influence over the assemblies, like dew on the tender grass.

It is true that backsliding and consequent weakness early made their appearance among individual members, causing sorrow and de travail of spirit; but until our day the church never sanctioned departures from the doctrines and testimonies of the gospel upheld by the Society from its beginning, but maintained them unyieldingly, and bore a faithful testimony against every attempted innovation upon them. How beautiful are the pictures presented in the several records alluded to of the assemblies engaged in transacting the affairs of the church, where a united harmonious labor was known, to hear and obey the still small voice of the Shepherd of Israel under his guiding hand and with the strength He vouchsafed, they might be instrumental to bind up that which was broken, to strengthen that which was sick, and in spreading the kingdom of the Redeemer.

An important lesson thus taught is, that while or where the Society, or a moiety of its members has been or is measurably preserved in a state of spiritual soundness, being in mystical but true sense a part of the body of Christ, and under the government of His glorified Head, He works in and by it, them to effect his redeeming purposes. The ministers and other living members, baptized by the one Spirit into one body, constitute a portion of the universal priesthood of believers; they understand their respective services, keep in their proper places, and a ever ready to submit one unto another, that organized fellowship which constitutes church. Thus "holding the Head, from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God," the collective and united testimony witnesseth the truth with authoritative power, as all

clear and decided condemnation of error in its multiform fruits.

Surprise is often expressed, that the errors, doctrine, and the innovations on the principles and practices of Friends which characterize the history of the Society during the present century, should have found a place of actual lodgment within a body of professors whose fundamental principles and long-established usages have always been directly opposed to them. But human nature is the same within as without our pale, and birthright membership does not bestow regeneration. The ready acceptance of the seminal principles of these defections and their widespread growth, clearly indicate that a lapse in a life and conversation consistent with original and true Quakerism in very many of our members, had prepared a congenial *aditus* to the reception of the seed, and a spiritual condition favorable for its germination and growth. It should also be borne in mind that many of the unsound sentiments and novel performances now boldly inculcated in parts of our Society are not altogether new; but copied from creeds and services long held and observed by surrounding religious associations. Nor are they the outgrowth of unlearned error; but rather a perversion and sapplification of tenets and religious acts, which in their purity and right administration are closely connected with the interests of the church. Thus these novelties in doctrine and practice have acquired currency among our members, not only because they do not meet the emotional and imaginative nature of the unregenerate heart, but because the superficial reasoner, they seem to spring from the root of primitive truth, and admit being upheld by a plausible sophistry.

That the religious character, standing and influence of the Society should be changed, here these departures from primitive Quakerism have obtained ascendancy, is a natural consequence; for where and when the members have not been truly grafted into Christ, or, from any cause, the spiritual life has been away, however the outward form may be preserved and use continue to be made of the adopted conventional language, respecting the power and operation of the Holy Spirit, yet the constitution of such a portion of the visible church is inwardly changed, and the personal living faith of the members, the headship of Christ, and in his infallible guidance and government, becomes an ineffectual or dead faith; the will and wisdom of an being substituted therefor; and instead of a living organism inspired in every part by the Spirit of the glorified Head, acting and speaking in the authority of Truth, its whole power rests on human ability and educational knowledge, shaping and executing its conceptions, it may be, through forms and machinery once constituted and sanctified in a day of experienced believers.

We have sorrowful evidence, that the tendency of the age is to question all systems of religious belief; more in a spirit of skeptical nihilism, than of informing analysis. In our religious Society it manifests itself as much, perhaps, in discontent with principles and practices involving self-negation which are not rightly understood, as by longing after truths not heretofore revealed. There is no more the exhibit in writers and speakers, of the common defect of reasoning illogically from imperfect comprehension of generally ac-

cepted premises, and of hazarding conclusions, under a persistent determination to make all former experience bend to a result earnestly coveted. It would be a shallow as well as uncharitable judgment to come to, that all the originators and propagators of the novelties introduced among the members, are simply bent on change, and greater laxity in conduct and conversation. Dissatisfied with the antique "offence of the cross," with some exaggerated ideas of the "march of mind," there has been mixed up a conceit that Quakerism should not be the only thing that must continue unimproved; and changes have been made that are supposed to correspond with the more untrammelled intelligence of the times. But the gospel of Christ was perfect when first introduced, and its truths and terms remain unchangeable forever. The only way in which there can be an improvement effected, is by allowing its better relation to ourselves, by its increased power over our will and fallen propensities, and by the more full reception of its government and heavenly love into our hearts.

As before said, many of the innovations made of latter time on the principles and practices of Friends owe their popularity, not merely to their congeniality with the feelings of a soul longing for a religion that will meet its emotional aspirations, without crucifying its lusts, but also from stretching the application of undoubted truths beyond their rightly defined limits; so as to make them appear to sanction proceedings against which Friends have always carefully guarded. We think there is a striking example of this in the sentiments promulgated by a conference of Ministers recently held within the limits of the Western Yearly Meeting.

It was the prevailing judgment of the conference that in the economy of Gospel service it is the will of the Lord that every congregation of worshippers should be supplied with a living ministry.

Meetings without ministers should prayerfully consider and seek to know their duty in opening the way for those whom it may be the will of the Lord to send or raise up amongst them. Individual members or meetings may, in accordance with many examples in Scripture, call for ministers to come into their midst, either to reside or engage in transient service, and they are encouraged to be faithful to duty in making such calls, and providing for the temporal wants of those who answer.

It is believed that one of the greatest hindrances to a right distribution of the ministry will be removed if a liberal support can be given to those who are called of the Lord into this service, thus relieving them from the necessity of making considerations of business prominent in selecting a home, rather than their call to the ministry and the wants of the church.

When the church believes a minister called to devote his time and talents wholly or in part to the exercise of his gift either at home or abroad, it becomes its duty to see that such service is not crippled or hindered for want of means, either to pay his expenses or support his family. This burden should be shared in many instances by the meetings to whom the Gospel message has been sent, especially such meetings as have no expense on account of resident ministers.

Knowledge brought under the sanctifying power of divine grace is greatly blessed in

giving strength and permanence to religious character, and efficiency and power in religious work. The minister should study with direct reference to his calling—entertaining thoughts on texts of Scripture or subjects of divine truth, pursuing such thoughts to satisfactory conclusions, and arranging them in the mind so they can be used when the proper occasion presents.

Friends have always held that as a gift of the ministry is freely bestowed and can be exercised only under immediate inspiration, so the people to whom and the time when it is to be so exercised, are altogether in the ordering of the Divine Giver. While far from supposing ignorance to be conducive to qualification for the service, they have equally discarded the idea of ministers studying for preparation to exercise the heavenly gift. While taking care that no right religious concern of a minister should be thwarted by lack of pecuniary means to perform it, supplying the funds necessary for travelling expenses; they have carefully guarded against making the ministry a means of support; rightly expecting the hands of those "called of God as was Aaron," will, as R. Barclay says, "Supply their own necessities, working honestly for bread for themselves and their families."

But the advice quoted, stretches the views and usages of Friends beyond their just limits; so that a meeting wanting a minister may "extend a call" to any one it thinks it would like to come and preach for it, offering to relieve him of making prominent considerations of business in selecting a home, by supplying the means of support "for himself and family," while he is to "study with direct reference to his calling," arranging his thoughts and conclusions on texts of Scripture, "so that they can be used when the proper occasion presents." This seems very like opening the way for a hiring ministry, with sermons prepared beforehand.

We have read with interest in a late number of the "Episcopal Recorder," a sermon preached by "Bishop" Nicholson at the opening of the fourth general council of the Reformed Episcopal Church, held at Ottawa, Canada, last summer, on "the Priesthood of the Church of God." The special point of interest for those who hold the views of Friends, in this sermon, lies in its testimony to what the speaker designates "as the priesthood of the entire body of believers; the priesthood of every single believer." A few extracts are subjoined to indicate these sentiments.

"Priesthood," says he, "as generally conceived of, instead of being a plant of the heavenly Father's planting, is a parasite of man's device, entwining around the church, and absorbing its gospel juices. I wonder not that so many of those who love the gospel have looked at this whole subject as at a great horror of darkness." Then after casting upon the origin of the term and office as used under the Levitical ministrations and its typical reference to Christ as the great High Priest of His people; that He alone has fulfilled that office so far as its expiatory or atoning sacrifices are concerned, he addresses the language of Peter, where he declares to the believers to whom he was writing, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." Thus proving that those who are united to

Christ as branches in the living Vine, are made priests unto God and His Father, in celebrating His glory by such services as He appoints. "And now," he proceeds, "looking back over these declarations, we are at once arrested by the evident equality of all believers in the regard of priesthood." * * * "as well Phoebe the de-a-oness as Paul the apostle, Onesimus the slave as Philemon the master. * * In the fact and office of the priest-hood there is absolute equality; only one and the same right and title among them all to nearest access to God." * * * "That in the church of God all of whom are a priest-hood, there should be a separate class specially called priests, and nearer to God than are the others, is simply an absurdity."

When we remember that the Episcopal Church, as established in Great Britain and this country separates the offices of Bishop, Priest and Deacon so distinctly from each other, and further draws a broad line of demarcation between these classes on the one hand, under the designation of the "clergy," and the ordinary members as called the "laity" on the other, it is indeed a notable advance that the reformed branch of this Society has made, in thus recognizing the equal claims of all the members of the church of Christ to serve as priests unto Him, without the intervention of any specially ordained class. We often doubtless feel discouraged in reflecting upon the slow reception of those spiritual views of Christianity which the Society of Friends has endeavored to uphold for two hundred and twenty-five years. It may serve to stimulate us to faithfulness in this duty, however, to contrast the persecuting example and unchristian precepts of those who claimed the office of *Priests* in the National Church of England in the days of Fox and Whitehead, with the views indicated in the public discourse above alluded to. We believe that in many other respects more spiritual views are gradually leavening the doctrine and practice of some religious denominations of latter time, and that a sensible advance is being experienced in practical piety. The high privileges which are conferred upon all who humbly submit to the washing of regeneration and renewing of the Holy Ghost, should indeed stimulate more to press into the kingdom of Christ, where they may experience the adoption of sons, and become joint heirs with Him in his glorious reign.

SUMMARY OF EVENTS.

FOREIGN.—A dispatch from Berlin to the *Pall Mall Gazette* says: It is stated that negotiations between the Powers about answering Prince Gortschakoff's circular have been concluded, and it was expected the replies would be sent next week. The Powers have agreed that the answers shall not be identical but similar in sense. They will decline to participate in any measures of coercion against the Porte, and also decline constituting Russia their mediator, but some of them appear to be intimated that they are willing to observe neutrality as long as Russia fulfills her assurance to leave the balance of power in Europe unimpaird.

The Vienna correspondent of the *London Times* says: "It is the opinion of persons at St. Petersburg, who agree with the *Czar*, that war is needless, because the fall of Nigbatz is the mark of the commencement of a full scale war; which will eventually compel Europe to interfere. It is said that General Ignatieff, who has arrived at St. Petersburg, and conferred with the *Czar* and Prince Gortschakoff, supports this view. The delay among the peace party seems to be that the Powers, in answering the Russian circular, might avoid Russia to withdraw and await the result of the Turkish efforts at reform."

Constantinople despatches of the 17th say: It is stated that in consequence of a fresh despatch from the *Czar* and Victor urging the expediency of conducting here the negotiations between the Porte and Montenegro, Prince Nicholas has consented to the proposal, announcing that he will immediately send delegates to Constantinople. The Montenegris will come to Constantinople by the first steamer. The armistice will probably be signed at Surin, a steamer passed through Bucharest yesterday going to Constantinople.

It is stated from Vienna that the treaty of peace between the Porte and Servia and Montenegro will be signed next week with the acquiescence of Russia.

A terrible explosion has taken place in one of the Fifty-two Chambers, in the Department of Lyons, France, on the 21st inst., known to have been perished.

Statistical returns of the product of the vines in France for the year 1876 show that the vintage has fallen off one-half from that of 1875. The reduction was caused by the ravages of the phylloxera (insect).

The French Centre has passed a resolution in favor of the restoration of trial by jury for press offences, and has instructed its Bureau to unite with those of the other sections of the Left in urging the government to change the officials in the Press Department.

The French government has submitted to the Chamber of Deputies a proposition to appropriate \$100,000 for the purchase of land for the State of Louisiana, in Lyons, in New York and relief to the suffering operatives who have been thrown out of employ.

Rudolph Meyer, editor of a Socialist newspaper in Germany, has been sentenced to nine months' imprisonment for publishing a libel on Prince Bismarck, charging him with stock jobbing.

The Berlin *Telegraph* states that Germany's determination to participate in the Paris Exhibition is irrevocable. The state of affairs which led the government to decline to take part therein is such as to preclude all possibility of reconsideration.

The lower house of the Austrian Reichsrath by a vote of 155 yeas, to 37 nays, has passed a grant of 600,000 florins to promote the display of Austrian products in the Paris Exposition of 1878, notwithstanding the recent adverse decision of the Budget Committee.

It is authentically reported that nearly all the States of Mexico have recognized the government of Diaz.

The public accounts of Canada for 1876 have been laid before the Dominion House. The receipts for the last year were \$28,587,877, the principal portion of which was derived from customs and excise. In consequence of the falling off in revenue there is a deficit this year, the first since confederation, of \$1,900,785, the total expenditure for the year being \$24,488,372.

Calcutta advices show that the famine in some parts of India is much worse than had been supposed. There is great distress in Mysore and other places. An official telegraphic dispatch from the Viceroy of India dated Second Mo. 17th, reports that the numbers of natives on the relief works show a further reduction of 32,000 in Madras and 41,000 in Bombay. The prices of grain are falling, and some of the most popular ones, owing to large importations. In Bombay prices remain unchanged.

UNITED STATES.—The Electoral Commission decided on the 16th inst. that no evidence should be received in the Louisiana case beyond the Electoral certificates, and that the Electoral votes of Louisiana should be counted for Hayes and Wheeler. The decision was made by the same eight members of the Commission who determined the Florida case, and on similar grounds.

Both Houses were officially notified on the 17th inst. that a decision had been reached in regard to Louisiana. The Senate notified the House of the majority's readiness to go into joint convention and resume the counting of the votes, but the House 152 to 111, adopted a resolution that it would be ready to meet the Senate on the morning of the 19th inst. At that time the decision of the Electoral Commission was read in joint session, and five verbal objections to it were offered by the Democratic members. After the reading the Senate withdrew, in order that the House might separately consider and decide upon them. The Senate after two hours debate, resolved by a strict party vote to sustain in the decision, and directed that the vote be notified of its readiness to go on in joint session the next day. The House on Monday morning, after considering the decision, resolved by a vote of 140 to 139, to take a recess until the next day.

The amount of crude petroleum produced in Pennsylvania last year was 8,965,901 barrels, an average of 24,772 barrels per day. The total amount of shipments of crude and refined oil was 10,917,452 barrels.

Both Houses of Congress having now passed the Senate bill to encourage and promote telegraphic communication between this country and Europe, it is anticipated that in a short time the manufacture of cables and surveys for new routes will be commenced.

The United States Treasury Department notified collectors at the different ports of the appearance of a linkage bill in Germany, which is an instruction prohibiting the importation of neat cattle and hides into the United States from that country until further order.

The interurus in Philadelphia for the week on the 17th inst. numbered 258, and in New York for the same period 438.

A fire occurred at 824 Hurley, N. Y., the 18th inst. by which thirty buildings were burned, and valued at \$200,000 destroyed.

Nearly all the iron works of Pittsburg which have been suspended since the panic of 1873, have resumed business.

The Directors of the City Trusts report the income from the trust estate, for the year 1876, to be \$3,748, out of which \$100,258 was paid for the support of the college and \$378,595 for the estate, leaving a balance of \$71,685 remaining at the close of the year. The collieries of the Girard estate produced 791,568 tons against 705,345 in 1875.

The *Market*, &c.—The following were the quotations on the 19th inst., 1876:—3 percent U. S. Bonds, 104 1/2; 10/4; 11/2; 12; 1868, 115 1/2; 5 per cents, 1881, 110; 4 1/4 per cents, 106 1/2; Cotton 1 1/4 cts. for uplands and New Orleans. Flour 1/3 to \$10.25 per barrel. Pennsylvania red wheat \$1.50 a \$1.55; amber, \$1.57 a \$1.60; western wt. \$1.60. Rye, 75 a 80 cts. Yellow corn, 56 cts. Corn 37 a 41 cts. New York clover, extra, 36 a 36 1/2 cts. 1/2 brands, 36.50 a \$10.00. No. 2 Chicago spring wheat, \$1.35; white winter, \$1.61; No. 2 Chicago spring, \$1.34; rye, 35 cts. New yellow corn, 60 cts. Oats, 25 cts. Lard, 10 1/2 cts. Prime Cuba sugar, 9 1/2 cts.; Orleans do., 7 1/2 a 8 1/2 cts. Carolina rice, 3 1/2 a 6 Chicago. No. 2 spring wheat, \$1.51 1/2; No. 3 do., \$1.60; 4 1/2 cts. No. 3 do., \$1.65; barley, 56 a 60 cts. 10 1/2 cts. St. Louis. No. 2 red fall wheat, \$1.51; No. 2 do., \$1.46. No. 2 mixed corn, 40 cts. Oats, 36 cts. Detroit.—Extra white Michigan wheat, \$1.60; No. 1 amber do., \$1.54. Mixed corn, 48 cts. No. 1 1/2 do., \$1.60. No. 3 do., \$1.52. No. 2 corn, 43 cts. Oats, 33 cts. Liverpool.—Middling uplands, cotton, 93 Orleans, 6 1/2. California wheat, 10s. 8d. a 10s. 9d. 100 lbs. for average white.

I have received from "A Friend to the Freedmen South Dartmouth, Mass., Ten Dollars.

RICHARD CADBURY, Treasurer.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. L.

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For "The Friend,"

Public Libraries of the United States.

(Concluded from page 218.)

FICTION IN LIBRARIES.

would seem appropriate to make a few
marks—additional to the subject of catan-
ing, already briefly considered—upon one
or two other details of library economy, which
discussed in the recent government re-
port. One recommendation, strongly urged
the report, is that there should be a *pro-
fessorship of books and reading* attached to all
grade colleges and universities. The
of the incumbent would be to make him-
self intimately acquainted with the line of
fictitious and natural bent of mind of every
lecturer, and, by a judicious choice of books,
to direct their reading that it should sup-
plement, to the best advantage, the knowledge
already acquired. The faculty of knowing
how to skip wisely" is a valuable one, as it
enables the student to pass by a great deal
of trash, though inviting, may be of little
practical account, and permits him to fasten his
attention upon that which is of the most im-
portance. In the smaller colleges and academies,
the teacher of English literature, or the
librarian (who is also usually one of the pro-
fessors) should be measurably competent to
the post of director of reading; but it is
which could not be safely entrusted to
except the most conscientious.

Perhaps the most important subject brought
under consideration in the report, is as to the
the *fiction* should have in a free pub-
lic library. The opinion is therein pretty
fully expressed—as indeed we might be
pared to expect—that the furnishing of
of literature cannot be dispensed with; that
presence is quite a necessity in order to
the *habit* of reading. The librarian of
largest public library in the country, uses
following language relative to the matter:
"Silly reading," "trash," at least what is
ish to many persons, must to a considerable
be supplied by the public library. And
se who intend to organize a library for
public, for popular reading, and who in-
d to exclude such "trash," might as well
p before they begin. But what is trash to
be, is, if not nutriment, at least stimulus to
ers. Readers improve; if it were not so,
ding would not be a particularly useful
etic. The habit of reading is the first
ispensable step. That habit once es-

tablished, it is a recognized fact that readers go
from poorer to better sorts of reading. No
case has ever been cited where a reader, be-
ginning with lofty philosophy, pure religion,
profound science and useful information, has
gradually run down in his reading until his
declining years were disreputably wasted on
dime novels and story weeklies."

This is a specious presentation of the sub-
ject, but it will be well to inquire whether it
is altogether sustained by the facts. The
statistics of three branches of the Boston
Public Library, give the following percent-
ages of the use of books of fiction and juvenile
works, for the years 1873, 1874 and 1875,
respectively. *East Boston*, 82, 79, 80%. His-
tory and biography exhibited a fractional increase
of use; travels, a decrease. *South Boston*, 78,
78+, 78+, showing an increase of novel read-
ing. *Roxbury*, 80 per cent, for 1874, 85 per
cent, for 1875, showing a large increase—
biography and travels exhibiting a relative
decrease. It is to be regretted that in the
statistics, the works of fiction and the juvenile
books are so frequently included under one
head; but it is also mentioned elsewhere that
the average use of fiction alone, in the Boston
Public Library and its several branches, is
about 55 per cent. of the whole number of
books taken out.*

Allusion is made in the report of the li-
brarian of the Chicago Public Library for
1874, to the fact that the books of fiction hav-
ing been withdrawn from the library for the
space of several months, for the purpose of
preparing a catalogue, the reading of history
thereupon increased 137 per cent.; of voyages
and travels, 191 per cent.; and of science and
arts, 89 per cent. But when the novels were
again returned to the shelves, the reading of
the other classes of literature *dropped to their
usual level*. This does not seem to indicate
that the habit of reading fiction can be readily
broken, even when conditions so favorable to
its disseminate as the above, have transpired.

The Friends' Free Library of Germantown,
largely used by artisans is mentioned, I be-
lieve, as the only example—so far as reported
—of a free public library which totally ex-
cludes fiction. The following extract from
the report of its librarian, was quoted, and is
pertinent to repeat here:

"In watching the use of our library, as it
is more and more resorted to by the younger
readers of our community, I have been much
interested in its influence in weaning them
from a desire for works of fiction. On first
joining the library, the new comers often ask
for such books, but failing to procure them,
and having their attention turned to works
of interest and instruction, in almost every
instance they settle down to good reading and
cease asking for novels. I am persuaded that

* It may be said, however, that upon the issuing of
special catalogues of the books in the sections of history,
biography and travel, the use of these latter has been
stimulated, somewhat to the loss of fiction.

much of this vitiated taste is cultivated by
the purveyors to the reading classes, and that
they are responsible for an appetite they often
profess to deplore, but continue to cater to
under the plausible excuse that the public
will have such works."

Whoever will take occasion on the after-
noon of the 7th day of the week, to visit a
large public library, and notice the great num-
ber of youth of both sexes who go directly to
the novel cases to procure "entertaining"
books for first-day reading, will be almost
ready to query whether such a public library
which thus panders to the taste for the fictions
and the unhealthfully-stimulating, is
really doing as much good as it is harm.
"Have you read so-and-so's last novel?" is a
very frequent interrogatory, and one which a
person who moves in what is called fashion-
able society, does not care to leave long un-
answered. And inasmuch as the production
of novels is constantly on the increase, those
who have once fully committed themselves to
that line of reading are not apt to discontinue
the practice, for all the time which they can
possibly devote to books must be requisite, in
order to absorb even the most popular of such
publications.

The habit of reading having been formed,
there is undoubtedly a tendency with many
to improve in the choice of books, especially
with those whose reading is also of the nature
of study, or is essential as an aid to their reg-
ular avocation in life. But on the other hand,
where neither necessity nor a due apprehen-
sion of the value of time and of our liability
for its careful use, restrains, I believe there is
an equal inclination towards deterioration in
the character of what is read. In no direc-
tion is this tendency so perceptible as in the
unregulated reading of the daily newspapers.
Scandal, as all know, is a super-abundant in-
gredient of a large part of those issues, and
a loose rein given to its indulgence is not cal-
culated to strengthen those who believe that
"tale-bearing and detraction" should be dis-
couraged. Many a one who has long main-
tained the daily practice of reading the Holy
Scriptures, with reverent waiting, and has
also been diligent in seeking aid from other
good books, has been gradually weaned—per-
haps at a time of great political excitement—
from his first love, by the varied and exciting
entertainment afforded by the newspaper.
Eventually, not only the morning paper, but
also the evening's bulletin, will have become
almost a necessity, greatly to the detriment
of his former good habit, and to the loss, in a
greater or less degree, of his peace of mind.
This tendency was well illustrated in the case
of a certain worthy minister who had taught
a poor man to read, to the intent that the
latter might, with comfort, peruse his Bible
unaided. Upon calling several months later
to learn what progress his pupil had made,
not a little was his dismay when told by the
wife (her husband being absent) that he had

got out of the Bible and into the newspapers long ago.

Must we then believe that there does exist a necessity for managers of public libraries to wearily succumb to the popular demand for fictitious books? One of the queries of our religious Society, addressed to its members, recognizes the relationship between "pernicious books" and the "corrupt conversation" which largely prevails in the world. Thus, when all clearly recognize the *indivisiibility* which is represented by a book—that having found a lodgment on the shelves, it can talk and make its influence felt, in its way, as effectually as the living being could—how watchful should we then be lest, in placing it there, we unwittingly give our sanction to those characters and acts in books, which we would involuntarily shun in actual life. I perceive not therefore how any can consistently encourage the reading of that literature which instils false and harmful views of life, simply upon the assumption that some of the readers may be eventually drawn to a higher intellectual and moral plane. Rather let it be manifest that, in entering the public library, the reader *has come upon a higher plane*, where the yearnings of his better nature—so far as human knowledge can satisfy it—may be abundantly ministered unto, but which affords no harbor (as to books) for the absolutely frivolous—for low comedy and buffoonery—for whatever is hurtful (no matter how entertaining it may be), to the prejudice of that which is improving and ennobling.

J. T. Fields, in a lecture delivered in Boston not long ago, referring to the damaging influences of low classed literature, instanced the circumstance of his interview with a boy-murderer who had been sentenced to death for the crime. He said:

"In the course of the interview, Pomeroy said that he had always been a great reader of 'blood and thunder' stories, having read probably sixty 'dime novels,' all treating of scalping and deeds of violence. The boy said that he had no doubt that the reading of those books had a great deal to do with his course, and he would advise all boys to leave them alone."

Now, although most librarians advocate the utter exclusion from the shelves of such objectionable matter as "dime novels," yet if "silly reading" and "trash" are esteemed to be essential factors in ensuring the popularity of a library, it must be evident that a great

deal that is undoubtedly demoralizing in its tendency, will be admitted notwithstanding. When, therefore, we find that as much as one-half of all the books taken from our great public libraries are simply fiction, and that the lesson which the great bulk of these books convey is, that the first aim in life is the possession of wealth, or physical beauty, or of "standing" in fashionable society, I think we may concede that there exists some connection between these false views of existence, and the low standard of integrity which is so apparent in our midst.

J. W. L.

Selented.

A Testimony from Marsden Monthly Meeting concerning James Haworth, who died at his house at Marsden, in Lancashire, England, the 27th of 6th month, 1837, and was interred in Friends' Burial-ground there, the 2nd of the 7th mo. following, in the 86th year of his age, having been a minister about 50 years.

"The memory of the just is blessed."

This our dear friend, the son of Henry and Elizabeth Haworth, of Hapton Hall, within Crawshawbooth Meeting, was born there the 27th of 10th month, 1751, O. S., and carefully educated in the profession of the Truth as believed in by Friends.

About the 14th or 15th year of his age, he was brought under religious exercise, wherein he was given deeply to feel the necessity of repentance; and the baptism was so effectual that his mind was greatly humbled. He was from that time enabled to take up the cross to his own will, and abiding faithfully upon the convicting, sanctifying operation of Divine Grace—the purchase of the blood of our holy Redeemer—he came in due season to receive the ministration of condemnation to be removed, and to experience peace from God, and from the Lord Jesus Christ. During this peaceful calm he was favored to know a degree of growth in grace; but deeper baptisms and still more humiliating dispensations awaited him. His mind was introduced into a cloud, and into a state of unutterable distress, which continued with little intermission for many months, so that he was brought to the very foundation of all things for himself; he could no longer build upon tradition or education, but found that he was required to appear in some things, particularly in dress, more singular and self-denying than most of his friends.

In the 21st year of his age, he was visited with the small-pox, and was so ill that his life was despaired of. This brought him under close exercise of mind respecting his peace, which for a season was hid from him. But at length being enabled to get into stillness and resignation, his prayer was answered, and his mind was favored with a sweet and peaceful calm. After emerging from this exercise he had to pass through a more fiery baptism, which continued for several years, the door of grace being often shut, and any feeling of good seldom vouchsafed, so that the heavens seemed like brass, and the earth as layers of iron. In the depth of his distress he often withdrew into lonely places in the fields and elsewhere, seeking in secret retirement, if happily he might be so favored, to find a little relief. This, though long withheld, was mercifully granted, as he continued to wrestle for the blessing, resolved not to let go his confidence. Thus patiently abiding under the purifying dispensations of the Holy Spirit, all

his powers bowed in reverent submission, his own will being crucified, he became a vessel meet for the master's use, in what manner he might be pleased to employ it. At the early age of about 27 years, he was appointed to the station of elder, and was quietly engaged in the service of the church.

The natural powers of his mind being sanctified by Divine Grace, and restrained under the regulating power of Truth, he found it required of him to abandon a variety of studies which in his youth had occasionally engaged his attention, that he might more fully devote himself to the Lord's service. He often lamented the many deviations among us from that primitive simplicity in dress, so remarkably characterized our predecessors, and was frequently led to counsel Friends on this subject, both by word and writing, from a persuasion that in thus indulging a conformity to the spirit of the world they sustained great injury in relation to their advancement in the Truth. Sensing how much it is necessary that in our dealings for discipline the wisdom of man should be kept in entire subjection to the power of God, in order to be rightly serviceable in promoting the cause of Truth, he was solicited that these meetings might be conducted in their right authority, seeking to dwell not to the fountain of Divine Wisdom in him, and in all his movements therein evincing close attention to the pointings of the Heavenly President.

About the time of his marriage, and in the 36th year of his age, he came forth into ministry, in which he was a diligent and faithful laborer. In the exercise of his gift he was often led to use figurative language, and draw comparisons from outward things, particularly in his early appearance, which made it the more trying to him. He was very careful not to move therein without the *open* opening of the Holy Spirit, and the fresh painting and putting forth of the great Light of the Church. In meetings for worship was therefore concerned to wait in deep and reverent prostration of soul before the Lord, until he was pleased to hold out the scepter of Divine command; and when thus called unto ministry, he did it in the still which God giveth. His manner of delivery was awakening and impressive, and the doctrines which he preached were sound and consistent with the principles of our Society grounded on the doctrines contained in the New Testament; and these principles he, at times drawn to support in the demonstration of the Spirit and power, in opposition to the views of such as are still seeking in signs and shadows that substance which is to more directly found and enjoyed in pure still waiting upon God. In setting an example this still and patient waiting for Christ, was often made to appear as a fool to others, but upon such occasions he was frequently raised up to testify to the power and goodness of God in a manner which fully convinced those who had thus, though perhaps impatiently waited with him, that they had waited in vain. This last observation may more particularly apply to public meetings with those of other religious denominations, a service in which he was frequently engaged, and for which he was well qualified. He travelled extensively in the work of the ministry in England, Wales and Scotland, and when called from home to labor in the vic-

"One chapter of the report is specially devoted to the subject of *Prison Libraries*. It states that the first record of an endeavor to form such a collection of books is found in the code of rules and regulations enacted for the government of the Kentucky penitentiary, in the year 1802.

The Eastern Penitentiary, at Philadelphia, contains the largest library of any institution of this class, there being in it 9000 volumes, besides 1000 school books. Out of an average of 650 convicts, four-fifths use the library; and there were issued during the year 1871, an average of 71 vols. to each reader. In the South, where the majority of the convicts are colored, the proportion of literary is of course much greater. Of the 450 inmates of the North Carolina penitentiary, but one-sixth could read; in the Mississippi penitentiary, the proportion is one-fourth; in that of Virginia, one-third.

In some institutions the prisoners are allowed to come in squads to the library to choose the books; in others, as at the Eastern Penitentiary, there is a late and printed list of the books in each cell, so that the prisoners having set down on the slates the numbers corresponding to the books wanted, these are brought to them on a truck which rolls along the corridors.

rd, he was diligent in the work assigned him, not suffering his mind to be diverted from it by secondary objects; and as he had lately received so he freely gave, being sensibly careful not to make the gospel charge, either by protracted visits or otherwise. He was a man of a meek and quiet spirit, ready to suffer, rather than to give offence. His words were few and savory; he never made religion a common topic of discourse, and he was very careful not to relate his own experiences to others, without feeling necessity, or a clear permission to do so, his intercourse with the world, both in the office of his profession of a conveyancer, on other occasions, he maintained an unflinching adherence to our peculiar Christian testimonies, whilst his strict integrity, and unblemished life and conversation, procured him the esteem and regard of all who were acquainted with him. A pattern of great self-denial in his daily walk through life, he used the world as not abusing it; he felt himself especially restrained from the acquisition of wealth, and when he had it in his power to be enriched himself in an honorable and proper manner, he declined it, being satisfied in the small patrimony which he possessed; having experienced godliness with contentment to be great gain, he kept himself free from the encumbering things of this life, that he might please Him who had called him.

From a sense of duty he was very diligent in attending Quarterly, Monthly and other religious meetings; and while health and strength permitted, he generally travelled for the purpose on foot. When from the infirmities of advanced life, he felt himself released from active service in the church, he was still diligent in attending his own meeting for worship, often under great weakness of body; he was frequently engaged therein in the exercise of his gift, to the comfort and edification of his friends. In the last meeting in which he was thus engaged, about six months prior to his decease, he was led largely to expatiate on some of the doctrines of our Society, expounding, explaining, and defending them with clearness and force of argument. His dear friend had for several years, a foresight of the present conflict of sentiment prevalent in our Society, and he had seen it in some degree realized. He turned deeply over this state of things; he was very sensibly and tenderly for those who were ordering to his judgment formed from long experience, had grievously departed from the path as it is in Jesus. But such was his love for the cause, that his mind was brought under a very exercise on this account, and he was most desirous that the pure principle of truth as professed by Friends, might not in any degree be compromised, or the standard held by our predecessors lowered, to suit the declining state of doctrine or of practice in those who had suffered themselves to be drawn away from it.

His decline was gradual; and during this time, in the year 1834, it was his lot again to pass through a deeply exercising baptism, into death, all consolation of the Spirit withheld. He was given to feel his own nothingness. Deep poverty of spirit condescended at times to be his portion, and very humble were the views he entertained of him-

self and his services; but under all his confidence in the Everlasting Arm never forsook him. In the Fifth month of the present year, during the interval of relief after a trying fit of coughing, he uttered with earnestness this short prayer: "O Lord! prepare me for thy kingdom; for thou, Lord, art able to turn and overturn within me all that is opposed thereto." Soon after, addressing himself to those present, he repeated the words of the prophet, "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy filth;" adding that he believed it necessary for them to experience this purification. A few weeks after two friends having called to see him and being about to take their leave, he held their hands for some time, and with much feeling said: "I think I shall not be long here." One of the friends having expressed his belief that his change would be a happy one, he continued some time evidently much bowed and exercised in mind, his hands being often lifted up as in supplication: at length he uttered this short prayer, "Forgive us our trespasses as we forgive them that trespass against us; O Lord! we have need of thy forgiveness;" then after a little pause he added: "Salvation hast thou appointed for walls and bulwarks." A solemn and impressive silence ensued, after which he said, "I would not detain you, friends, unless you have something to say to me, who am but very poor," but soon after with tears he continued, "I have been comforted in remembering that it is said, 'Blessed are the poor in Spirit, for theirs is the kingdom of Heaven.'" On its being remarked that he had nearly finished his course, and that it seemed as if he had nothing to do, but patiently to wait till his change came, his hope revived; and alluding to the testimonies of two dear stranger Friends who had both made use of these words of the apostle, "I have fought a good fight; I have finished my course; I have kept the faith," he said, "I felt upon these occasions as if I could lay hold of the words," emphatically repeating, "I have kept the faith; I have kept the faith."

Near the close of the meeting of ministers and elders held at his house the day following, he said: "I have been thinking while we have been sitting together, it is an easy thing to ask questions and give answers (referring to the Queries, &c.) but not so easy to do so in the Life, in a measure of the life and power, without which they are but as a dead letter; but this Life and Light we should seek after and labor for on these occasions, and in all our meetings for discipline; if this were the case, how different they would be! and I believe that in the establishment of them it was intended this should be the case. Seek after the Lord, my friends: call upon Him, whilst He is near, for He is near, I believe, to us all. He has promised to be near to them that seek Him, and they that seek Him early shall find Him. And will He promise and not perform? No; assuredly He will perform. Trust in Him, then, my friends; be not discouraged from seeking to Him, for in the Lord Jehovah is everlasting strength."

A few weeks before his removal, when sitting in his chair, he said, "Lord, thy mercy and thy love towards me have been very great;" and soon after added, "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."
On the 22d of 6th month, he was taken ill,

and for a day or two suffered much from pain, during which he once expressed a desire to be released, if consistent with the Lord's will. After this he kept his bed, nature evidently sinking very fast, and lay very quiet and composed till about 5 o'clock on the 27th, when he sweetly departed "in peace."

Read and approved in Marsden Monthly Meeting, held at Rochdale, the 7th of the 12th mo., 1837.

For "The Friend,"

Sentiments of various writers in Reference to War.

(Our Includer from page 218.)

"Christ said, 'My kingdom is not of this world, else would my servants fight.' This declaration speaks a volume. They did not fight whilst that kingdom continued obedient to its King, and acted upon his maxims. But that kingdom shall be restored, raised to a far greater glory, and spread to a nobler dominion. And the time is near. Some nation must come forward and espouse the cause of peace. Some nation must awake to the true dignity and happiness of our race, to the dictates of common sense and reason; awake to the soul's immortal interests and duties; awake to the wisest and best policy of nations; must soon lift up its voice against war in every form, and against taking away the life of man on any occasion."—*Letters to Gov. Strong.*

"No man that believes the Bible can doubt that the period is coming, when the sword shall be beat into a ploughshare, and the spear into a pruning hook, and when nations will learn war no more. And no man who takes a philosophic view of things can fail to see that there are deep causes in operation now in society, which will inevitably work out this result; that there are principles and maxims beginning to be universally admitted, which can never be fully expanded without putting an end to war."—*Albert Barnes.*

"There are considerations, springing from our situation and condition (that of America) which fervently invite us to take the lead in this great work—the abolition of war. To this should bend the patriotic ardor of the land; the ambition of the statesman; the efforts of the scholar; the persuasive influence of the press; the mild persuasion of the pulpit; the early teachings of the school."—*Charles Sumner.*

"That a large number of persons should assemble and deliberately kill one another, appears to the understanding a proceeding so monstrous, that I think a being who had never before heard of human slaughter would inevitably conclude that they were mad. Nor is it likely, if it were attempted to explain to him some motives to such conduct, that he would be able to comprehend how any possible circumstances could make it reasonable. The ferocity and prodigious folly of the act would, in his estimation, outweigh the weight of every conceivable motive, and he would turn unsatisfied away,

"Astounded at the madness of mankind!"

—*An Essay on the Lawfulness of War.*

"It is, in my mind, no small misfortune to live at a period when scenes of horror and blood are frequent." "One of the most evil consequences of war is, that it tends to render the hearts of mankind callous to the feelings and sentiments of humanity."—*Charles J. Fox.*

"'Tis strange to imagine, that war, which I all things appears the most savage, should be

the passion of the most heroic spirits."—*Earl of Shaftsbury.*

"The proclamation of war passes sentence of death on thousands of our innocent fellow-creatures."—*Channing.*

"For fifteen centuries war has been a standing libel on Christianity, making it a by-word and a reproach over the earth."

"It were an impeachment of our Almighty Ruler to suppose war unavoidable."

"They who are shocked at a single murder on the highway, bear with indifference of the slaughter of a thousand on the field. They whom the idea of a single corpse would thrill with terror, contemplate that of heaps of human carcasses mangled by human hands, with frigid indifference. If a murder is committed, the narrative is given in the public newspapers, with many adjectives of horror—with many expressions of commiseration, and many hopes that the perpetrator will be detected. In the next paragraph, the editor, perhaps, tells us that he has hurried a second edition to the press, in order that he may be the first to glad the public with the intelligence, that in an engagement which has just taken place, *eight hundred and fifty of the enemy were killed.* Now, is not this latter intelligence eight hundred and fifty times as deplorable as the first? Yet the first is the subject of our sorrow, and this—of our joy! The inconsistency and disproportionateness which has been occasioned in our sentiments of benevolence, offers a curious moral phenomenon."—*Causes of War.*

"That a period will come when wars shall cease, I am not able to doubt; I believe it is not credible that the Prince of Peace will all ways endure the butchery of man by man; because He has declared He will not endure it; and because I think there is a perceptible approach of that period in which He will say—'it is enough.' In this belief the Christian may rejoice; he may rejoice that the number is increasing of those who are asking—'Shall the sword devour forever?' and of those who, whatever be the opinions or the practice of others, are openly saying, 'I am for peace.'"—*From an Essay on War.*

The Little Flock.

For "The Friend."

Horatius Bonar, author of Hymns of Faith and Hope, was born in Edinburgh in 1808, educated at the university, and was licensed or ordained, as it is called, as a minister, 1837, by the "Free Church of Scotland." He wrote the *Kelso Tracts*, which had a wide circulation. In 1843, "The Free Church of Scotland" released itself, in casting off the thralldom of the State. The name of H. Bonar was appended to that body of seceders. The first series of Hymns of Faith and Hope, appeared in 1850, the second in 1861. Several of his poems are peculiarly appropriate to the present state of the Christian Church, bearing evidence of true religious feeling, as do the writings of Cowper. It must however be admitted, that some contain sentiments at variance with the Truth as held and believed in by the Society of Friends, particularly in reference to the resurrection of the body, &c., and in offering an occasional selection for publication, it is by no means meant to endorse the whole. The Poems entitled *The Old Words, The White Lament, Flora Novissima, The Seen and the Unseen*, all of which have appeared in "The Friend," are of the embracing true Christian sentiments, and

thought to be free from anything that is objectionable, to which may be added—

THE LITTLE FLOCK!

A little flock! so calls He thee,
Who taught thee with his blood;
A little flock—discerned of men,
But owned and loved of God.

A little flock! so calls He thee:
Church of the first born; hear!
Be not ashamed to own the name;
It is no name of fear.

Not many rich or noble called,
Not many great or wise;
Thou who God makes his kings and priests,
Are poor in human eyes.

Church of the everlasting God,
The Father's gracious choice,
Amid the voices of this earth,
How feeble is thy voice.

Thy words amid the words of earth,
How noiseless and how low;
Amid the hurrying crowds of time,
Thy steps, how calm and slow.

But, mid the wrinkled brows of earth
Thy brow, how free from care!
Mid the flushed cheeks of riot here,
Thy cheek, how pale and fair!

Amid the restless eyes of earth,
How steadfast is thine eye,
Fixed on the silent loveliness
Of the far eastern sky.

A little flock! 'tis well! 'tis well!
Such be her lot and name,
Through ages past, it has been so,
And now, 'tis still the same.

But the chief Shepherd comes at length,
Her feeble days are o'er,
No more a handful in the earth,
A little flock no more.

No more, a lily among thorns!
Weary and faint and few,
But countless as the stars of Heaven,
Or as the early dew.

Then entering the eternal halls,
In robes of victory,
That mighty multitude shall keep,
The joyous jubilee.

Unfading palms they bear aloft,
Unfading songs they sing;
Unending festival they keep
In presence of the King.

For "The Friend."

Selections from a short narrative left in manuscript by Christopher Wynn, and endorsed and recommended by the Quarterly Meeting of Kendal, England: "I was born in the year 1855, and educated in the way of the church of England (so-called), and was according to my power and capacity, a diligent observer of its doctrine and worship, until I found a longing of soul for other food, although I knew not where to find it. I remember, in my young days, something at work in me, reproving for sin and transgression, teaching and leading in the just man's path. The Lord was near at hand and I knew him not, so that I often transgressed afresh, and fear seized me, inasmuch that I often petitioned the Lord that *he would in mercy deliver me from the quaking worm, and fire unquenchable.* It was usual with me to repeat the Lord's prayer when I lay down in bed, and often reproved myself if I suffered other thoughts to intervene when repeating it, desiring to do my best to please God. After a time, by the direction of Divine providence, at a meeting of the people called Quakers held at Brigflats, it was put into the heart of

that worthy messenger and man of *Power Haydock*, to define *who had a right call God Father, and who had not*; by which doctrine my understanding was opened my heart enlarged to consider Friends' epistles, which I perceived *gradually* fitter for receiving the grace and Spirit of God the revelation of his Son in me. Then came more sensible of a cross I was to bear which, when I went from under, I was laden with great fear and horror; so that I then saw the bearing thereof was the to the kingdom of God, and the use of plain language was none of the least. * Being convinced, and *in measure converted* had desires to become more and more Lord's holy temple, which called for sincerity, and in measure purity, as the truth Jesus. I was willing in degree, to imitate Zaccheus, by restoring what I had wronged of, whether by gaining or otherwise; first of which I was addicted to in my youth. The sentence passed on me and I obeyed obtained peace.

About the year 1683, being watchful of my own spirit, and faithful to the Lord; quiring, I grew in favor with him, and was diligently in meetings for his Divine power it was given me to believe I should ere I have a public testimony to bear for him, when the day came a terrible one it was; word of the Lord burned in me like a saying, *this is the day, neglect it not*; so that was willing to speak a few words, and it became my chief care ever since, to minister the ability that God gives; beginning with the oil, and ending when it stayed; which know by manifold experience is the only way to please God and profit his people. In year 1686, having some inclination to marry I had one in view, but consulting Him v answers from between the cherubim, from the mercy seat, as I always did on matter-moment, he was pleased to give me a view one at the time many miles distant, which afterwards gave me, a suitable helpmate a companion to this day." * * * After relating how the Lord was with him and bless him both in temporals and also some particulars in ministry, he concludes: "It likew remains with me to signify what the Lord put in my heart by way of prophecy, at general meeting at Grayrigg viz: *I will be the cedars, I will humble the heathen and enlarge Israel's borders*, and fervent prayer continues upon my mind for the young generation amongst Friends, that the Lord would be pleased to prepare them against that day. I also entreat that our elders, in their Particular and Monthly Meetings, would wait in a godly care and zealous discipline over them, that they may live and act agreeable to a Christian conversation, for unless the *hidden things of Esau and Achan be destroyed* as well as discovered, the Israel of God either journey forward, nor stand before their enemies. I am fully of the mind that whenever it may please God to redeem and recover his church out of her present languishing condition, discipline must be stretched over transgressors, judgment laid to rule and righteousness to the balance."

S. C.

Millville, N. Y., 2d mo. 9th, 1857.
P. S. The Quarterly Meeting testimony of C. W. says: "In the ministry he labored fervently and faithfully, being suitably qualified for the same; and in testimony would

ently speak of the Lord's gracious dealings with his people, exhorting Friends to a readiness of mind to serve him faithfully; and even travelled in pain that Christ might be formed in all. He was powerful in prayer, and in supplication often favored with nearness to Divine goodness. His great care and concern for the welfare of Zion, fully manifested his sincere love to truth, and the brethren. * * * Much concerned that a dilly and zealous discipline should be maintained, so that judgment might be placed on every transgressor, and the church be made clean; and although he dealt plainly with backsliders, yet in a truly christian spirit, entreated with such meekness and loving tenderness as generally had a good effect, being duly cautious of hardening or irritating any. He was full of love, and meek expression to the babes in Christ," &c.

Alas! in how many places has not only doctrine, but discipline and our ancient testimonies been laid aside. The men and women's betings no longer separate as originally set by the Lord and formerly so useful to prevent improper marriages, and the care of the poor and the church, separately considered, without unduly making too much publicity of things which might be checked in the bud by the mothers in Israel arise to maintain at right, which was not obtained but through hard travail, and was greatly resisted at first; and may the fathers in the truth be enabled to realize the danger of these unhallowed doctrines.

S. C.

For "The Friend."

Random Notes of Travel in Europe.

(Continued from page 212.)

New Castle detained us for but a few hours. lay under a perpetual cloud of smoke, and consequently a dingy and melancholy looking place. It has some magnificence at streets however, which present rather a cheerful appearance, if any thing can do so under such a cheerless sky. New Castle has rejoiced in no less than three names, having been the Pons Ælii of the Romans, the Monchetetta of Medieval days, from its very numerous Monkish establishments, and deriving its modern name from a castle, built by a son of William the Conqueror. Its last cognomen has become inappropriate as those it formerly bore, like the castle of Robert Courthoise is now venerable ruin, and its donjon (dungeon) sep, alone remains to frown amidst the surrounding gloom. We caught glimpses of bleak looking and extremely narrow streets in its neighborhood, with small houses leaning against, or built on portions of the wall merely enclosing the city. Robert Stephenson's new iron bridge, which carries the railroad across the Tyne, is a wonderful piece of engineering. The remains of the great wall, built by the Roman Emperor Severus, entirely cross England from the Tyne to the Solway, on 200 years after Christ, attracts our attention upon the heights on both sides of a low way cutting, through which we passed, in style no Roman imagined could ever be possible. Great pits have been sunk near its termination, and Walls-End coals are the most esteemed of all coals furnished to the London market.

But Scotland lay before us! and we were about to cross the Border. As we approached we entered upon a region of low, rounded hills, covered to their summits by short grass;

fence, wall nor tree, was no where to be seen: small rivulets wound through the grass of the tiny valleys, marking their paths by a greener margin. These are the Cheviot hills. Now, I was very desirous to know the exact point at which we should leave one kingdom, and enter upon the other; therefore it was with great pleasure I hailed the advent of a cheerful-looking, elderly Scotchman, whose grey eyes evidently allowed very little to escape them. Could he give us the required information, inquired. "Yes, sir! I ken the spot vera weel," he replied. "Is this the place?" I asked, pointing to the probable locality. "Na, na," was the answer; "wait awhile, it is o'er yonder. Ye'll ken it soon. Now, now, my liddy, do ye see the wee bit wall? Now ye're in Scotland;" and our train glided rapidly past the few small hand-marks which our friend pointed out, and we were veritably in the "land of the heather." Did we see any difference in the appearance of things? Not yet! For some miles further the sheep walks continued, with their Colorado-like, unvarying uniformity. Very few sheep were seen in the wide expanse, but many reminders of them in the curious little round pens, where salt was given them, and whose low walls could afford them but small protection at any time. We emerged at length from this great tract of meadow and moorland. Scotch villages now began to appear, with long rows of low, one-story houses, white-washed and neat looking, many of them covered by climbing roses, and surrounded by flowers. The country grew more and more beautiful. Station after station was passed, when suddenly the conductor called out "Melrose!" A few passengers emerged from the carriages, and we wended our way to an inn. I kept my eyes resolutely before me, not being prepared to see the Abbey as yet, though I knew it was not distant, for when did ever landscape, ruin, mountain or city, appear well under a noon-day sun! Before dining, or resting, we inquired respecting the hours of admittance at Abbotsford which is not far from Melrose, and learned that we could not see it until the latter part of the week. We could not wait here three days, even to see Sir Walter's home, but afterwards heard that had we gone on, we would probably have been admitted, as Americans. The great distance they travel to see these places, is taken into consideration.—and extra shillings often work wonders, as all travellers soon learn.

The disappointment was softened by remembering that we had still the Tweed to see, and the Eldon hills, and the Abbey. So after a long and much needed rest, and dinner—for, as one of our fellow-travellers observed, dinners cannot be ignored, though among the finest scenery of Europe—we proceeded to the latter. After a short delay, we were admitted. The doors were unlocked by a young girl who acted as guide, and was well qualified for her office by her unvarying watchfulness over us and others, lest anything should be carried away. Her mother sat knitting by the gateway, under a tree which shaded her from the afternoon sun. What peaceful, quiet lives some of these custodians appear to lead within the precincts of old Monastic walls! We found the grass of the same soft, exquisite green, as at Fountains. One felt as though treading upon velvet, and that nature, like Sir Walter Raleigh, had spread her costliest mantle "to keep our foot-soles clean." Unlike

Fountains, Melrose has nothing massive in its proportions, but has rather an air of graceful lightness, blended with stability. It has been said that "There is no end to the charms of Gothic architecture," because it admits of such great variety. Within and without, Melrose is wonderfully ornate, with a profusion of flying buttresses and mouldings, each carved with elaborate designs, often very fanciful and quaint. The minuteness and delicacy of this carving, after the lapse of so many centuries, is really wonderful. The remains of the cloisters, with their carved porticoes, where the old monks used to walk for exercise, contain some of the most elaborate specimens. With consummate taste these early sculptors had taken for models the flowers growing in the fields and gardens around them. There was the Scotch thistle interwoven with the curly hail, or cabbage, trefoil and other leaves peculiar to the district. The exactness of Scott's descriptions must be an apology for their frequent quotation.

"Spreading herbs and flow'rs bright,
Glittered with the dew of night;
Nor herb, nor flow'ret glisten'd there,
But was carved in the cloister arches fair."
And "The keystone that locked each ribbed aisle,"
Was a fleur-de-lis, or a quatre-feuille;
The corbels were carved grotesque and grim;
And the pillars, with clustered shafts so trim,
With base, and with capital flourished around,
Seemed hundred of lances which garlands had bound."

The quatre-feuille is an ornament formed by the union of four leaves; the fleur-de-lis or iris, seems to point to some French sculptor; the corbels are projections from which the arches spring; and the gargoyles or water spouts, which conduct the water from the gutters beneath the eaves, are carved with fiendish, passionate faces, very goblin-like and grotesque. On the exterior of the abbey, flying figures, kindred to the above, represent evil spirits driven away from the sacred place by the holy hymns and worship within—literally, Satan put to flight.

A heap of stones, near the centre of the building, from which the whole interior could be seen, was pointed out as Sir Walter's favorite seat. Here he would come and sit for hours; it is said; no doubt he often did; for Abbotsford is but a few miles distant. As often, perhaps, has he "restored" mentally, the Abbey to its original splendor; filled the windows with their old stained glass; and the passages with solemn processions of monks with their abbot at their head; placed the stately crucifix above the altar, and hung the walls with feudal banners. Scott's favorite seat is so well known, that the mistake made by Hannah More could not well be here enacted. She records that she went to make a call on Dr. Johnson, but finding that he was not at home, seated herself in his favorite chair, that she might catch a ray of his genius. On informing him of the fact soon after, she was told by the learned Doctor, that it was a chair he never used!

Where the high altar had stood was a space free from grass, from which protruded a small head-board bearing the inscription, "The Heart of Bruce!" Could it indeed be the Bruce of "Bannockburn," and then I suddenly recollected that it had been buried here. In obedience to his last request, his heart was embalmed and delivered to the "Black Douglas," the "good Sir James," to be taken to Jerusalem and laid at rest in the

Holy Sepulchre. But this faithful friend was killed in battle against the Moors, in Spain, and the revered relic, together with the remains of the bearer, were brought back to Scotland and placed in Melrose. At a short distance from the wall on the left side, near the first board, was another, on which was inscribed, "The Black Douglas," so that "in death they were not divided." The Black Douglas—a name once so dreaded by English mothers that they stilled their children with its sound. Few names are so interwoven in the history of Scotland as that of this powerful house. Ever foremost in the council, and foremost in the fray; ambitious and turbulent; song and story have conspired to do them honor. Their historian says, "Archeology has failed to discover the origin of this noble house. We do not know them in the fountain, but in the stream; not in the root but in the stem; for we know not who was the first man, that did by his virtue raise himself above the vulgar." The virtues, for some no doubt there were, that prompted many of the deeds of true chivalry, shine on more beautifully in the character of their descendants who have been led by more peaceful ways. By the bedside of the great Bruce, when bequeathing his heart to the Black Douglas, stood two of the lords of Logan, from one of whom it is believed, descended James Logan, the colonial statesman, secretary, chief justice, and president of the council and government of Pennsylvania; the intelligent, the honorable, and the steadfast friend and upholder of the fortunes of William Penn in the hour of adversity.

In this connection the following may not be deemed an inappropriate addition.

Some time after our visit to Melrose we met with a party, who told us, that while dining at the Abbey Inn, which adjoins the ruin, a very tall, dark looking man took his seat at the table with them. The conversation turning naturally on the recent explorations within the neighboring walls, the stranger remarked, that it might interest them to know that he was himself a lineal descendant of the Black Douglas. I do not remember whether he told them he bore the same name. He seemed very pleasant and unobtrusive, with nothing about him worthy of remark except his extremely dark complexion, and his lowering form.

A flat stone, covered with green lichen, and broken in the middle, was marked with the name (on a small board) of "The famous wizard, Michael Scott."

This reputed magician, was in reality a learned Scotchman of the 13th century, who was probably educated at some foreign University. On account of his reputation for abstruse learning, he was looked upon as a conjurer, in accordance with the superstition of his day. Dante introduces him into the Inferno, and other Italian authors. On a small tablet in the wall, was a brief and touching epitaph, "Here lieth the race of the house of Zair." Naturally arose the thought

"Once in the flight of ages past, there lived a man, and who was he?
Mortal, where'er thy lot be cast, that man resembled thee."

The graveyard outside the Abbey is filled with curious, mouldering tablets, one of which is very sad and quaint.

"The earth walks on the earth, glittering with gold,
The earth goes to the earth, sooner than it wold,
The earth builds on the earth, castles and towers,
The earth says to the earth, 'All shall be ours!'"

A plain marble slab, marks the grave of Scott's faithful friend and serving man, Tom Purdie. After his loss of fortune, 8-ott re-remarked, "Poor Tom Purdie, such news will wring his heart, and many a poor fellow besides, to whom my prosperity was daily bread." He had lived so long and so intimately with his master, that he used to speak of "our trees," and also of "our bakes."

"Pull down the nest and the rooks will fly away of themselves." was a common saying at the time of the Reformation. So Melrose, which dates back to the Culdees, the earliest missionaries in Scotland, fared as other monastic institutions, and became a stone quarry for the neighborhood. Its beautiful carved stones were taken to repair bridges, or for any other common purpose, and now, men mourn over the destruction of that which nothing can restore.

For "The Friend."

Attending Places of Diversion.

In these days when it must be admitted that the love of diversion and pastime is great; when, to a fearful extent, "Amusement reigns man's great demand," it would be well for all, and especially for members of a religious society maintaining the standard we do, seriously to consider the responsibility of their existence, and to look about them and see whether the effect of their example, as respects the mode of employing their leisure and means, is such as accords with the precious price of a Saviour's death! who died for all, that they which live should not henceforth *live unto themselves*, but *unto Him* who died for them and rose again." Whether our lives, our conversation and influence are of the character to receive the approbation of that omniscient Holy One who is emphatically "a God of knowledge," and who has declared, "Whatsoever a man soweth, that shall he also reap."

We apprehend, and not without thoughtful consideration, that perhaps in every public recreation or auction for pleasure, the evil overbalances the good; or that the aggregate consequences are more injurious than helpful to the morals of those who attend them, and thus tend the motive to their encouragement. The first to be amused, the wish to shine, the desire to palliate dullness, "the lust of the flesh, the lust of the eye, and the pride of life," which are of the world, are dispositions incompatible with godliness, and which it were far wiser to thwart than to encourage. "If thou wouldst conquer thy weakness," says W. Penn, "thou must never gratify it." Then if the love of novelty and amusement be our idol, or be the weakness by which our great enemy besets us, let us endeavor to say, "Get thee behind me, Satan," by abstaining in the true principle of self-denial, from all those resorts, be they what they may and under whatever name, of vain and needless self-gratification, if not of mis-leading corrupting pleasures, which so tend to pile up a fearful accountability at that tribunal of solemn retribution which to each one of us fast maketh haste.

A Christian poet has written:

"No blinder bigot, I maintain it still,
Than he who must have pleasure, come what will."

Then how should we guard against getting into the insidious current! How wise a noble to turn from the corrupted and corrupting pleasures of life's polluted stream, and resist, not only for our own sakes, but for the sake of our example and influence over others the love of, as well as attendance at all places of sensual diversion, especially when they come in such a shape as our better judgment itself would disapprove, and all our best and true friends advise against.

The subjoined is extracted from "Philadelphia Yearly Meeting's Adverses," and commended to the attentive perusal and serious consideration of all to whom these may come, who are in danger of being captivated by the short-lived and delusive entertainment and pastimes of this vain and deceitful world.

GAMING AND DIVERSIONS.

"As our time passes swiftly away, and of delight ought to be in the law of the Lord, is advised that a watchful care be exercised over our youth and others in membership, prevent their going to stage-plays, horse-races, music, dancing, or any such vain sport and pastimes.

All parents and heads of families are exhorted to seek to be ended with the clothing of the Holy Spirit, that they may, at suitable seasons, be enabled to raise in the minds of the youth and those under their direction, a sense of the inexpressible comfort and delight which attends the exercise of true religion and virtue; thus they will see that the sports and diversions which are used to obtain which is falsely called pleasure, are the invention of degenerate and corrupt minds, who, being ignorant of that solid satisfaction of soul which is of an enduring nature, vainly attempt to supply the want of it by those pleasures which end in anxiety and sorrow.

Among the striking characteristics of the present day, are the instability and love of excitement which pervade the minds of the people. Many, even among the professors of religion, seem to be "lovers of pleasure, more than lovers of God," looking abroad for sources of gratification, and eagerly pursuing anticipated pleasures instead of endeavoring to secure from the present hour as it passes, *those tranquil enjoyments which are the fruit of well-doing*, and to cultivate that retirement antipathetic to the world, in which we may profitably commune with our own heart and be still. One of the effects of this state of our settlement is the great increase of public amusements and pastimes, which has latterly become so obvious; for, as "the eye is never satisfied with seeing, nor the ear with hearing," so when the mind is let out with gratification in these vanities, *the desire for them increases with the indulgence*; and it constantly requiring new objects to please the senses, and to fill the aching void which the leave behind them. Often, after having run the giddy round, in the vain pursuit of pleasure there is a secret sense of bitter disappointment, and a consciousness that these empty trifles cannot satisfy the longings of an immortal mind, designed for nobler and purer enjoyments.

We apprehend, that many of the lectures and readings, with other kindred exhibition are of latter time so mixed up with improper associations, that parents and others have need to be on their guard, lest in going themselves, or allowing their children to attend

ey should be promoting a dissipation of mind, and an exposure to hurtful influences, the consequences of which may be lastingly and unobviously felt. To say nothing of the more objectionable kinds of diversion, it is often the case that pastimes and shows, which seem at first view to be of a more innocent character, when they are strictly inquired into, are found to be attended with accompaniments which are such as a Christian ought to countenance; and we believe there is at the present time particularly, great need for all to be studiously watchful, how they give way to the solicitation to attend on such occasions, lest they walk our religious profession, encourage our things, and thereby wound and weaken their own minds."

The Perils of the Fishermen.—One never gets the scene, if in crossing from Europe one of the great line steamers, he takes his station forward some foggy night on the banks of Newfoundland, feeling the gigantic seas on which he stands quiver as it foams and wrestles with the waves, while all around walls of mist seem to shut out the world, and suddenly the faint stroke of a dull bell comes upon his ear, then a small light in a gloom of mist dances fitfully under the lee bow, and in an instant almost he looks down from lofty height on a little sloop or schooner with tremendous pitches on the waves, like a couple of faces under soot/wester hats set up in the light from the steamer's port, as the great black mass shoots above him, staying off death by a spoke of the wheel. How many of these fishermen's cockle shells, that ride the waves in the midst of the dautic by a hempen cable, have been struck swept down under great ships, making free a quiver from stem to stern, can never know, but certainly many. How many are fouled each other by the parting of waves in some terrific storm, and crushed, like other's sides like egg shells, is equally conjecturable; but out of almost every boat that sails from Gloucester or the towing Cape Cod, some never return by the qualities of even the most favorable season. Agate there are storms as that of December, when waves are torn bodily off by the force of the wind, burying the little barks in an avalanche of water, under which they are rolled like chips, and all that is known of their fate is, that after months of heart-sickening they do not come home. There have in disasters greater than that of last year, but twenty-eight vessels and two hundred and twenty-one lives will cause many an empty cupboard and desolate hearth-stone on windy coast of Cape Ann and Cape Cod, and such a perilous livelihood as this, it is wonder that the suits of solemn black are common wear in Gloucester, and that the pious and fatherless number more than half the population. In the pathetic language of the old Scotch song, the fisher wives will think it's not the fish they are missing, but the lives of the men. The heroic courage of these men, who take more than risks of a battle for a bare subsistence, and generations ago celebrated in the glowing language of Burke, and that it still conveys is a proof of the undegeneracy of New England blood.—*Providence Journal.*

Self-Denial.—When Agassiz visited Oken, the great German naturalist, the latter showed

to the younger student his laboratory, his cabinet, his magnificent library, and all his varied and costly scientific apparatus. At length the dinner hour approached. Oken said to Agassiz, "Sir, to gather and maintain what you have seen uses up my income. To accomplish this I have to economize in my style of living. Three times in the week we have meat on the table. On the other days we dine on potatoes and salt. I regret that your visit has fallen on potato day. And so the naturalists, with the students of Oken, dined on potatoes and salt.

In the charming biography of Mr. Ticknor one meets many similar instances in his intercourse with the scholars of Germany. He found men of world-wide fame living with the utmost frugality that they might devote time and means to scientific research.

This is self-denial; it is denying the lower self for the sake of a higher. And can any one fail to honor and reverence it?

And what is Christian self-denial? It is denying a lower self for the sake of the highest impulse man is capable of, love to man, love to Christ.

Do not the times call us to this? On every hand there is suffering; and yet there is ample means. If the people of God were willing to do for the sake of Christ and his cause, the very thing that Oken did for the sake of science, would there be any lack.—*National Baptist.*

THE FRIEND.

THIRD MONTH 3, 1877.

We have no doubt that many of our members who are not themselves consistent in the support of the doctrines and testimonies of Friends, are yet fully convinced of their scriptural soundness, and their accordance with the requisitions of the Holy Spirit in the heart, and are often desirous that they should extend and prevail on the earth. Though sensible that their own hearts have not been sufficiently yielded to the transforming operations of Divine Grace, they still continue to shrink, as one requisition after another is presented to them, from its accompanying humiliations, and from that denial of self which they well know is inseparable from a life of true dedication to the Master's service; and thus they go on, halting as it were between two opinions, missing of that strength which would be vouchsafed to them in the path of obedience, while the church is deprived of those services to which they would have been called had they given up more fully to the Divine requisitions.

This class we fear is a large one, including some who having resisted the precious visitations of the Holy Spirit in early youth, have advanced to middle or more mature life, in a state of greater or less insensibility and without apparently knowing what it is that has dwarfed their spiritual growth, though remaining outwardly moral, and in many respects exemplary members of the community. These are at times conscious that they are not lively possessors of that which they profess, and feel but little of that enjoyment of heavenly things which is the portion of the humble, faithful and exercised followers of Christ. This class of our fellow members has, we believe, often been the object of the

sympathy and solicitude of faithful brethren, who have labored to encourage them to that deep inward attention to and co-operation with the measure of Divine grace individually received, which while it would first bring them into suffering on account of their lukewarm or lapsed condition, would eventually, as the necessary baptisms were submitted to, strengthen, establish and settle them in the unchangeable Truth.

Greatly does it conduce to the welfare of individuals early to yield to the requirements of the Holy Spirit, and to adopt that course of life, which openly manifests them to be opposed to the spirit of the world, thus acknowledging the distinction which religion does make between her followers and the votaries of fashion. It is cordial to believe that there are not a few among the rising generation, in different places, who are willing thus to show that they are desirous of walking in the footsteps of our worthy predecessors, and by their outward garb, language and demeanor, are not ashamed to be known as Quakers before the world. These will meet with discouragements from within, as well from without the limits of our Religious Society, and to such the following advice of William Penn may be seasonable at the present time, and helpful amid various trials to which they may be exposed:

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

We have received "Old John," but as no name accompanies it, to vouch for its truth, and some of the language employed appears to us extravagant, we feel doubtful of the propriety of admitting it into our columns. Our

rules require the name of the person furnishing an article to accompany it.

SUMMARY OF EVENTS.

FOREIGN.—London dispatches of the 20th report a violent gale and boisterous weather on the south and west coasts of England, the previous night, attended by much rain and squalls.

The rinderpest has appeared in parts of England where it cannot be traced to contact with infected cattle.

France's sugar refinery, England, has been obliged to close in consequence of the scarcity of raw sugar and the influence of the French bounty system. About 200 persons are out of employment.

The agricultural returns of Great Britain for 1876. Lately published, show a cultivated area of 47,393,000 acres, exclusive of heath and mountain pasture land, and of woods and plantations. The acreage under wheat last year was 11 per cent. less than in 1875, and 22 per cent. less than in 1869; that under oats showed an increase, while the potato crop has much decreased from fear of disease. The acreage under artificial grasses is the highest yet recorded—4,540,000 acres.

A statement is published in London that a league has been formed by Fitzjames for the purpose of agitating in favor of the disestablishment of the English Church. The Anglo-American Cable Company gives notice that the tariff for messages transmitted over its line will be reduced to one shilling sterling, per word.

The number of vessels of war of all the maritime nations, amounted in 1876, according to some official statistics lately published in Germany, to 2039, of which 200 were ironclads. The armament comprised 280,000 men and 15,000 guns; 110 war vessels, including 95 iron-clads, were in course of construction.

During the year 1876, eighteen vessels and the lives of 498 persons were saved by the English Life Saving Institution.

The French Government asks for an appropriation of \$10,400,000 for public instruction in 1877. For 1877 there was appropriated \$9,800,000, and for 1876, \$7,800,000.

It is stated that the Spanish Ministry intend to recommend the king to proclaim general amnesty.

A royal decree is published at Madrid permitting the citizens of California to be prosecuted unless they offend against the common law.

The Emperor of Germany, in his speech at the opening of the German Parliament, adverts to the depressed condition of commerce and industry, and also the deficiency in the public revenue. He proposes that the States should be met by raising the contributions payable by the several States. The Emperor expresses the opinion that the peace of Europe will not be broken.

Italy has refused Germany's demand for the extradition of Archbishop Lelouchowski.

The peace negotiations between Turkey, Servia and Montenegro are progressing favorably. A dispatch from Constantinople says: Upon the conclusion of peace Turkey is ready to disarm, provided that Russia does the same.

The Montenegrin Envoys have embarked at Cattaro for Constantinople.

Prince Mind Vizer has sent an anagraph letter to Prince Milan, expressing a firm hope that the relations of Servia and Turkey will be amicable.

Belgrade dispatches say, at the recent elections for members of the Legislature the great majority of the members chosen favor peace. It was not supposed that more than thirty of the 400 elected desired the continuance of war.

An agreement between the Porte and the Servian Envoys was concluded on the 24th ult. Prince Milan will address a letter to the Sultan, accepting the Turkish conditions, excepting those claiming equality for the Jews in Servia and the right of the Porte to be diplomatically represented at Belgrade. The Sultan will grant Prince Milan a new firm, declaring the future relations of Servia and Turkey.

Mexican advices to 21 mo. 11th, state that General Diaz arrived there that day amid great rejoicing. At the same time for members of Congress the most outrageous frauds were perpetrated in some places. The partisans of Diaz formed themselves into a sort of Returning Board, and in some instances counted more votes for their candidates than there were electors. The Church party is booming up and Diaz is said to be leaning toward it. The *Voz de Mexico*, the organ of the Catholic party, denounces the embezzlement recently committed on Protestants in different parts of the country. Diaz proposes issuing a manifesto calling on Liberals of all shades to support him.

Russia asserts that there is no wish on her part to commence war with Turkey, and that a conflict may eventually be avoided if Turkey can be induced to make a bona fide attempt at reform, and appoint some Christian governors of provinces.

UNITED STATES.—The counting of the Electoral vote has been delayed by the objections raised in several instances. When it was decided that Louisiana must be counted for Hayes and Wheeler, the votes of Maine, Massachusetts, Michigan, Minnesota, Nebraska, Nevada, New Hampshire and Ohio for the same candidates passed unchallenged, as did also those of Maryland, Mississippi, Missouri, New Jersey, New York and North Carolina, for Tilden and Hendricks. When Oregon was reached objections were offered to one of the electors, and the case given to the Electoral Commission, which decided as follows: In contested cases, by a vote of eight to seven, that all three of the Oregon votes must be counted for Hayes and Wheeler. This conclusion seems to render their election almost inevitable. On the 24th ult. the decision was communicated to Congress, and the vote of Oregon was counted accordingly. When Pennsylvania was reached objection was made to one of the electors, and the Senate retired and unanimously decided that the vote objected to should be received, but the House, without acting in the case, took a recess until the 26th ult. On that day the vote of Pennsylvania and Rhode Island were counted for Hayes, but when South Carolina was reached objections were offered and the case had to go to the Electoral Commission.

The interments in Philadelphia for the week ending the 24th ult. numbered 292.

At the municipal election in this city on the 26th ult. 126,692 votes were polled, of which Stokley the Republican candidate for mayor received 67,779, and Cavin, Democrat and Reform, 61,913. The R-publicans elected a large majority of the members of Select and Common Council.

The average number of cars containing oil that passed over the Philadelphia and Reading Railroad last month was 100 per day, or \$500 a day. The number of barrels was 175,000, and gallon 7,000,000. The quantity exceeded those of any previous month in quantity.

At half past twelve on the night of the 24th ult, a fire broke out in Fox's American Theatre, on Chestnut St., where Tenth, which resulted in the total destruction of the theatre, and the burning of the Mercantile Library and several of the surrounding properties. Fire Marshal Thompson and two members of the Insurance Patrol, were severely injured. The loss on the theatre is estimated at \$110,000, of which \$20,000 is covered by insurance. In the Mercantile Library, \$20,000 worth of books were damaged or destroyed, loss \$100,000 to \$145,000. The damage is covered by insurance. Several other buildings in the vicinity were more or less damaged, the heaviest loss falling on the establishment of W. D. Rodgers, carriage builder.

The number of children in New York State of proper age to attend school, is reported by the State Superintendent to be 1,285,001, of whom 1,067,199 attend the public schools. Many attend other schools, and a considerable number were not receiving any instruction last year.

The Markets, &c.—The following were the quotations on the 26th ult. *Philadelphia*.—American gold, 105. U. States sixes, 188, 111 1/2; do. 1868, 114; do. 5 per cents, 109 1/4; per cent. 100. Flour—No. 1, \$10.25, etc. for uplands and New Orleans. Flour 5's \$10.25 per barrel. Pennsylvania red wheat, \$1.50 a \$1.55; amber, \$1.57 a \$1.60; white, \$1.60. Rye, 75 a 80 cts. Yellow corn, 56 cts.; oats, \$1.41 cts. New York clover, good, 14 a 15 cts.; choice, 15 a 16 cts. Sales of 3900 bushels of wheat at 67 a 69 cts. per bushel; 55 a 6 cts. for fair to good, and 1 a 5 cts. for medium. Sheep, 4 a 6 cts. per 100 lbs. Receipts 11,000 head. Hogs, \$7.75 a \$9.50 per 100 lb. net. Receipts 4100 head. *New York*.—Superfine flour, \$5.45 a \$5.90; No. 1, \$5.20 a \$6.10; finer brands, \$6.50 a \$11.00. Red winter wheat, \$1.50; do. 2, Chicago spring, \$1.41; No. 3 do., \$1.35. State rye, 80 cts. Yellow upland old mixed corn, 59 a 60 cts., 54 a 55 cts. *Chicago*.—Spring extra flour, \$5.50 a \$7.50. No. 2 spring wheat, \$1.25; No. 3 do., \$1.14. Corn, 40 cts. Oats, 32 1/2 cts. Barley, 63 cts. *Baltimore*.—No. 2 western winter wheat, \$1.51. No. 3 do., Chicago spring, \$1.42; Pennsylvania spring, \$1.40 a \$1.40. Yellow corn, 51 a 55 cts. *St. Louis*.—No. 2 red fall wheat, \$1.41; No. 3 do., \$1.40. Corn, 37 1/2 cts. Oats, 31 cts. Rye, 69.50 per 100 lbs. *Milwaukee*.—No. 1 spring wheat, \$1.42; No. 2 do., \$1.32; No. 3 do., \$1.32. No. 2 do. 40 cts.; new, 38 cts. Oats, 31 1/2 cts. Rye, 66 cts. Barley, 62 cts. *Lard*, 97 cts.

CORRECTION.—In the third column, on page 2 of the present issue, 15th line from top of page error should be pursuing.

WANTED.

A competent middle aged Friend as Matron, in Shelter for Colored Orphans. Apply to

Elizabeth C. Lowry, 1114 Pine St.
Mary Randolph, 247 North Twelfth;

WEST-TOWN BOARDING SCHOOL.

WANTED, a TEACHER to take charge of the "S. ROOM" at the above Institution; one qualified to instruct in all the branches taught in the G. DEPARTMENT.

Application may be made to

Rebecca S. Allen, 335 South Fifth St., Philadelphia
Deborah Rhodes, Haddonfield, New Jersey
or Martha D. Allen, 628 Pine St., Philadelphia

WEST-TOWN BOARDING SCHOOL.

THE SUMMER SESSION opens on *Second-day* the 6th of Fourth month. Parents and others interested in pupils, will please make early application to BENJ. W. PASSMORE, SUPT., (address Street Road P. Chester Co., Pa.), or to CHARLES J. ALLEN, Treas. 304 Arch St., Philadelphia.

WANTED.

A Friend to teach London Britain Prepares Meeting School. Apply to ABEL J. HOPKINS, Thompson P. O., Newcastle Co., Da.

FRIENDS' SELECT SCHOOLS.

A suitably qualified Friend is wanted as Principal of the Boys' Select School, at the opening of the term the Ninth month. Application may be made to Joseph S. Etkinton, 331 South Fifth St. Edward Mars, 127 South Fifth St. James Smedley, 415 Market St. George J. Scattergood, 413 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, or to any of the Board Managers.

MARRIED, at Friends' Meeting-house, on Sixth 10th month 3d, 1876, THOMAS SCATTERGOOD, Jr. PHIEBE ANNA, daughter of William and Mary Kinsey, all of this city.

—, at Friends' Meeting-house, Frankford, Philadelphia, 21st month 15th, 1877, ALBERT WEBSTER ANNA S., daughter of Sarah H., and the late Will R. DRITON.

DIED, in Philadelphia, the 18th of 12th mo. 18 MARY H., wife of Samuel Woolman, in the 50th y of her age, a member of Wilmington Monthly Meet of Friends. During her short illness she seemed timely resigned to the Divine will, and her family & Friends have the consoling belief that she is gone into everlasting rest.

—, 14 mo. 11th, 1877, GEORGE M. ALSON, in 66th year of his age, a member of Philadelphia Monthly Meeting.

—, at his residence in Plymouth, N. Y., on the 14th of 1st mo, 1877, ALEXANDER KNOWLES, in the 74th year of his age, a member of Suynra Monthly Meet N. York. He was a firm believer in the ancient doctrines and testimonies of the Society, and his dress, duct and conversation were consistent therewith. He was much tried with the alterations of discipline which have been made in this Yearly Meeting several years past. He had suffered great affliction and weakness for some years, which he bore with much patient saying, he "had never one trial too many" and friends have the consoling hope that through abundant mercy he has entered into rest.

—, on the 19th of 2d mo. 1877, at the residence of her father, near Flushing, OHIO MARY, daughter of Daniel and the late Martha S. Williams, in the 37 year of her age, a member of Flushing Monthly Meeting Friends, Ohio.

WILLIAM H. PILE, PRINTER,

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PHILADELPHIA.

For "The Friend,"

Diary of Christopher Marshall.

This book, recently issued from the press, consists mainly of extracts from a diary kept by Philadelphia and Lancaster, from 1774 to 1811. It covers a period of great interest, during which the war of the American Revolution was commenced and carried on, and the dependence of the colonies on Great Britain severed. The author was a birthright member of the Society of Friends; but his sympathy with the revolutionary movement overpowered his attachment to the peaceable principles ever held by them, and led to his own ruin therefrom. He became one of the members of that short-lived body, the so-called Quakers, who met in the building now occupied by the Apprentices' Library, at the corner of Fifth and Arch streets, Philadelphia. This association was composed mainly, not exclusively, of those who had left Friends because they were unwilling to maintain its peaceable doctrines; and who yet retained an attachment to its manner of worship, and to some of its views and practices. It had nothing to keep it together, and it did not hold regular meetings for worship during the lifetime of its original founder.

The Diary contains many curious illustrations of the arbitrary proceedings, and disregard of ordinary rights as to freedom of speech, &c., which marked that period. It is scarcely safe at that time to criticise the actions of the Congress or of the revolutionary committees; and some who had been so impatient as to speak their minds freely, were compelled to make public and humble confession of their error.

On May 21, 1775. This day about noon, Thomas Loosly, shoemaker, was brought to the Coffee-House, and there being exalted as a spectacle to a great number of reputable citizens, he there very humbly and submissively asked and entreated their pardon and forgiveness for his liberally and wickedly vilifying the measures of Congress, the Committee, and the people of New England, sincerely promising that his future conduct could be just, true, and equitable, as should commend him to the particular notices of those whom he had so unjustly, falsely, and wickedly vilified. On those assurances and promises, the company discharged him. Under date of July 17th, 1775, we find this

entry: "Stayed at home till near six; took a walk to the College yard, to see the Dutch butcher ask pardon of one of the companies for speaking disrespectfully of their proceedings."

"August 19. Complaint was made by G. Schlosser of his having stopped a piece of linen of a pedlar,* who thereupon applied to [Isaac] Hunt, the lawyer; who issued out a summons against him for the said piece, upon which a motion was made to send for the said Hunt, who after first notice refused, upon which a fine from the chairman brought him. He owned the doing of it, but insisted it was according to the rule of his profession, and could see no injury he had done. A good deal was said to him upon the importance of such proceedings, upon which he requested time to consult his client, and then he would give the Committee his answer whether he would proceed in carrying on the suit against C. Schlosser, or withdraw and discontinue the action, at the next meeting, which was granted him.

"22. At seven I went to meet the Committee; came home past ten, sundry debates detaining till that time. One respecting [Isaac] Hunt, who would give no positive answer whether he would prosecute the suit against George Schlosser or no, but requested I to have the minutes of this meeting in writing, with leave to give his answer in writing, which was looked upon to be only evasive, so it was determined, *namine contradicente*, that his answer was not to satisfaction.

"September 6. Between eleven and twelve this forenoon, about thirty of our *associators* waited upon and conducted Isaac Hunt from his dwelling to the Coffee House, where having placed him in a cart, he very politely acknowledged he had said and acted wrong, for which he asked pardon of the public and committed himself under the protection of the *associators*, to defend him from any gross insults from the populace. This his behavior, they approved him, and conducted him in that situation, with drum beating, through the principal streets, he acknowledging his misconduct in divers places. But as they were coming down town, stopping at the corner where Dr. Kearsley lives, to make his declaration, it's said the Dr. threw open his window, snapped pistol twice amongst the crowd, upon which they seized him, took his pistol, with another in his pocket from him, both of which were loaded with swan shot. In the

* Congress had resolved that there should be no imports from Great Britain or Ireland of any goods, wares or merchandise, and that they should not be used or purchased, if imported after the 1st of 12th mo. 1774.

† Isaac Hunt was father of Leigh Hunt, poet and essayist.
‡ This probably refers to the members of an organization entitled "The Association of the Sons of Liberty," which was formed to oppose the introduction of tea subject to a duty imposed by Great Britain for raising a revenue in America.

scuffle he got wounded in the hand. They then took Hunt out of the cart, conducted him safe home, put Kearsley in, brought him to [the] Coffee House, where persuasions were used to cause him to make concessions, but to no effect. They then, with drum beating, paraded the streets round the town, then took him back to his house and left him there, but as the mob were prevented by the *associators*, who guarded him, from tarring and feathering, yet after the *associators* were gone, they then broke the windows and abused the house," &c.

The supervision of the Committee reached not only to conversations which were deemed unfriendly to the revolutionary cause, but even private letters were examined—as appears by the following entries:

"October 6. About six, was called to [the] Committee Room, where were twenty-nine members, some of whom by information had been down to Chester after some letters which they were informed were going to England, in the possession of Christopher Carter, who had been partner with — Spikeman, in Market Street, which said person they found, and then recovered [the letters] by threats of detaining and bringing him up to town, and after recovering said letters, in two parcels, one of them directed to Thomas Corbyn, and the other to Mrs. McCalla, and taking his qualification to the whole of them, and of whom and by whom he received them, they then discharged him, and brought the letters, which were now read, and as they appeared to be base and cruel invectives against the liberties of America, and calculated by wicked men to inflame the minds of the people in England against the Colonies in general, it was directed that three of the authors be immediately taken into custody, which was immediately put into practice by seizing Dr. Kearsley, James Brooks, and Leonard Snowden (a Quaker), brewer in Pemberton Street, and they were confined under a guard in the State House until next morning. A seal was also put on the Doctor's desk, and a guard placed at his house. All this done by eleven o'clock. N. B. James Brooks was taken up at the Doctor's, and Snowden at the Doctor's street door.

7. Notices called the Committee to meet at ten. According I went and met them, there being about seventy members. After some time being met, report was made that there was reason to apprehend that there was a great number of inimical letters on board the snow Patty, bound to London, upon which a sub-committee was sent down in a pilot boat to examine and bring them all up, that were suspected, and also all persons on board that were suspected. This being done, a resolve was brought in by three of the Committee of Safety from the Congress, dated the sixth instant, ordering that all suspected persons that were found to act inimical to the rights and liberties of America that fell under our dis-

cessing and notice, should by us be delivered over for trial of their offences to the Committee of Safety, they only being invested with that power and not we—we having no right to hear or determine any case of that kind.

This produced a warm debate for some time, and, at length, upon motion seconded, whether the present papers, relating to Kearsley, Brooks, Snowden and Ordale (minister of Burlington in the Jerseys), should, by a committee appointed, be carried to the Committee of Safety for their sole judgment and determination, the same motion was carried by a majority of the whole, except one and myself. Past two, the Committee broke up.

8. About two, was brought to town, Christopher Carter, with a number of letters from on board the brig Black Prince. He was put into prison, where the three before mentioned were sent by the Committee of Safety, last night, till further examination.

9. Went at ten o'clock to the Committee at the Philosophical; stayed till twelve, in which meeting, fifteen members were chosen to assist the Committee of Safety in the trials of Dr. Kearsley, Leonard Snowden, J. Brooks, [and] Christopher Carter, whose trials then came on before the Committee of Safety and those fifteen members, at the Lodge Room, and continued till just dark before finished. * * N. B. The four persons before mentioned were conveyed from prison and back there again by a guard of associators, not less than fifty, with drums, files, &c., &c.

Subsequent entries in the diary, show that Dr. Kearsley was committed to prison, and there ended his days.

(To be continued.)

Gospel Light.

For "The Friend."

I have for a long time believed that the term *Gospel* in its full extent, means something deeper and more vital than a mere declaration of the good tidings of life and salvation to a fallen world. So I desire, in what I now write, to bring it home to each heart as the power of God to save. I know that the word *Gospel*, in its broad and full sense, includes both the outward and the inward; or as we might express it, both the letter and the spirit. "For our gospel," says Paul, "came not unto you in *word* only, but also in *power*, and in the Holy Ghost, and in much assurance."

The four evangelists have given us glad tidings in words, the truths of which have to be felt in the heart, before they can be savingly realized. And the idea which I wish to carry out is the same as expressed by Robert Barclay in his *Apology*, page 163, where he says, "This saving spiritual light is the gospel, which the apostle saith expressly is preached 'in every creature under heaven,' even that very 'gospel whereof Paul was made a minister,' Col. i. 23. For the gospel is not a mere declaration of good things, being the 'power of God unto salvation to all those that believe,' Rom. i. 16. Though the outward declaration of the gospel be taken some times for the gospel; yet it is but figuratively." And George Fox, while reasoning with some who said "the gospel was the four books of Matthew, Mark, Luke and John," says in his *Journal*, page 265, "I told them the gospel was the power of God, which was preached

before Matthew, Mark, Luke or John were written; and it was preached to every creature, of which a great part might never see nor hear of those four books; so that every creature was to obey the power of God; for Christ, the spiritual Man, would judge the world according to the gospel, that is according to his invisible power. When they heard this they could not gainsay; for the truth came over them. I directed them to their teacher, the grace of God, and showed them the sufficiency of it, which would teach them how to live, and what to deny; and being obeyed would bring them salvation. So that that grace I recommended them, and left them."

From the above prominent writers, and from a host of others who through much tribulation organized our religious Society, it is abundantly evident, that their leading concern was, to turn their hearers away from a dependence on that which was outward and lifeless, to the inward, invisible and spiritual power by which life and immortality were brought to light in them by the gospel. It was this life, light and power, that made them, like Paul, able ministers, not of the letter but of the spirit; for it is the spirit that giveth life. And Paul certifies that the gospel which was preached of him, was not after man; for, he says, "I neither received of man, neither was I taught it but by the revelation of Jesus Christ." And in another place; "Our gospel came not unto you in word only, but also in power and in the Holy Ghost." "For the kingdom of God is not in word but in power." And this is what I long for, that our faith should stand less in the wisdom and intellectual teachings of men, and more in the teachings and power of God; believing as I do, that the gospel "is the power of God unto salvation to every one that believeth." And if our faith and life were more practically in this cleansing and purifying power, we should witness it to be to our salvation from sin, and finally "guide into all truth," and into the glorious liberty of the redeemed children of God.

The design of the letter of the scriptures is to set forth the love of God in sending his Son to save lost man, the life, death, atonement and mediation of Christ, are to bring us to the Spirit, and to the knowledge of things deeper than what words can reach. So if we rest satisfied with a *description* of heavenly things, as outwardly received, without feeling the life and power of those gospel truths brought forth and fulfilled in us, of what avail is all our knowledge?

The old covenant dispensation was ministered in the letter, but the new in the Spirit. 2 Cor. iii. 6. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." And I believe that He through the gospel life and light, still gives his obedient followers power to become the sons of God. But we have first to believe in this power, and receive it, before we can be born of the Spirit; "for that which is born of flesh is flesh, and that which is born of the Spirit is spirit." And as we in our fallen nature, bear the image of the earthy, so we must be renewed by Christ the quickening Spirit, and bear his heavenly image before we can be

prepared to enter the heavenly mansion where nothing that defileth can ever come.

"The law was given by Moses, but grace and truth came by Jesus Christ." And only by grace emanating from Him, was the life and light of men, that we are enticed to see our fallen condition, and the necessity of salvation. For darkness cannot cover darkness. The light shines in darkness, but the darkness comprehends it not, but the fall we have a false light and a false liberty and a false rest. But "as men are led by the Spirit of God, they are sons of God." And they can discern betwixt the false and the true—between the living and the dead, and between the letter of the gospel and the spirit and power thereof.

We err about gospel knowledge and religion when we have not the gospel spirit and life to lead us. But the living God dwells in light temples only. As the light which shined outwardly is to the outward man, so is light that shines inwardly, to the inner man. But while we have the light, we must be in the light, or we never shall become children of light. And if we would see things of God, we must receive the light of Him. "For the things of God knoweth man, but by the Spirit of God." We may take a great deal about holiness, sanctification, without realizing the cleansing and saving efficacy of the gospel life ourselves.

Far more profitable would it be for us to come down in deep humility, as at the feet of Jesus, and seek more earnestly to receive of Him, the spirit, the life, light and power on our own hearts, than to be talking and putting with others on the subject. "In (Christ) was *life*; and the life was the light of men." The life comes before the darkness can comprehend the light. We see how it is in nature; the germ of life lies dormant in seed of a plant until it is quickened, or brought to life by the warming rays of the sun. The seed of the kingdom, sown in the grave of the heart under the influence of the Light of Christ, if in "good ground," will sprout forth and grow from stubble to stature, and from strength to strength until it become "a plant of renown," comparable to a tree which brings forth fruit in its season. But its growth and productiveness will be in proportion to the vitalizing influence and cultivation which the plant is allowed to receive from the great Husbandman. Thus life and immortality are brought to light through the gospel, which Paul says "was preached every creature under heaven." John in his revelations, I think alludes to the same, when he speaks of the "angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, to every nation, kindred, tongue and people. But "who hath believed the report? and whom hath the arm of the Lord been revealed," but those who hear and obey? It is the "willing and obedient that shall eat the bread of life." "For God who commanded the light to shine out of darkness," in the old creation, doth now shine in our day, hearts to bring about a new creation there, new life and a new glory. "The first man Adam was made a living soul," which life he lost in the fall. The second Adam was made a quickening spirit, to quicken and bring a life that which was lost in the fall. "For in Adam all die, so in Christ (not out of him) shall all be made alive." "The first man

the earth, earthly; the second man is the Adm from heaven." The death which Adam suffered in the fall, has "passed upon all men that all have sinned." He begot children in own likeness; in the image that he had received by voluntary disobedience. So now, bear the image of the first Adam; dare by nature the children of wrath; shall so remain until we are renewed after image of Him who first created man in own likeness. Then, as we have borne image of the earthly, we shall bear the image of the heavenly, if we submit to the cleansing and purifying power of Him "who he himself for us that He *might* redeem us a all iniquity." "For since by man came in, by man came also the resurrection of dead." "For as by one man's *disobedience* by were made sinners, so by the *obedience* ne shall many be made righteous." Thus see that God in his mercy has provided a way for our return and restoration, by and through Him who came "to seek and to save that which was lost," and "to finish transgression and make an end of sin, and to make conciliation, and bring in everlasting righteousness" into the penitent soul, by faith in sacrifice that he made once for all. But is not merely by faith in the atonement and ce thus purchased for us, but also by yielding a willing obedience to the purifying operations of this grace and light as revealed in dark hearts, until the gospel day dawn, the day star shall more fully arise. Then we walk in the light, and follow our heavenly guide in the regeneration, we shall fully be made partakers of the inheritance the saints in light; being "born again, not corruptible seed but of incorruptible, by word of God which liveth and abideth ever." Thus the grace of God which brings salvation is our teacher; and we find that its teachings harmonize with the teachings of the Holy Scriptures; for they proceed from same fountain which inspired the holy of old, as they opened the sacred writings. So the true gospel light enables us to love both in what is revealed to us in the art, by the Holy Spirit; and also to believe and understand what was revealed to holy men of old as contained in the scriptures. We find there that Christ died that we, through n, might be raised from spiritual death into ownness of life. He died to reconcile sinners God, but not to reconcile God to sin. Know ye not that the unrighteous shall not inherit the kingdom of God?" "For what lowliness hath righteousness with unrighteousness? and what communion hath light with darkness?" &c. The notion, therefore, at the righteousness of Christ may be imputed to us while we remain in sin, must be a sad delusion. For holiness cannot unite with unholiness; and we are told that without holiness no man shall see the Lord.

D. H.

Dublin, Ind., 2d mo. 1877.

Inoculating Arable Land.—The Duke of Anchester has tried experiments on his estate at Kimbolton, which are well worth consideration by all concerned in the breeding of e-stock. Desiring to convert arable land to pasture, he did not sow grass seeds, but in a machine, made by Messrs. Howard, of Bedford, he cut ropes of sod two inches wide of an old pasture. These ropes were sown to the field that was to be converted,

were broken into pieces about two inches square, and were then placed in regular rows on the surface of the ground by women and children, who gave each piece a slight squeeze with their foot after laying it. The rows are marked by the counters of an empty corn-drill drawn over the land; and, after the inoculation is finished, the field may be rolled whenever necessary. It was in November, 1873, that the first field was thus treated. By the following Autumn it was completely covered with grass, and "was nearly as level and good as old grass land;" and in the second year was "fit for grazing." And as regards the pasture from which the ropes had been cut, we are told that "after the first year the gaps in the turf are scarcely perceptible."

Thus, the tendency of grass to spread and fill up bare places has been turned to profitable account. The subject is not new, nor is this the first time that it has been mentioned in these pages; but the making use of such small pieces of sod to inoculate the land is new. The cost is about three pounds an acre, which, as we are informed, is less than the cost of sowing with grass-seeds; and there is no falling off experienced in the third, fourth, or fifth year, at least to the same extent as when land is laid down to pasture with artificial grasses.—*Chambers' Journal.*

For "The Friend."

Notes of a Southern Visit.

The writer of these memoranda recently accompanied, on a journey in our Southern States, a Friend who was under a religious concern to visit and hold meetings for worship among the colored people there, with the desire to encourage them in that submission of the heart to the work of grace; and that practical obedience to the commands of our Saviour, without which there can be no true religion. One of the objects of the visit was to open the way for the distribution of books and tracts among the people.

The political excitement caused by the presidential election, which had taken place but a few weeks before, was a source of some discouragement; especially in view of the horrible outrages which had been committed in some of the counties of South Carolina prior to the election, in order to intimidate the colored people and prevent them from voting. Some friends thought the minds of the people would be so filled with political discussion, that there would be no room for other matters; and others even doubted the personal safety of the visitors. Yet it seemed best to make the trial, and to set out as soon after the requisite permission had been obtained from the proper meetings for discipline, as the necessary arrangements could be made for the absence from home and business.

Petersburg, in Virginia, was the first stopping point; and a letter was written to the pastor of one of the colored Baptist churches in that city, with whom we were acquainted, requesting him to make some arrangements for meetings with the people on First-day, the 3d of 12th month. A letter was received in reply, couched in courteous and kind terms; but entirely closing up the way, so far as he was concerned, for the visit. He represented the state of political feeling to be so embittered, that we would be liable to annoyances which would involve trouble and expense—such as malicious arrests, as if we were com-

mercial agents selling goods without taking out the requisite license, &c. This discouraging letter, and the conflicting advice of some dear friends, led to some searching of heart; but after a time the language presented: "Fear ye not with man's fear, neither be afraid. Greater is He that is in you, than he that is in the world. Turn not aside; nor cast away thy shield, as though it had not been anointed with oil. Trust in the Lord with all thine heart, and lean not to thy own understanding." This was so confirming, that we left at the time previously determined; and our subsequent experience verified the encouraging expressions of a dear friend in reference to the visit: "Behold I have set before thee an open door, and no man can close it: is the language that ariseth." Throughout our journey, we met with kindness, courtesy and openness from all classes; nor were we sensible that the service of the visit was materially, if at all, interfered with by political matters.

Our concern and interest were so exclusively in another channel, that we scarcely read a political paper during an absence of nearly eight weeks; and perhaps never before felt so little desire to know about national movements, which under other circumstances would have absorbed much time and thought. The information we received on these subjects was principally derived from the conversation of those around us; and this was so colored by the desires or prejudices of the speakers, that but little dependence could be placed on it. So, when appealed to for our views, as we sometimes were, we could conscientiously acknowledge our ignorance of the real state of political affairs. Yet in justice to the people of the South, it may be said, that we were never in company, where fear of insult would have prevented the expression of honest views in a proper spirit and manner. The unjustifiable warmth of party politicians, and the inflammatory language of some party organs, caused some Southern people to believe that there was a real danger of armed collision; but the almost universal expression of sentiment among those we conversed with was, that if there was to be any more fighting in this country, it must be among the northern people, for they should keep aloof from it.

We reached Petersburg about 9 o'clock on First-day morning, and attended three meetings on that day; and one on the following evening. Two of them were large gatherings of people. In this city the Baptists predominate among the colored people. One of their three churches here claims a membership of 2700.

The service in these meetings, as was mostly the case throughout the journey, was largely of a practical character. Those who were passing along in an easy, careless, unconcerned way, were closely but affectionately spoken to; and those who lived from day to day, month to month, and year to year in forgetfulness of God, were asked what right they had to hope, that at the end of time, they would hear the language, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord?"

Those who had entered on the Christian journey were encouraged to persevere, and hold out to the end of the race. Our Saviour's command was quoted, "Watch and pray, lest

ye enter into temptation;" for there was a danger of falling away, even after we had entered on a religious life; as was shown by the care of the Apostle Paul, who was concerned to keep his body under and bring it into subjection; lest, after he had preached to others, he himself should become a castaway.

"The petition taught by our Saviour to His disciples, "Give us this day our daily bread," was referred to, to show that frequent supplies of spiritual food were necessary for our spiritual growth. Our religion must not be confined to one day in the week, but should go with us into every transaction of life; and during the intervals of our necessary business, the heart should be lifted to God, in accordance with the exhortation, "Pray without ceasing."

Parents were exhorted to watch over their children, and to train them up in the nurture and admonition of the Lord, so that they might be prepared for usefulness in the church and the world.

The colored people are very attentive listeners, but are not accustomed in their meetings to those seasons of silent waiting, which are often so acceptable and refreshing to the true spiritual worshipper. This is probably true of almost all other denominations of Christians than "Friends," and is not peculiar to those of African descent. We were often impressed with a sense of the loss sustained by a congregation for want of such intervals of silence. The vocal service, either in ministry or prayer, might have been tender and impressive; and the people evidently brought into a degree of serious feeling by the weight which attended it; but when the minister sat down, something else was immediately looked for to occupy the attention, and the solemn covering which had overspread the assembly was often too much dissipated. Few things connected with our manner of worship created such wonder as the announcement, that we sometimes had meetings in which not a word was spoken from beginning to end. When at Newbern, N. C., we were much amused by the remarks of a goodly old colored man, who knew somewhat about Friends, and many years before had attended a meeting appointed by two of them. He said, They sat, and sat, and sat, and then got up and went away without saying anything. He thought it was all right; though he would have been glad to have heard them speak.

Their education in this respect often rendered it necessary to unfold our views of what constitutes true spiritual worship; and to remind them, that a man might attend meetings, listen to eloquent sermons, join in the singing of hymns, and make loud and long prayers; and yet never worship God at all. Though the times of silent waiting on the Lord, which we asked for, as in accordance with the practice of "Friends," were so novel and strange to many of the companies we visited; yet the silence was often profound and solemn, and very grateful to our feelings; and we believed it was so in measure to many others. Indeed, on several occasions, it was referred to in terms of approval by some of the more thoughtful ones.

The vicinity of Petersburg abounds with the remains of the fortifications erected during the late civil war. It was then surrounded by hostile armies; and for many months its inhabitants became familiar with the sounds of musketry and cannon, and with all the

horrible accompaniments of a bloody warfare. The opposing armies lay in front of each other, defended by entrenched lines of many miles in extent—the ruins of which furnish abundant food for thought to the moralist, and tend to strengthen in a northern mind a conviction of the wrongfulness of the system of slavery, which led to such a destructive and fratricidal contest. We saw similar ruins in different parts of the South. The Southern rulers appear to have spared no efforts to carry out their design of forming a separate Confederacy; but to have so greatly drained the resources of that section of our country as to leave it in an impoverished condition.

W.

(To be continued.)

A MITE SONG.

Only a drop in the bucket,
But every drop will tell;
The bucket would soon be empty
Without the drops in the well.

Only a poor little penny,
It was all I had to give;
But as pennies make the dollars,
It may help some cause to live.

A few little bits of ribbon,
And some toys; they were not new,
But they made the sick child happy,
Which made me happy too.

Only some outgrown garments;
They were all I had to spare;
But they'll help to clothe the needy,
And the poor are everywhere.

A word now and then of comfort
That cost me nothing to say;
But the poor old man died happy,
And it helped him on the way.

God loveth the cheerful giver,
Though the gift be poor and small;
What doth He think of His children,
When they never give at all?

—From "The Christian Giver."

THE TONGUE INSTRUCTED.

Guard well thy lips; none, none can know
What evils from the tongue may flow;
What guilt, what grief may be incurred
By one imprecation, hasty word.

Be 's slow to speak; look well within;
To check what there may lead to sin;
And pray needlessly for aid,
Lest, unawares, thou be betrayed.

'Condemn not, judge not,—not to man
Is given his brother's faults to scan;
One task is thine, and one alone,—
To search out and subdue thine own.

Indulge no murmurings; oh, restrain
Those lips so ready to complain;
And, if they can be number'd, count
Of one day's mercies the amount.

Shun vain discussions, trifling themes;
Dwell not on earthly hopes or schemes;
Let words of wisdom, meekness, love,
The heart's true renovation, prove.

Set God before thee; every word
Thy lips pronounce, by him is heard;
Oh, could'st thou realize this thought,
What care, what caution would be taught!

"The time is short,—this day may be
The very last assign'd to thee;
So speak, that shouldst thou ne'er speak more,
Then may'st not this day's words deplore.

"Wait on the Lord; he of good courage,
And He shall strengthen thine heart; wait,
I say, on the Lord." Psalm xxvii. 14.

From "The British Friend"

Extract from the MS. Journal of the Late Joseph W. of Hilsflats.

3rd Month, 1845.—The day after the Quarterly Meeting held at Leeds, Joshua Prieman, of Thornton, breakfasted at the so-called Friend's house as myself, and on inquiring him about a certain young man I had particularly noticed in the meeting, he said his name was "Richard Finnes Foster," he came out of the south and settled at S.boro', that he joined the Society by conviction, and appeared acceptably as a minister and withal, related the following occurrence which I have put down as near as I can remember, viz.—That Doctor Southam, of Buckingham, a man eminent in his profession, by which he acquired considerable property, took a journey of pleasure, he attended the play which was acted "The Quaker"—with which the Doctor was much affected. At the close thereof, the principal manager observed to the company that if any one was desirous to know more of respectable people, he would recommend them to read "Barelay's Apology." According before he left London, the Doctor privately purchased it, and when he got home, secret it in his study, where he employed his leisure time in diligently perusing it. His wife soon perceiving a visible alteration in him and having taken notice that he spent much time in his study, wondered what was the cause; whereupon, taking the opportunity when he was from home, she carefully examined the room, and found the Apology therein, which she began to read, and continued to do so at such times as he was absent the consequence of which was, by turning their minds to that principle of Light and Light which comes by Jesus Christ, and is placed in the secret of every heart, they were both convinced of the truth as professed by the people called Quakers. In time the found strength to make public profession thereof. About the same time Richard Foster's brother Oswald, who was an apprentice with them, was out of his time, and got to London for further instruction. The Doctor having a great deal of business, had proposed on his return, to take him in as a partner. Before he reached home, he heard the were become Quakers, at which he was very much surprised, but being determined to let them know that he was not one, when he entered the house he began to whistle and sing as he passed through the lobby by the sitting room door, and went directly into the kitchen where he was very much struck with the visible alteration he observed in the countenance of the servant girl, and then accosted her—"What! Betsy, are you all turned Quakers—But I will not be one however." But in short time he was also favored with a precious visitation, and became clearly convinced of the truth. The said R. F. Foster hearing that his brother was turned Quaker, light said, "I shall quake also when cold weather comes." But the same Divine Power soon afterwards reached unto him, and caused him to bow therewith, bringing him into a state of willingness to confess Christ before men, and about the same time another brother (John), residing at some distance, was convinced of the truth, without having any previous conversation, one with another. Thus were six persons in rather a remarkable man-

convincing and brought to the acknowledgment of the truth, and became valuable abers of our religious Society.

For "The Friend"

The Mississippi in High Water.

dward King descended the great river a St. Louis to the cotton region when the city stream was rising. He thus describes it as it appeared at that time:

When the rains have swollen its tributaries to more than their ordinary volume, the Mississippi is grand, terrible, treacherous, as subtle and serpent-like in its mode of sliding upon its prey, it swallows up acres at a fell swoop; on one side sweeping them from their frail hold on the main land, and on the other it covers plantations with a broken tree trunks and boughs, driving the frightened inhabitants into the story of their cabins, and driving the dead swine upon high knolls, to starve perhaps finally to drown. It pierces the very lines which have cost the states bordering on it such immense sums, and goes bounding roaring through the crevasses, distracting planters and sending dismay to many thousands in a single night. It promises a fall in the day; or another it rises so suddenly that adventurous woodmen along the border scarcely time to flee. It makes a lake the fertile country between two great rivers; it carries off hundreds of wood piles, which lonely and patient labor have reared in hope that a passing steamer will buy the load, and thus reward a season's work. Out each small town on its western bank, set carelessly by the waters edge, it maves a huge Venice, or floats it off altogether. As a lone steamer glided along the mighty current, we could see families in the second story of their houses, gazing grimly out upon an approaching ruin. At one point, a man scuffling from house to barn-yard with a dog for his stock. The log barn was a dreary in the midst of the flood. The swine and fowls stood shivering on a pine knoll, disconnected burrowing and browsing. As we went beyond the Arkansas and White rivers, a gigantic volume of water had so far overtopped its natural boundaries that we seemed at instead of upon an inland river. The cottonwoods and cypresses stood up amid the utter wilderness like ghosts. Gazing into the long avenues of the sombre forests, we could only see the same level, all-enveloping flood. In the open country the cabins seemed ready to sail away, though their masters were usually smoking with much equanimity, and awaiting a fall of the river.

Below the mouth of the Missouri, the greater takes a wholly different appearance and character from those of the lovely stream which stretches from Lake Pepin down; and one of the old pilots say that section of it low St. Louis should have been called the Missouri, rather than the Mississippi. The Missouri, they claim, gives to the river most of the characteristics which dominate it until it has been reinforced by the Ohio, the Arkansas, the White and the Red rivers. The current is forever making land on one side, and tearing it away on the other, the bends of its course not permitting the stream to wash both banks with equal force. The farmer on the alluvial bottoms, sees with dismay his rich field diminish year by year, acres slipping into the dark current; yet the ease with

which corn, cotton and sugar are raised in their respective localities along its banks is such that they willingly run the risk. The pilots complain bitterly of the constant changes in the channel, which it requires the eyes of Argus almost to detect. They say that the current might be made to bear upon the rocky shore, thus avoiding disastrous losses of land and many crevasses, as the gaps made in the levees by the encroaching waters are enlarged. The stream is so crooked, that a twenty miles' journey by water is sometimes necessary, where the distance across the promontory round which the steamer must go, is not more than a mile. Sometimes the current, tired of the detour, itself brushes away the promontory, and the astonished pilots see a totally new course opened before them.

The occasional inundations of the alluvial lands are so little understood, and the general course of the Mississippi is comprehended by so few, that a little idea of its progress down to the Delta country may prove interesting.

At the junction of the Mississippi and Missouri rivers, begins what is known as the lower Mississippi, although the name is not usually applied to the stream until it has crossed the grand rocky chain or bed extending across its channel between St. Louis and Cairo. All below this chain in the Mississippi valley is alluvium, through which the river meanders from one bluff to another—the bluffs being from forty to one hundred miles apart. Touching these bluffs at Commerce, Missouri, on the west bank, it courses across the valley, passing the vast prairies of Lower Illinois, known as "Egypt," on the east, meets the Ohio at Cairo, then strikes the bluff again at Columbus on the eastern or Kentucky shore. It skirts these bluffs as far as Memphis, having on its west the broad earthquake lands of Missouri and Arkansas. It then once more crosses the valley to meet the Yazoo near Vicksburg, creating the immense Yazoo reservoir on the east bank, extending from the vicinity of Memphis to Vicksburg, and the valleys and the swamps of the Macon and Tensas on the west side. These latter have no terminus save the Gulf of Mexico, as the river does not approach the western bluffs after leaving Helena. From Vicksburg to Baton Rouge the river hugs the eastern bluffs, and from Baton Rouge to the mouth is the pure delta country for a distance of more than 200 miles.

All of this valley, below the rocky chain crossing the river channel, lies lower than the high water line of this powerful current, and the efforts of men to stay an inundation seem quite futile. The valley is divided into several natural districts, one embracing the lands from the chain to the vicinity of Helena, where the St. Francis river debouches; another from Helena nearly to Vicksburg on the east bank, for the Yazoo valley; a third comprises the country from the Arkansas to the Red river, known as the Macon and Tensas valley; a fourth runs from the Red river to the gulf, on the west side, and a fifth from Baton Rouge to the gulf on the east side.

Some of these districts have been imperfectly leveed; others have never been protected at all, and the general opinion is, that when high water does come the fact that there are a few levees increases the danger of a complete inundation, as the stream, finding itself restrained, breaks the barriers which attempt to control the current. Under the slave sys-

tem, the planters on the lowlands were able to guard against ruin by elaborate preparation and vigilance, which they cannot summon now; and it is believed that nothing but the execution of a grand national work by the general government will ever secure to the delta that immunity from ruin, so desirable for people already cruelly stripped by war and political knavery.

Yet the inundations do not come with alarming frequency. In 1867 the lowlands were overflowed and distress ensued; and in this year, 1874, the confusion, distress, and depopulation have been terrible to witness. Starvation has stood at thousands of doors, and only the hands of the Government and charity have saved hundreds from miserable deaths. Below Memphis, and in a wide belt of country round about, along the bottom lands in the State of Mississippi and throughout the Louisiana lowlands, there has been immense damage. In an hour the planter is doomed to see a thousand acres, which have been carefully prepared for planting cotton, covered with water two or three feet deep. The country round about becomes a swamp—the roads are rivers, the lakes are seas.

As the Mississippi valley, south and north, will in future be one of the most populous sections of the American Union, and as the great network of rivers which penetrate to the Rocky Mountains, and the mighty cañons of the Mauvais Terres are so well adapted for commercial highways; as a score of States and territories border on the Mississippi alone, why should not the National Government at once undertake the control and care of the stream and its tributaries?"

For "The Friend."

Noble Conduct in Humble Life.

While walking in the southwestern part of the city many years since, I noticed the driver of a coal cart who was about delivering his load. The man, who had but one arm, was cheerful, strong and active, and seemed but little impeded in his work by the loss of his limb. On being asked whether he did not find the loss of his hand and arm a very serious inconvenience, he answered "no," and said that he was still able to haul seven tons of coal daily, which was as much as most men cared to do. He then showed me how he made the stump of the amputated arm useful by resting the end of the shovel against it, while he grasped the handle and lifted the coal with his remaining hand and arm. Here was a striking instance of energy, courage and the manly determination which enables persons to overcome difficulties; but when he also told me that he had never once regretted the loss of a limb so important to the working man, it seemed strange and surprising.

Here was something that needed explanation; and in answer to inquiries, I learned that the arm had been sacrificed in order to save the life of another person. Years previous to my interview, he had been employed with others at a mill in the country, and on a certain occasion he saw that a large, heavy door which had been loosened from its fastenings in one of the upper stories of the mill, was about falling from a great height, and that a fellow workman, unconscious of the accident, was stooping with his back bent directly on the spot where the door must strike the ground, and that from his position the man must almost certainly be killed if the

door struck him. There was no time for reflection or hesitation, but my informant immediately extended an arm, received the first shock of the falling door, and thus warded it off his companion so that he was little if any hurt. The arm, of course, was so shattered that it had to be promptly removed.

It has often occurred to me that this was an instance of true Christian heroism, such as we have few examples of. He doubtless had the comfort of an approving conscience, and therefore felt no sorrow or regret for the part he had taken. We have good reason to suppose that He who seeth not as man seeth, beholds many who are of small account in the eyes of the world, who are yet objects of His favor and regard. The subject of the preceding anecdote must have had a portion of that unselfish love and spirit of self-sacrifice of which the life and sufferings of our Divine Redeemer has given us the great example. X.

Trout.

Lonesome Lake Cabin, August, 1876.

The season has been an excellent one for studying the habits of trout in the mountain waters. The intense heat of the sun during the latter part of July and the early part of August had its effect on all exposed waters even in this high region. Profile Lake, the most wonderful trout pond in the world, in my judgment, seems to be more fully stocked with trout this year than ever before. In June the fish rose freely, but as July advanced and the heat of the sun penetrated the water there was a sudden change. This is a noteworthy fact, that the change was not gradual, but one day the trout were rising freely, took any fly that was offered, and seemed to be actively at work feeding, and the next day, by a common agreement they refused to rise, did not show themselves on the surface, and though we tried them thoroughly at all hours of the day, from early morn to dark, it was impossible to get up anything but a few very small fish, and these only in shallow water. At the same time the anglers with bait ceased to take any, or took but very few. For some days newly arriving sportsmen, who tried the lake, declared that there were no trout there, and would not believe the assurance that there were thousands lying in the cool recesses. This instantaneous change convinced me that the water had reached a temperature near the surface which was disagreeable to all trout alike, and that as we human beings do not like to go out in a hot sunshine, so they did not like to go out in the warm water. Meantime they did not feed. The habit of the trout is to feed voraciously at times and to remain quiet with little or no food for a long time. I have known a three-pound trout live for months in a glass tank, with clear spring water flowing in it, and keep up his flesh and appearance, though he had no food but the few animalcules which were in the water, and they were very few, as I knew by repeated examination with my microscope.

But one day we had a heavy shower in the early morning, the only shower of the season which had been dry here as elsewhere. Thinking this might have disturbed the water and equalized surface and depth temperature, I went down to the lake at about noon and made a few casts, but without success. I was driven off the lake by the sudden appearance

over Cannon Mountain of a black cloud, which came on with a roar, and I had scarcely gotten in the shelter of the boat-house when a terrible hail storm burst over the lake. It was by much the most severe hail storm I have ever known, and continued for three-quarters of an hour. The stones were very large, and when it cleared away the surface of Profile Lake was covered with a skim of ice-ash, as if the winter ice had just melted. The sun broke out hot and fierce, and an army of gnats came out of the forest. The ice had vanished in a few minutes, but the surface water was cold enough now, and there was evidently the wildest kind of exhilaration and delight among the trout. They came up, literally by the thousand, and leaped into the air to seize the gnats. In all my experience in wild waters I have never seen such an exhibition of trout. They paid no sort of attention to my presence, but rose ten, twenty at a time within reach of my hand, all around me, and all over the surface of the lake. At every cast they tumbled over my flies, crowding one another in their haste. Of course I took all I wanted in a few minutes, and then sat in my boat and enjoyed the spectacle.

This continued all the afternoon and till dark. The night was cold with frost. The next day was much warmer, but they rose till dark again. The day after that it was impossible to persuade a respectable trout to rise, for the water had again become warm.

Now to show you where they were, and what they were doing. The bottom of Profile Lake is dark and you cannot see trout in deep water. But Lonesome Lake is clear as crystal, and in some parts of it the bottom, in water from three to five feet deep, is white granite gravel. These places are where cold spring water comes in, and the thermometer in that water is always at about 43 degrees. During the season of hot sunshine it was useless to cast flies on any part of the open lake, except over these spring holes, and there I would not cast, for the trout were as tame as chickens. They lay on the white gravel, packed closely side by side, thousands on thousands, enjoying the delicious cold water, and paid no attention to me as I pushed my boat over them, but just rested and panted with their gills and looked up at me. They seemed to have such perfect assurance that I would not harm them that I was compelled to let them alone. I had not the heart to take them, and so day after day I would row over them, and take friends to see the immense multitudes, so closely packed that they hid the gravel for rods. If I took an artificial fly and danced it with my fingers on the water, they would rush up to seize it, perfectly confident that I was no enemy. To tell the frank truth, this little intimacy which I established with them had such an effect on me that of late I have not felt like killing trout in the lake at all, and I have only taken enough for the table when I had friends here, never when alone.—*Chr. N. Y. Journal of Commerce.*

Locusts and Wild Honey.—Major General Bisset, C. B., in his work entitled "Sport and War in Africa," gives an interesting illustration of a Scripture narrative: "About the year 1850 some of the dispersed native tribes from the interior of Africa migrated into the Cape Colony to seek employment among the farmers. My father engaged one family, con-

sisting of a man named Job, and his two wife with seven or eight children. Soon after their arrival a flight of locusts came from the interior, and night after night, whilst the camps settled on the earth, the whole of our family, with great sandals of ox-hide tied their feet (very like Canadian snow-shoes) would walk about the whole night where the locusts were thickest. The next day the locusts would again take wing; but when this family had been walking about all night you saw acres and acres of ground covered with swarms of disabled locusts that could fly away; and the natives would collect them and bring them home in baskets; they would then break off the wings, pinch off the tendons of the body, and pull off the head, and with it withdraw the inside of the locust, thus the body and legs alone remained, the inside of the body being covered with it. This portion of the locust was then spread upon mats in the sun to dry, and when dry packed away in luts raised from the ground and built on purpose. These people received a very good ration of food; yet this family preferred the bread made from the locusts to any description of food. The mode of manipulation was as follows: A basketful of the dried locusts would be taken from the store, and one of the women would sit down on the ground by a flat stone, and with another round stone in her two hands would grind or reduce the locusts to flour and therewith make thick cakes, and bake them on the coals or in the ashes, and eat this locust-bread with wild honey. Honey was most abundant in the country at that time, and I have seen Job after a day's hunting, carry home leather bags full, weighing more than I could lift from the ground. Hence I believe it was thus that John the Baptist lived upon locusts and wild honey in the wilderness."

For "The Friend?"

An Appeal to Friends.

Dear Friends,—During a visit made in Gospel love more than a year ago, to the colored people in some of the Southern States, we found among them a great dearth of reading matter. This we endeavored in part to supply with books and tracts contributed by the Book Committee of our Meeting for Sufferings, and by the Tract Association of Friends of Philadelphia. The latter in particular, responded most liberally to our requests, and has furnished us with a very large number of its valuable publications, which we hope will prove instrumental in doing much substantial good.

There is great openness among a large class of these people to receive religious and serious publications, and we had many evidences that such productions were valued and read. We felt the importance of endeavoring some measure to supply this demand, by sending such a selection as would be adapted to their peculiar needs, and their present state of intellectual development. The tracts were selected with some reference to this; but there are many in the series which, though excellent in themselves, are not so well suited to the colored people in the South as to persons of more education and different surroundings.

Before leaving home in the beginning of the 12th month last, on a second and similar visit, an edition of 10,000 copies was printed

cheap form for gratuitous circulation, of small sheet containing instructive religious matter suited to their wants. This was received with a hearty welcome by those we visited, the edition was soon exhausted. Since returning home, we have believed that it would be desirable to issue some additional copies of such a sheet at suitable intervals, the same cheap style; and to circulate them in places where most needed, and where our way has opened the way for their reception. This way we might be able, from time to time, to supply thousands of families with a reading as might, under the Divine blessing, turn their thoughts into profitable channels, enlighten their minds, and point them to spirituality of the Gospel dispensation, to necessity of the inward work of Grace in their hearts, and to the need of their being new creatures in Christ Jesus. At the same time correct moral sentiments and principles would be inculcated; and some information be disseminated of the views held by Society of Friends—views which we fully ever are calculated to promote their present and future happiness.

The issuing of such papers involves considerable pecuniary outlay, especially for postage, the subject is thus spread over many Friends, that those who feel willing to assist therein, may have the opportunity of suggesting suitable matter for the pages of the proposed publication, would be gladly received. Contributions or communications should be directed to

DAVID HESTON, Frankford, Philada., or
JOSEPH WALTON, 262 S. 2nd St., "

How Lumbermen Live.—Three hundred men cover and cut a section of about three square miles taking off over 60,000 logs, which will measure about 10,000,000 feet, each on. Work begins at daylight and ends at dark; and when the days lengthen, or the sun favors a longer twilight or earlier morn, men get the benefit in longer working hours. On the river, when the drive is started work begins at 3 o'clock in the morning and ends at 9 in the evening, the men have five meals; breakfast at 6, lunch at 9, dinner at 12, supper at 5, and tea at 9. The meals consist of pork and beans, corn bread, asses cake, and tea or coffee.

Stout is given to a man's appetite. The stout, such as it is, is abundant, monotonous, nutritious, and cheap. A cook is provided for every fifty men. The beans are generally the large white bush, parboiled in a potting half a bushel, then ten pounds of lard is set in the middle of the beans in the quarter of a pint of molasses poured in, then the pot is set in a hole surrounded by hot ashes and burning charcoal, the top covered with a stone, over which a heavy iron fire is built, and here they stay from about eight hours, coming out a most palatable dish. All the baking is done in rudely constructed stone ovens, which are heated, before the dough is mixed, with a good wood fire. Loaves of biscuit or cake are set upon the stones and are cooked quickly and thoroughly.

A camp of three hundred men will consume four barrels of beans, half a barrel of lard, one barrel of flour, half a barrel of salt, one-quarter of a barrel of sugar and gallons of molasses. The men are en-

camped in tents, making their beds of boughs, while their extra clothing—a pair of duck overalls, woolen shirt and two pairs of woolen socks—is kept in an old grain sack and used as a pillow at night.

All well regulated camps exclude liquor. Being usually fifty to two hundred miles from any settlement, and the men not paid until the end of the season, there is little inducement for any speculator to peddle rum through the woods, or for the men to straggle off in search of it.

The consumption of axes and handles is enormous, an axe lasting a month and a handle about three weeks. The axes are sharpened daily, some camps having regular sharpeners, while others require each man to keep his own axe in order. The old axes are never collected for the junk dealer, the distance to ship them being almost too great to make it an economical measure. Woodsmen generally consider spruce harder on axes than either birch or pine. The gum which runs out of a spruce tree is found hard enough to chip the edge of the axe when striking through it.—*Northwestern Lumberman.*

The Lemon Peel.

Selected.

A simple but pious man complained to Gotthold that in conversing with God, he often felt at a loss for words. "Although," said he, "on other occasions I have no difficulty in making myself understood, still, I can never find such language for my God as His majesty, the confidence I place in Him, and the greatness of my necessities, seem to me to require." Gotthold, at the time, had in his hand a lemon, from which he had just pared a thin and transparent peel. Presenting it to him, he said: "Only on the surface skin, and not in the white below, is the strong fragrance of this fruit contained. And the same," he assured, "is the case with your prayer. However thin and meagre may be the language in which it may be expressed, the fragrance of its fervent piety is strong enough to pierce the clouds. Words, without faith and devotion, are useless, like the white under-skin of this fruit; but faith and devotion, without words, are not despised by Him who knows the heart. Ejaculatory prayers are the most powerful means of dispelling the troubles of the mind. A single sigh breathed from the bottom of a burdened heart, is a loud cry in the ear of God. Our prayers are most fervent when the lips are silent and the tongue at rest. No doubt words are sometimes needful in prayer; but it is on our own account and never on God's, to whom our wants are already known. Nay, He sometimes leaves us to feel the lack of words, for the very purpose of weaning us from depending on ourselves and our ability, more than on Him and His grace. Do in future, as King David did, who, you will confess, knew the art of prayer. When he conversed with God, and was dissatisfied with the way in which he did it, he exclaimed, 'And what can David say more unto Thee, for Thou, Lord God, knowest Thy servant.' (2 Sam. vii. 29.) If you cannot find expressions, cast your heart, with all its concerns, into the bosom of your God, and He will read in it what you wish to say. My God, Thou art a spirit; grant that I may worship Thee in spirit and in truth.'" (John iv. 24.)

THE FRIEND.

THIRD MONTH 10, 1877.

We doubt not the hearts of many of our readers have been lifted up in thankfulness to the Author of all our mercies, in that He has brought to a peaceful settlement the political question which has for some months past been agitating the nation. Whatever may have been their predilections in favor of one or the other of the Presidential candidates, we believe the great mass of the people of the United States have always been ready quietly to acquiesce in the result of the last election, whatever that should be found to be. The remarkable closeness of the vote, and the long continued uncertainty as to who was legally elected, necessarily kept the hopes and fears alive of those who were warmly interested in the success of one party or the other. The unsettlement thus occasioned was increased by the exaggerated and sensational reports, and by the heated and inflammatory appeals published in some of the papers of the day.

A calm review of our political history for the past few months, impresses the mind with the conviction of the truth of the Scripture declaration, "Righteousness exalteth a nation." If those who would public opinion,—the orators and writers, whose voices are heard through the land—and if the people generally, were brought under the government of the Prince of Peace in their own hearts, what a wonderful change for the better would be effected even in our outward and material prosperity. There would no doubt still be differences of judgment as to the expediency or propriety of certain political and financial measures; people would be divided in opinion as to the best methods of raising funds for the necessary support of government; and free-trade and protective duties would each find their advocates. But what a blessed thing it would be to see all heeding the advice of the apostle, "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." Questions on which there was a diversity of sentiment would then be calmly discussed and settled, "in the meekness of wisdom."

One great cause of the bitterness which has animated the contest for power, is the control which is connected therewith of the government offices and of their emoluments. It is not merely a desire to see certain political principles prevail, that stimulates politicians on either side; but to many of them it is a question of dollars and cents. This infusion of mercenary motives into parties, whose ostensible design is the promotion of principles of political economy, is one of the evils which threaten disastrous consequences to our government and people. We believe that thoughtful men, animated with a spirit of true patriotism, would hail with unalloyed joy, the introduction of such a system of civil reform, as would make the tenure of office of government employees dependent on the faithful and skillful discharge of their duties; and not on their adherence to any political chief.

We are settled in the belief that the great safeguard of any people, is their reverence for, and obedience to the Supreme Ruler of the universe. He who by his life and conversa-

tion, thus does his part in drawing down the blessing of Heaven on his country, must be classed among her most useful citizens—for, as the poet says, she

“Receives advantage from his noiseless hours,
Of which she little dreams. Perhaps she owes
Her sunshine and her rain, her blooming spring
And plentiful harvest, to the prayer he makes,
When, heaven-like, the solitary saint,
Walks forth to meditate at eventide.”

It is certain, that a body of men under the government of Christian principles, who have learned to subject their selfish desires to the discipline of the cross of Christ; will be most valuable in preserving a nation from those evils and excesses which are destructive to national prosperity, and even to national life.

We have received an obituary notice, post-marked Emporia, Kansas; unaccompanied with the name of the sender. Our rules require that such notices should be accompanied with the name of the person forwarding them. The propriety of this, we think will be apparent.

SUMMARY OF EVENTS.

FOREIGN.—The London Times and other journals have editorials on the settlement of the Presidential question in the United States. Those who believed that Tilden was justly elected are commended for their forbearance, moderation and respect for constitutional principles.

There were 104 deaths from small pox in London last week.

The London Times says that the export trade of Great Britain is in a most unsatisfactory state. The exports of woollens, linens, and iron, have greatly declined. Those of iron have not only diminished in quantity but have fallen thirty per centum in value. During the first month the total value of the exports was only £15,946,000, which is considerably less than half the value of the imports for the same period.

The Italian Government has in contemplation the erection of an observatory for meteorological and astronomical investigations upon the summit of Mount Etna, which will be placed in communication with the University of Catania.

Official figures show that in the year 1870 there were in the island of Cuba 363,000 slaves; in 1873, 257,000, and in 1876, 190,000. The number of free blacks on the island in 1873 was 20,000; in 1874, 50,000; in 1875, 75,000; and in 1876, 84,000. The free blacks in four jurisdictions where no census could be taken are estimated at 6000.

The Montenegrin delegates have arrived in Constantinople, and appear to desire the restoration of peace. The initiative has been prolonged twenty days to allow time for the peace negotiations.

The treaty of peace between Turkey and Servia has been signed, and orders have been given the Russian troops to evacuate Servian territory. On the 3d inst. the Grand Viceroy received a telegram from Prince Milan ratifying the conditions of peace.

UNITED STATES.—The debt statement for the second month, issued the first inst., shows the total debt of the United States, less cash in the Treasury, to be \$2,088,781,143, having been reduced \$2,070,429 during the past month. The balance in the Treasury consisted of \$9,124,174 in currency and \$20,295,271 in coin.

The count of the Electoral Vote was completed in Congress on the 21st inst., about 1 A. M., and it was announced that Rutherford B. Hayes, of Ohio, and William A. Wheeler, of New York, had been duly elected to the offices of President and Vice-President of the United States for the term of four years. As finally determined by the Electoral Commission, with the approval of the U. S. Senate, the Democratic candidates, Tilden and Hendricks, were awarded the votes of 17 States with 181 electoral votes, and the remaining 21 States with 153 votes, are given to Hayes and Wheeler. The Joint Special Committee of the Senate and House of Representatives, charged with the duty of ascertaining the extent and effect of a Chinese immigration, report that they visited the Pacific coast and examined a great number of witnesses. The Committee say: “From all the facts that they have gathered bearing upon the mat-

ter, considering fairly the testimony for and against the Chinese, the Committee believe that free institutions founded upon free schools and intelligence can only be maintained where based on intelligence and adequately paid labor. Adequate wages are needed to give self-respect to the laborer and the means of education to his children. Free labor life is great advantage to free limited institutions. Chinese immigration involves forced wages, no public schools, and the absence of family. We speak of the Chinese as they have exhibited themselves on the Pacific coast for twenty-five years past, and as they are at the present time. They show few of the characteristics of a desirable population and many to be deprecated by any patriot. This problem is too important to be treated with indifference. Congress should solve it, having due regard to any rights already accrued under existing treaties and to humanity.”

The amount of subsidiary silver coin paid out up to the first inst. was \$28,500,000, and the amount of fractional currency destroyed was \$17,000,000.

The Direct United States Cable Company give notice of a reduction of their rates to twenty-five cents, gold, per word.

The Intermenus in Philadelphia last week numbered 311.

The U. S. Signal Service in this city reports the highest temperature of the Second month as 60 deg., and the lowest 16 deg.; mean 37 deg. Total rainfall and melted snow 0.84 inches. According to the record kept at the Pennsylvania Hospital, the mean temperature of the Second month was 37.39 deg., the highest temperature 60.50, and the lowest 20 deg. Rainfall 1.35 inches.

President Grant, on the 2d inst., issued a proclamation convening an extra session of the U. S. Senate. The session is to commence at noon of the 6th inst.

The oath of office was administered to President Hayes by the Chief Justice of the Supreme Court, in the White House, on the 6th inst. President Grant was present at the ceremony.

The Forty-fourth Congress adjourned on the 4th inst. at noon, after having passed all the general appropriation bills except the Army and the River and Harbor bill. The army bill failed on account of a disagreement between the Senate and House in regard to the means for reducing the army and forbidding the use of troops in the Southern States. Its failure will make an extra session of Congress necessary within three months. The House of Representatives adopted a resolution by a party vote, 137 to 88, declaring that Tilden and Hendricks had received 136 electoral votes, and that Hayes had received 120. Tilden was elected President and Vice-President of the United States for the term of four years, beginning 3d Mo., 4th, 1877.

The thirtieth annual report of the Penna. Rail Road Company shows the gross earnings for the year 1876 were \$26,891,061, the working expenses \$22,881,229, leaving the net earnings for the year \$1,809,832. The company made four quarterly dividends of two per cent. each, and there was still a surplus of \$1,510,951, which was carried to the reserve fund. There was no increase of the capital stock or funded debt during the year, and there is no floating debt.

The inauguration of President Hayes took place on the first day of the month. The inauguration, in presence of an immense concourse of spectators, was a most finished reading his inaugural address he was enthusiastically applauded by the people. Several topics of public interest are referred to in the address. He believes that the interests of the people as well as the permanent settlement of the country, demand an early resumption of the peace process. The necessity of labor in the civil service is brought into view. In this matter we must return to the principles and practice of the founders of the Government, who meant that public officers should owe their whole service to the government and to the people, and that each officer should be inflexible as to the terms of his office, but his personal character remained unimpaired and the performance of his duty was satisfactory. Considerable prominence is given to the condition of some of the Southern States, where the people are still impoverished, and the inestimable blessing of wise, honest and peaceful local government is denied to a large extent. He says, in a subject not related to what he had not to do, in a patriotic sense either Republicans or Democrats, but fellow citizens and fellow men, to whom the interests of a common country and a common humanity are dear. President Hayes recommends an amendment to the Constitution which shall pre-cribe a term of six years for the President, and shall not be subject to re-election.

The *Pro. &c.*, &c.—The following were the quotations on the 5th inst., Philadelphia:—American gold, 114; a 104; U. S. sixes, 188; 112; do. coupons, 112; 112;

do. 1868, 113; do. 5 per cents, 1881, 109; do. 4; cents, 105; a 106. Uplands and New Orleans ex 12; a 13 etc. Flour 75 a \$10.25, according to qu—Pennsylvania red wheat, \$1.50 a \$1.55; Ohio do., \$1.50; amber, \$1.55; white, \$1.60. Rye, 75 a \$1. Yellow corn, 55 etc. Oats, 35 a 45 etc. Choice New York cheese, 15 a 16 etc.; western, 14; a 15 etc. 3 of 3200 beef cattle at 6; a 6; etc. per lb. gross for e 5; a 6 etc. for fair to good, and 4; a 5 etc. for com sheep, 4; a 6; etc. per lb. gross. Receipts 11,000 Hogs, 8; a 9 etc. per lb. net. Escapes 3700 U Chicago.—S. 2 spring wheat, \$1.22; St. Louis, 1; Corn, 40 etc. 33 etc. Rye, 62 etc. 63 etc. a 55 etc. Lard, 9; a 10 per 100 lb. net. St. 3 do.—red fall wheat, \$1.43; No. 3 do., \$1.39 a \$1.40. M. corn, 36 etc. Oats, 33 etc. Rye, 63 etc. Burley, 90 etc. Cincinnati.—Red wheat, \$1.50 a \$1.52. O 10 a 42 etc. Oats, 36 a 40 etc. Lard, 9; a 9; etc.

ANNUAL MEETING OF THE CONTRIBUTOR TO THE ASYLUM.

A Stated Annual Meeting of the “Contributor to the Asylum for the Relief of Persons Deprived of Use of their Reason,” will be held on Fourth-day, 14th of Third month, 1877, at 3 o’clock, P. M., at Street Meeting-house, Philadelphia.

WILLIAM BETTLE, Sec.

WANTED.

A competent middle aged Friend as Matron, a Shelter for Colored Orphans. Apply to Elizabeth C. Lowry, 1114 Pine St. Mary Randolph, 247 North Twelfth St.

WESTTOWN BOARDING SCHOOL.

WANTED, A TEACHER to take charge of the “St Room” at the above Institution; one qualified to instruction in all the branches taught in the G. D. DEPARTMENT.

Application may be made to Rebecca Allen, 305 South Fifth St., Philadelphia; Deborah Rhoads, Hadonfield, New Jersey or Martha D. Allen, 528 Pine St., Philadelphia.

WESTTOWN BOARDING SCHOOL.

THE SUMMER SESSION opens on Second-day of Fourth month. Parents and Guardians intending to send pupils, will please make early application to BENJAMIN PASSMORE, Supt., (address Street Road P. Chester Co., Pa.) or to CHARLES J. ALLEN, Trustee, 204 Arch St., Philadelphia.

WANTED.

A Friend to teach London Britain Prep. Meeting School. Apply to ABEL J. HOPKINS, Thompson St. O., Newcastle Co., D.

FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Twenty-third Ward), Philadelphia.

Physician and Superintendent—JOSHUA H. WINGGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, 9th Mo. 13th, 1876, at the residence of daughter, LUCINA HARRIS, Winona, Columbiana Ohio, SAMUEL TEST in the 86th year of his age, a member of New Garden Monthly and Particular Meeting of Friends. This dear Friend was a firm believer in the ancient doctrines of Friends, but owing to be infirm he was not able attend meetings for several years, which privation he bore with patience; an trust, through Redeeming love and mercy, he was pardoned to enter the mansions of rest and peace.

—, at her residence, in Chester Co., Pennsylvania on the 24th of 2d mo. 1877, SIMKEY SHARPLES, wife of Benjamin Sharple, in the 85th year of her age, a member of Birmingham Monthly Meeting. —, at her residence in Ridley, N. J., on the inst., MARY THORN, an esteemed member of Rak Particular and Ridley and Plainfield Monthly Meetings of Friends, in the 65th year of her age. To who knew her quiet humble spirit and consistent it is easy to believe that her end was peace.

WILLIAM H. PALE, PRINTER,
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PHILADELPHIA.

For "The Friend."

Diary of Christopher Marshall.

(Continued from page 214.)

1774. September 24. This same day began Quakers' Yearly Meeting, and continued a day to day until the first of October, which meeting they sent forth an epistle which has given great offence to the friends of dom and liberty in America."

The valuable epistle here referred to, will be found in full in Vol. 29, No. 36, of "The Friend," in one of a series of articles on "The City of Friends in Pennsylvania and New Jersey, from 1764 to 1782," prepared by the late Nathan Kite. It was addressed "To our Brethren and Brethren in these and the neighboring Provinces," and was widely circulated, referring to the manner in which the early settlers and disciples of Christ, "by faithfully adhering to His precepts, were ended with ending on high, qualified to spread His trines to distant nations, and after patiently enduring many afflictions, triumphed over through faith in His name." As their successors departed from the peaceable spirit and trines of Christ, and "sought an establishment by human wisdom and strength, their cooled, their faith decreased, and their city degenerated." It then states that our "forefathers and predecessors were raised to be a people in a time of great commotions, tests and wars, began and carried on for vindication of religious and civil liberty, which many of them were zealously engaged, when they received the knowledge of Truth; but through the influences of the world of Christ in their minds, they ceased from suffering with flesh and blood, and became obedient to the heavenly vision, in which they truly saw that all wars and fightings proceed from the spirit of this world, which is enmity with God, and that they must manifest themselves to be the followers of the Prince of Peace, by meekness, humility and patient sufferings." It then extends a caution warning, to carefully guard against being won into a vindication of their rights and privileges or seeking redress "by any means which are not consistent with our reasons profession and principles, nor with the Christian patience manifested by our ancestors such times of trial." Friends were also added to discourage every attempt to excite affection or disrespect to the king, who is then the legal head of the government.

Dec. 30. Debates in the Quaker Monthly

Meeting this day which held by and with adjournment till ten at night, and then adjourned to the second day of next month.

"1775. January 2. Which meeting held from six until near ten o'clock. The debates ran high respecting their conduct in these troublesome times that are expected. In regard thereto, their members were enjoined not to concern themselves in public disputes, nor to interrupt any of the king's officers in the discharge of their duty, but to pay all humble and dutiful obedience unto the king or his ministers' mandates, from time to time; not to join, nor to be in any of the city, county, provincial, or general committees, if so, whoever offends is to be dealt with as walking contrary to their discipline.

"24. Meetings daily among the Quakers in order, if possible, to defeat the pacific proceedings of the Continental Congress, calling upon their members not to meet the county committees, but entirely to withdraw from them, under the penalty of excommunication.

" * * This day was also a paper published called a Testimony of the People called Quakers, in which is contained such gross abuse against all persons that oppose their fallacious schemes, and stuffed with such false contradictions, that it will be a lasting memento of the truth of what Robert Walker, one of their public preachers, now here, often told them, and warned them to take care, because, says he, the Lord is departed from you, as he did from Saul, and has given you over to your own devices."

The testimony here referred to was issued by the Meeting for Sufferings, and contained measures which tend "to excite disobedience to the king as supreme magistrate, or to the legal authority of his government; and also writings whose spirit and temper is contrary to the precepts of the Gospel and destructive of the harmony of civil society." After stating that there was ground to believe that "decent and respectful addresses from those who are vested with legal authority" would avail towards obtaining relief and establishing the just rights of the people; it goes on to say, "We are, therefore, incited by a sincere concern for the peace and welfare of our country, publicly to declare against every usurpation of power and authority, in opposition to the laws and government, and against all combinations, insurrections, conspiracies and illegal assemblies."

Robert Walker, whose name is mentioned by C. Marshall, was a Friend from England paying a religious visit to this country, and was an honest, plain-spoken man. He attended the Yearly Meeting at Newport, in 1774, and at the close of the first sitting delivered this short sermon: "I request Friends will bring with them the next time they come together a little salt. God is not pleased with your unsavory offerings." In 1775, when about ready to return to England, he felt a concern to have a religious opportunity with

the delegates to the Congress, then sitting in Philadelphia. As he thought over the matter, he became much discouraged, and went on board the vessel in which he had taken his passage home, without making an attempt to see them. But an adverse wind was blowing, and the captain declined starting, and allowed his passengers to return on shore, saying he would send for them when he was prepared to sail. Robert now found that his peace of mind depended on obedience to his Lord's requiring; and by the aid of some of his friends obtained liberty to speak to the members of Congress. They were all patient and attentive, and Robert retired, doubtless much relieved. That evening he was sent for by the captain, and went on board the ship, which immediately got under way. Before morning the house of Joshua Fisher, where he had lodged, was surrounded by a company of armed men, sent at the instigation of Timothy Matak to arrest him. They searched the house, and not finding him, retired. The next day a cutter was despatched after the vessel he had sailed in. The vessel of war making great speed soon came near the object of its pursuit,—but at that moment a thick fog gathered round, putting an end to all progress. When at last this fog was raised, the ship could not be seen. The military men returned without their prey, and the honest preacher was safely waited to his native land.

"March 1. Early this morning, departed these parts, universally lamented by the friends of slavery, but to the joy and satisfaction of the lovers of freedom, that baneful and detested weed, East India TEA, whose return is never desired or wished for by the true sons of America liberty.

"23. The committee of the county of Cumberland, New Jersey, have published the behavior of Elias Newcomb, Esq., respecting persisting in drinking East [India] Tea, since the first of March, agreeably to the eleventh Article of the American Congress." No doubt the Diarist would have thought it a much more patriotic taste, if S. Newcomb could have contented himself with "New Jersey Tea," a beverage prepared from the leaves of the *Ceanothus*. It is somewhat amusing to notice in subsequent parts of the Diary, how fully reconciled the writer became to the use of the "baneful and detested weed." When at Lancaster in 1778, he writes: "Our good friend in town, Grace Hastings, sent my wife by daughter Patience, one pound [of] fine Green Tea, and would not take any pay for it. Charles Darragh brought it here yesterday, which was very acceptable to us."

"May 28. This day, it is said, Mary Harris, a Quaker preacher from Wilmington, visited the three Quaker meeting-houses in this city, in a very odd manner, viz., by walking through each of the preachers' galleries, then down, passed amongst the people backwards and forwards, seemingly in great affliction and distress, uttering, it is said, words to this

effect: 'See to your standing, for that thus the Lord was about to search and examine his camp,' &c., &c., and then said, 'I shall have peace in having thus discharged and done my Lord's errand. So farewell.' Of this startling and peculiar service we know nothing more than is here recorded; nor whether the report which reached C. Marshall correctly describes it. Yet his own course, and that of some others who were encouraging or joining in military movements, might well have given occasion for the sounding of such an alarm. For a few weeks before he notes, that "There was a company of young men, Quakers, who this day asked leave of the managers to learn the military exercise in the Factory-yard, which was granted, and they began this evening."

"June 30. This being Monthly Meeting, it's said J. [Emberton] took much pains in endeavoring to persuade the auditors, and they their acquaintance, by no means to keep the 20th of next month as a day of prayer and fasting, but to keep open shop and houses. This was in plain terms, saying, 'You may frolic as much as you please on that day, but don't by any means, suffer yourselves to be humble, or pray on that day, because it is appointed by the delegates for that service, to pray and worship God. This he pressed them to observe, that so they might not be like what he called the world's people. Here is another flagrant testimony to the decay of primitive Christianity, viz., 'Pray without ceasing.'"

The minutes of the Monthly Meeting of Philadelphia at this period evince the anxious concern felt by Friends of that day, for the preservation of their members out of entanglement in any thing, which would lead them away from that religion, which breathes "peace on earth and good will to men." The patient and long-continued labor, extended to reclaim some, who had been caught by the political excitement and led into measures inconsistent with their profession, are quite remarkable. The cases of some such re-appear on the minutes month after month; and when finally all hope of effecting a reformation seemed to be lost, the committee would be continued, not to prepare a testimony of disavowment, but to inform the offender, that the meeting would be compelled to adopt that course, if there was not a change. This tender, patient dealing, recalls the pathetic language of Hosea, "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 Zeboim? Mine heart is turned within me, my repentings are kindled to gether." It may give the reader some idea of the burthens that rested on Friends at that time, to mention that at the Monthly Meeting of Philadelphia held in the 1st month, 1776, eighteen testimonies of disavowment were issued on military accounts.

(To be continued.)

Extract from a Letter of Richard Reynolds to his daughter, * * * The listlessness, almost amounting to lukewarmness of which thou complainest, is felt I believe at times, by every professor of faith in Christ, however sincerely desirous to be his disciple, at least I am sure it is by me as well as by thee; and like as by thee, lamented by thy father; but may we not hope we shall in the Lord's time experience deliverance from it, and does not the

sorrow it occasions excite our prayers at the same time that it proves we are not left in a state of torpid insensibility? How often have we desired to suffer pain rather than to become insensible? * * * While there is life there is hope; and however sincerely as justly we may disclaim the least shadow of merit, are we not conscious that ours is not the hope of the hypocrite, and may we not confide in His promise who has said, "I will never leave thee nor forsake thee?" * * * and if we read the experience of those whom we have reason to believe have been among the excellent of the earth, and without partiality I think I may refer to some of our own Society; from these it will appear that a great advancement in religious experience does not exempt from mental conflict and apprehending desertion.

For "The Friend."

Random Notes of Travel in Europe.

(Continued from page 236.)

We left Melrose in the morning for Edinburgh (pronounced Edinbro'), passing through a beautiful and cultivated country. The fine weather still continued, and we glided into the railway station, near Waverly bridge, under the brightest of suns. Edinburgh not being either a commercial or manufacturing city, we missed the lofty chimneys which generally surround the more southern towns. Through its famous university and schools, and its numerous and extensive book-selling establishments and printing offices, it has become in modern times a centre of intellectual radiance. Situated in this high northern latitude, Edinburgh may be said to wear an auroral crown of literature, whose columns shoot upward in her famous Review, her Blackwood's and Chamber's Magazines, and other brilliant evidences of a highly charged atmosphere. Our New England has seemed to me to be the Scotland of America, with this difference, that the tougher Scotch mind lacks an element of subtlety, which, on our side of the water, crops out in so many "isms." Edinburgh is a very stately and picturesque city, curiously divided by a deep valley running through its centre, part of which is laid out in private gardens. Rising abruptly from this depth, is the hill on which the castle stands, overlooking the city. These high and almost inaccessible rocky masses rising up so abruptly from a level plain, or valley, are a curious geological feature in Scotch scenery. In a state of society, when

"The good old rule, the simple plan
That they should get who have the power,
And they should keep who can,"
was in vogue; they offered facilities for "castle building," on a secure basis. We found our lodgings near George IV. Bridge, convenient to the most interesting points in the old city. The portions which lie on the opposite western side of the interesting ravine, were modern in character, and not unlike the elegant structures of our American cities. From the bridge we looked down into the Cowgate beneath, a narrow, irregular, dark street, leading from the grass market at the foot of the castle hill, to the precincts of Holyrood, at the other end of the city. On our left was the famous High-street of the ancient city, part of which is the Canonate. In its whole length from the castle to Holyrood, it bears as many as five local names. Beginning at the castle, with our faces towards Holyrood, which by the way lies low at the

feet of the surrounding hills, and a mile least from the castle, we find ourselves rounded by tall houses, with narrow fire-quoins and medieval in character, once residences of "the rank and fashion" of Scotch court, in the time of the Stuarts nearly all of them now in a most dilapidated condition, and within and without ruin. The house of Allan Ramsay, author of *Goose Pie*, stands detached, on the west side of street, called Ramsay Gardens. This house which was octagon shaped, but since altered, was, by his own waggish fire-quoins compared to a goose pie. He told Lord bank one day of this ludicrous comparison: "What," said the witty peer, "a goose pie in good faith Allan, now I see you think the house not ill named." So much pleasant and good humor are mixed with the history of Allan Ramsay, that life is one of the "green and sunny spots" literary biography. His genius was well-warded, and he possessed that turn of wit which David Hume says it is more happy, than to be born to an estate of thousands a year—a disposition always to the favorable side of things.

Not far from the Ramsay-house is a substantial looking mansion of the Seny family, on which is inscribed one of the favorite quotations from Scripture, so frequently found here and elsewhere on the side of houses. "Praised be the Lord, God, my strength, my Redeemer. Anno D. 1638." This was the house of Lord Seny who commanded the left wing of the army at Culloden.

Lower down the street we passed the of the famous Tolbooth, the prison of Edinburgh, which was destroyed in 1817, and door and padlock secured by Sir Walter Scott for his mansion of Abbotsford. It was gloomy pile, four stories in height, built 1561 for the imprisonment of offenders, as well as the accommodation of Parliament and Courts of Justice. Here an attack was made on James VI., who was suspected of secret favoring the Popish party, and here man, the Covenanters were immured previous their execution on the scaffold; and on its pinnacles frowned the heads of such men as the Marquis of Argyll, the Regent Moray and the "great Montrose; not far distant St. Giles, the old "parish church" of Edinburgh, where Montrose and Argyll were buried. The time at which it was built is certain, but it seems to have been previous the year 854. At the time of the Reformation it was divided into four places of worship one of which John Knox delivered his memorable harangues against the errors of the Romish Church. Here, four years ago Charles I. had established the bishopric of Edinburgh, Jenny Geddes threw her stool at the Dean's head for preaching offensive doctrines, and thus commenced "a storm against the introduction of Episcopacy, which raged for half a century in Scotland, deluged the country in blood, and was only allayed when the Stuarts were driven from the throne, and the government established on a basis of greater justice and liberality under the Prince of Orange." A small stone in Parliament Square marked I. K. 1572, indicates the last resting place of the reformer. This area, previous the Reformation, formed part of the cemetery of "St. Giles." Groups of smiling school-

strolling about, took in hand, over what once been the fine garden of Moray-house, the town residence of the Earls of Moray. We were shown several rooms bearing marks of ancient splendor, which was in a fair way to become dimmed beneath the hands of fifty or fifty active school boys. We passed through the school rooms, once the drawing-rooms of the stately house, to the stone balcony in front, from which a bridal party, the guests of Lorne, and his bride, the eldest daughter of the house, looked down upon the cart bearing to the scaffold their opponent, the Marquis of Montrose, whose desertion of the Covenanters and adherence to the Stuart kings, brought him at last to this ignominious death. Moray-house was occupied by us well during his first and second visits to Edinburgh, and the design to behead Charles I. is said, was here first broached. The name of John Knox stands a few yards below it is called South Grey's Close, where the first seditious contracts. Here he resided yearly, and here he wrote the History of the Reformation of Religion in Scotland, many of his fiery invectives against Popery. Over the door is the inscription "Love above all, and your neighbour as y^r self." Self-love, surely, was not excessive!

A place of especial interest in Edinburgh is the cemetery of the Grey Friars, once the site of the monastery, where the old monks died away their lives. Here we found the names of the most celebrated names in Scotch history. Here lies Allan Ramsay, the "Gentle Shepherd," whose house we had seen near the street, George Buchanan, the Latin poet preceptor of James I. of England, Robert the historian, Dr. Hugh Blair, Dr. Black, Mackenzie, author of the "Man of Feeling" and many others, whose sculptured effigies were so overgrown by moss and lichen as to be scarcely legible. On one side of the vaults the houses were built against, if not in the ancient walls, and cats crept out of low windows and sunned themselves on the grey tombs. In a sunny corner, not far from the entrance, was the nameless grave of a beloved master of "Grey Friars Bobby," an attachable faithful dog, whose attachment to only friend might rival that of Lovell's faithful hound, Beth Geleit. His tiny, curly legs, life-size, surmounting a small fountain of George the Fourth Bridge, always received our passing notice. This effigy was erected in his honor by the Baroness Burdett &c. The following notice appeared in the Scotsman, "1867, and presents Bobby's name to this distinction:

A very singular and interesting occurrence was yesterday brought to light in the High Court, by the hearing of a summons in regard to a dog tax. Eight and a half years ago it seems, a man named Gray, of whom nothing now is known, except that he was married and lived in a quiet way in some obscure part of the town, was buried in old Greyfriars church-yard. His grave levelled by the hand of time, and unmarked by any stone, was so scarcely discernible; but although no man interest would seem to attach to it, a sacred spot has not been wholly discredited and forgotten. During all these years, the dead man's faithful dog has kept constant watch and guard over the grave; and it was only a dog which the collectors sought to tax. James Brown, the old curate of the burial-ground, remembers Gray's

funeral, and the dog, a Scotch terrier, was, he says, one of the most conspicuous of the mourners. The grave was closed in as usual, and next morning "Bobby," as the dog is called, was found lying on the new made mound. This was an innovation which old James could not permit; for there was an order at the gate, stating in the most intelligible characters, that dogs were not admitted.

"Bobby" was accordingly driven out; but the next morning he was there again, and for the second time was discharged. The third morning was cold and wet, and when the old man saw the faithful animal, in spite of all chastisement, still lying shivering on the grave, he took pity on him and gave him some food. This recognition of his devotion, gave "Bobby" the right to make the church-yard his home; and from that time to the present, he has never spent a night away from his master's grave. Often in bad weather, attempts have been made to keep him within doors, but by dismal howls he has succeeded in making it known, that this interference is not agreeable to him, and latterly he has always been allowed to have his own way. At almost any time during the day he may be seen, in or about the church-yard; and no matter how rough the night may be, nothing can induce him to forsake the hallowed spot, whose identity, despite the irresistible obliteration, he has so faithfully preserved. Bobby has many friends, and the tax-gatherers have by no means proved his enemies. A weekly treat of steaks was long allowed him by Sergeant Scott, of the Engineers, but for more than six years, he has been regularly fed by Mr. Traill, of the Restaurant 6 Greyfriars Place. He is constant and punctual in his calls, being guided in his midday visits by the sound of the time-gun. On the ground of harboring the dog, proceedings were taken against Mr. Traill, for payment of the tax. The defendant expressed his willingness, could he claim the dog, to be responsible for the tax; but so long as the dog refused to attach himself to any one, it was impossible to fix the ownership; and the court, seeing the peculiar circumstances of the case, dismissed the summons. Bobby has long been an object of curiosity to all who have become acquainted with his history. His constant appearance in the graveyard, has caused many inquiries to be made regarding him, and efforts out of number have been made to get possession of him. The old curator, of course, stands up as the next claimant to Mr. Traill, and yesterday offered to pay the tax himself rather than have Bobby, "Grey Friars Bobby," to allow him his full name, put out of the way.

Continuing our stroll through this quiet resting-place, we were much moved by coming unexpectedly upon a lichen-covered slab in the wall, commemorating the "martyrs" of the Covenant. They were interred in the space formerly appropriated to malefactors, and over their ashes was erected a small enclosed garden, gay with pansies, bright verbenas and geraniums. Beneath the long inscription was the following: "From May 27, 1661, when the Marquis of Argyll was beheaded, to February 17, 1688, when James Renwick suffered, there were some eighteen thousand, one way or other, murdered, of whom were executed at Edinburgh, about one hundred noblemen, ministers, gentlemen and others, noble martyrs for Christ."

Every Scotchman is acquainted with the history of the Covenanters, but to many of us

the name is not familiar, and conveys no clear idea. One of their writers says:

"The National Covenant was a bond of union and agreement drawn up at Edinburgh in 1638, by the leading Presbyterian ministers, and subscribed by many persons of all ranks of life, and was binding on all who signed it, to spare nothing which might save their religion." The proximate cause of this extraordinary manifestation of feeling, was the attempt of Charles I. to enforce Episcopacy and the use of the Service-book in Scotland. "The subscribing of the national Covenant began in the winter of 1638, in the Grey Friars Church, and church-yard, at Edinburgh.* Those who subscribe the National Covenant, promise to 'continue in obedience of the doctrine and discipline of this Kirk, (Presbyterian.)"

"They also give assent to various acts of Parliament in the reign of James VI, which besides repudiating the jurisdiction of the Pope, and all the ceremonial observances and errors of the Romish Church, ordain all sayers, wilful hearers and concealers of the mass, the maintainers and recettory of the priests, Jesuits and trafficking Papists, to be punished without any exception or restriction."

The Solemn League and Covenant which dates from four to five years later, was much more comprehensive. Those who subscribe it setting out with a profession of attachment to the church of Scotland, are to endeavor to bring about a uniformity in religion and church-discipline in the three kingdoms, and further, "That we shall in like manner, without respect of persons, endeavor the extirpation of popery, prelaty," &c. This was subscribed by Charles II., at Spey in 1650, and Scoon in 1651.

"It is customary in popular lectures on the Covenanters, to overlook the fact in compassion for their sufferings, that they contended for what is now quite adverse to the principles of religious toleration. Yet in so far as the manful struggle in which they were engaged helped to accelerate the revolution, the history of the Covenanters must ever be associated with civil and religious liberty," though it may be open to question whether their aggressive course may not have rendered their cause more difficult by raising a violent and virulent defence of papal errors, leading to scenes of blood.

(To be continued.)

Richard Shackleton.

(Continued from page 194.)

R. S. to Hannah Plumstead, Jr.

* * * * * "The elders have been removed, and are moving off, a succession is wanting in the church. The call, the invitation is gone forth, the rich dainties of the Father's house are prepared, and all is ready. Be thou, my dear child, one of those who will give up their names to serve the best of Masters. There is no honor like the honor of His service; no reward like the reward which He

* "This covenant or bond was written on a parchment 'above an ell square,' which after it had been signed in the 'church' was carried into the graveyard and spread upon a flat grave-stone still extant, that of Bowell of Auchinleck, and signed by as many as could approach. It is mentioned as an extraordinary instance of fanaticism, that hundreds not only added to their signature till death, but actually cut themselves and subscribed it with their blood." Copies may be seen in the Antiquarian Museum.

For "The Friend."

bestows. As thou art faithful to the discoveries of His Spirit, in matters comparatively small, as thou surrenderest thy heart in unreserved dedication, and spreads thy garments and all superfluous branches of every luxurious growth in the way of His coming, great will be thy peace. But if thou sayest in thy heart, to the Divine Visitation, "Hitherto will I follow thee, and no further; if thou seekest the doves, (the seemingly innocent things) when the Master is turning them out of His temple, and if thou wilt not suffer the bitterness of death to pass upon that which is high and delicate, Goodness and Mercy will strive again and again, but thy way will be long about, and thy wilderness tedious. R. S."

How very true are the foregoing remarks of Richard Shackleton in regard to the securing of the doves, (or in other words,) the seemingly innocent things, withholding what might appear to us as harmless, as did the doves which the Saviour saw meet to drive forth with the cattle, from the temple. It matters not how small the thing may be which He may require us to give up, or to perform; if we but feel that He is calling for something at our hands, a true and filial obedience, will prompt us to yield to His commands. We do but make the way harder for ourselves, by lending an ear to the voice of the Reasoner, the Great Adversary of our soul's peace; for he is ready at any moment to seek an entrance into the heart, carefully watching his opportunity to gain, even if it be a small foothold, and so bewilder that we can scarce tell the voice of the true Shepherd from that of the stranger. We may indeed so give place to his plausible suggestions as to entirely lose our way and wander off into by-paths which are leading far from the fold or the Shepherd's tent; whereas, if we do but seek earnestly for strength to enable us to do the will of the Most High, as He, in love is pleased to reveal it unto us, He will more and more become unto us our Diviner and our Helper. And in thus yielding obedience in little things, we shall in the end be better prepared to follow Him, if needs be, through the fire and through the water, for we shall have learned, through suffering, that perfect obedience, which He ever requires of his faithful followers. These shall come to realize in their own experience, that there is One, who can make "hard things easy, and bitter things sweet," and it will more and more be to them as their meat and drink, to do His will.

Under date of 1st month 21st, 1777, Richard Shackleton again writes to Hannah Plampstead, Jr.:

"There is nothing appertaining to man more noble and glorious, than the cause of religion, and an eye is now and then opened in us, which sees it to be so; but unless we be diligent in spirit to have this sight renewed, and this vision of life repeatedly impressed on our understanding, in our frail state the things that are present will be apt to operate more forcibly on our nature, than the things which are to come. The splendor of this world, and its spirit, in some shape or other, will be ready to dazzle our view, or hinder us from seeing the intrinsic beauty and comeliness which is in the Truth. I have at times pondered why the visitation and call of Divine condescension should be so universal, and yet there should be so slender a succession in this generation, of servicable, gifted men and women in our religious Society. I have thought the defect

has been here,—that the visited of the Lord have not sufficiently humbled themselves under His hand, nor gone down the number of times appointed them to wash in Jordan; Ah! yes, it must indeed be, even the seven times dipping (if it be His command); but we are prone to stop short of this, and query too much, as did Naamao of old, saying in effect, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?" It is the implicit obedience, the individual faithfulness which is so much needed, even at the present day, when the same query may arise, and meet with the same response; so they come not up sufficiently cleansed, they are in some degree, but not altogether clean, there still remains some of the old disorder to be seen, their flesh is not like that of little children, of whom it is said, "Of such is the kingdom of heaven," and to whom all the mysteries of the kingdom are revealed.

I wish for thee, dear friend, to walk steadily in the path of an humble follower and disciple of Christ, that thou mayest witness Him to be a Comforter indeed, and experience those consolations which flow as a river into the hearts of those, who in the fulness of dedication, offer up their all to Him, and are desirous above all things, to walk acceptably before Him. R. S."

(To be continued.)

CUMBERED ABOUT MUCH SERVING.
"Come ye yourselves apart . . . and rest awhile,"—
Mark vi. 31.

BY H. W. B.

Christ never asks of us such busy labor
As leaves no time for resting at His feet;
The waiting attitude of expectation,
He oftentimes a service most complete.

He sometimes waxes our ear—our rapt attention,
That He some sweetest secret may impart;
"Tis always in the time of deepest silence,
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer—to endure!

Well, God loves patience! Souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfil their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a path that every eye may see!
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet, he does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty
Be sure to such He gives but little heed.

Then seek to please Him, whatsoever He bids thee!
Whether to do—to suffer—to lie still!
'Twill matter little by what path He led us,
If in it all we sought to do His will!

In Favor of Arbitration.—The policy inaugurated by my honored predecessor, President Grant, of submitting to arbitration grave questions in dispute between ourselves and foreign powers, points to a new and *uncommonly* the best instrumentality for the preservation of peace, and will, as I believe, become a beneficent example of the course to be pursued in similar emergencies by other nations.

If, unhappily, questions of difference should at any time during the period of my administration arise between the United States and

any foreign government, it will certainly be my disposition and my hope to aid in settlement in the same peaceful and honorable way, thus securing to our country great blessings of peace and mutual offices with all the nations of the world.
Inaugural Address of President Hayes.

For "The Fri"

Notes of a Southern Visit.

(Continued from page 235.)

During our stay at Petersburg, we spent part of the time in visiting some of the and in their own homes; as was frequent practice in other places. We were interested in the insight which this gave into the manner of life and the habits thought of those we had left our homes; and we often found evidences of real and practical faith in the Lord's sustenance, which were comforting and encouraging. On this occasion we were accompanied by a colored man who was a deacon of the Baptist churches, and who had piloted us to the different homes.

We first visited Peter Ramsay and his wife. We found him an infirm old man of 80 years, hovering over a little fire in a grate, but occupying a comfortable room, and supported principally by the assistance received from his son. This couple had been married more than 40 years, and had always lived in this vicinity yet had belonged to different owners, never had been able to live together till days of freedom came. Sometimes they had been allowed to see each other every week, and sometimes oftener. Their man had been kind and reasonable people; but the boon of freedom was highly prized. The old man said he blessed the Lord for the year of freedom he had lived to enjoy.

We very often met with proofs of the value the former slaves set on their liber and noticed with interest the decided manner in which they repelled the suggestion, that the old condition of things possessed some advantages over freedom. When at Hamp Virginia, a sensible colored man with whom we were conversing on this subject, made of this comparison: You may shut up a man in a cage, and give him plenty of food, but the door is open he would prefer to go and pick up his own gravel. Another free man, whom we met with in the south-west part of Georgia, rejoiced over the extinct of slavery as "one of the greatest things" that had ever happened to this country. He said he would not give one year of freedom for his years of slave life, "for nothing in this world I would not be a slave again—*never*. Such was in substance the universal testimony.

After leaving the house of Peter Ramsay our guide next took us to a miserable shanty. We entered a small room destitute of a window, but dimly lighted by numerous cracks in the weather boarding, and by opening where some steps led into a loft above. The floor was of earth excepting a few boards in one corner. There was little or nothing to be seen in the shape of furniture, but a few old boxes, and perhaps a table. Although it seemed to me the most forlorn habitation to be occupied by a human being, that I have ever seen in. When our eyes became somewhat accustomed to the dim light, we found an old colored man of 94 years, sitting by the side of an open fire-place, on which a lit

was smouldering. With an old hand, he was endeavoring to cut in two a stick was lying on a box before him, so as to put up his fire. As we approached him in dark and gloomy apartment, he dropped old saw, grasped our hands as heavily as we were old acquaintance, and seemed at a great us as brethren beloved in the Lord. As we stood beside this aged servant God, (for the apartment was destitute of fire so far as we observed,) we felt that there was spiritual light in this miserable abode, and that the Lord's presence was indeed encamped round about. His tongue was loosened to speak of Heavenly things, and in response to our greetings, he said, that outwardly he was growing very weak, but that his principal strength and constitution was his inward life, that there he was still young. His chief theme seemed to be thanking and praises unto God, who so abundantly filled his soul with joy and gladness. His wife died about ten months before, and he had been living alone. He cooks, washes and cares for himself; and does not wish any one to reside with him. In summer he raises a few vegetables in a little plot of ground adjoining his cabin; and with his rod line often obtains a mess of fish from the pomatomox, for he is said to be a skillful fisherman. His main dependence, however, is the care extended by his colored brethren, to supply his more urgent wants. The porter of our hotel, a very respectable, elderly colored man, who sometimes visited him, said he was very "heart thankful" for any little gift given him; and that he himself would rather talk with the old man than with half a dozen young people.

Destitute of comfort as the surroundings of this old man, he seemed contented and happy, looking forward with entire confidence to the day in which he must pass over Jordan to enter the promised land. When told that he had come from a distant city, he seemed overcome with thankfulness to the Lord; and expressions of gratitude were very affectionate. Laying his hand over his heart, he spoke of the goodness of the Lord in placing his Holy Spirit there; and recognized as brethren Christ all who had the same blessed experience; for there was but one Lord over all, who encouraged us to go on in the good work which the Lord had engaged us, and asked us to bless the labors of love to which we were called. It was a most tender and refreshing season, in which the visitors rejoiced to listen to the words of this dear aged saint, and to notice his unshaken faith in a happy eternity. He spoke of going to heaven as a *travail* that was not to be broken.

He said he had "broken the ice of repentance" some 73 years ago, and since then had been scratching and struggling through the world. He had worked as a slave till old age and feebleness rendered him unprofitable to his master, and then he was allowed to take care of himself as best he could. He was never educated, but by availing himself of the opportunities that presented, he had become able to read a few verses in the Bible. For many years he was a preacher among his people; and one who had listened to him said, that those who heard him were often astonished at the power and authority with which he spoke. He was so evidently under the teaching of Christ himself, that though his preaching may have been without the "enticing

words of man's wisdom," we were quite prepared to believe that it was "in the demonstration of the Spirit," as the apostle Paul declared was the case with him.

Our kind attendant was pressed for time, and we were compelled reluctantly to leave this spot, where outward gloom, poverty and discomfort prevailed; but where the light of God's Spirit shone, and His goodness and presence were conspicuously manifested. So we bade farewell to the dear old man, poor as to this world, but rich in faith, and an heir of the kingdom of Heaven—where he had laid up his treasures and where his heart was fixed.

We next went to the residence of Winnie Jones, a woman of 98 years, blind and poor. She seemed to be a goodly old person, and said she prayed the Master to take her home, but He had not done it yet. Our guide had but little time at his disposal, so that we were cut off from those seasons of quiet waiting on the Lord together, which we would have been glad to enjoy with these interesting people. Yet the visits were instructive and refreshing to us.

The next point beyond Petersburg, was Norfolk. On our route, it was interesting to observe the long rows of stacks of the vines of the pea-nut or ground-nut. The cultivation of this plant has much extended of late years, so that now about 500,000 bushels of the nuts are annually raised in the south-eastern counties of Virginia; as well as large quantities in the more Southern States.

As we were passing down the James' River in the steamboat, one of the officers of our vessel became so irritated at the language and conduct of a man who was under the effect of liquor, that he lost control of his temper, and knocked the man down. After a while the excitement which this produced quieted down, and one of the passengers, at a suitable time, spoke to him of the impropriety of becoming angry; and of the necessity of being imbued with the meek, forgiving spirit of the Saviour, if we ever expected to enter His kingdom. The officer expressed his sorrow for what he had done, and seemed in a cool, satisfactory frame of mind.

Both at Petersburg and Norfolk we were told that the Presidential election had been conducted in a peaceable manner. Indeed, we heard of no exception to this, either in Virginia or North Carolina; though in South Carolina there was much violence, and we were told by persons likely to be well informed, that about 200 colored men were killed in that State on political grounds, during the few months prior to the election. These murders were principally, though not exclusively, in the south-western counties bordering on the State of Georgia. Horrible as this statement is, the condition of things in Louisiana was far worse. There, nearly 400 of the negroes were murdered in the same period—as we were told by a citizen of that State. At Norfolk, the colored people had been advised by their leaders not to remain about the polls, but to leave immediately as soon as their ballot was deposited, so as not to be implicated in any disturbance that might arise. They acted on this advice, and the voting proceeded rapidly for a time. To defend them of their rights, a system of tedious questioning was commenced, by which time was wasted with irrelevant queries. The result was, that when the legal hour for closing

the polls arrived, as many as 200 in one ward were prevented by want of time from putting in their votes.

When in the interior of South Carolina, we were kindly and nicely entertained for two or three days at the house of a very sensible and respectable colored man, who was a member of the State legislature. His wife was a woman of education and refinement, and had spent several years in teaching. The county in which they lived had been less disturbed than some others. Yet here, one of their people had been shot in open day in his wife's presence; and as our landlady described the occurrence, and related some of her own trials and fears, we were impressed with a stronger sense of sympathy than would have followed from a statement of more bloody deeds at a distant point. For some time prior to the election her husband did not dare to spend the night in his own home; and on one occasion, when a party of armed men had come into the little town where they lived, he came about 11 o'clock at night, and advised her to leave. As she went out into the darkness, to seek refuge in the country, with her little girl in her arms, she exclaimed, "Lord, is this freedom?" W.

(To be continued.)

For "The Friend."

The Indian Problem.

A report has been recently published upon the condition of the Indian Agencies and the tribes under the supervision of Friends, in the Indian Territory, by S. A. Gulpin, chief clerk in the office of Indian Affairs, at Washington, who has made a tour of inspection among them during the last autumn, and thus gives the facts and conclusions drawn from his visit. The paragraphs extracted from it below contain encouraging testimony to the practical working of the system adopted by Friends, with interesting views respecting the best modes to stimulate the Aborigines in their progress toward civilization:

"In conclusion, and taking a more general view of the service, the marked advance among these Indians, who have been for the past nine years under Agents nominated by the Orthodox Friends, seems to me to justify some special notice. When their Agents first entered upon the work, the Kiowas and Comanches near Fort Sill, and the Cheyennes and Arapahoes north of them, were all hostile, often defiantly so. Raids upon Texas and Kansas were constant. The strength of the Indians was then so far superior to that of the military that a tone and plan of conciliation was, of necessity, adopted both by the military and the civil agents of the Government. The present disposition and temper of these Indians I have attempted to briefly outline in the foregoing reports, and while I cheerfully yield all credit to the brilliant and effective campaigns more recently instituted against them, by which they felt fully and sharply the superiority of the Government, yet, for the progress of the Indians, since their surrender, and for their present desire for improvement, the credit should be given to the Agents and to the policy which the Orthodox Friends through them, have endeavored to carry out.

I trust it will not be understood that I consider the "Indian problem," so far as it relates to these Indians, as solved. Very far from it. Only the first few steps, and those often feeble and halting, have yet been taken

by the Indians. There will be required much of watchful care and attention: there will be much of discouragement and embarrassment. An impartial observer, who is acquainted with the labor and self-denial incident to the establishment upon the frontier of a white pioneer with all his foresight and skill and habits of industry, and who considers also that these Indians who are expected to attain to self-support are entirely unaccustomed to labor or to steady employment of any kind, and are, indeed, trained to despise them utterly, will not look for instantaneous results or complain that their progress is slow.

It is utterly useless to attempt to transplant the Indian at once from his roving, barbarous life to the steady, quiet life of the agriculturist. The step is too great to be accomplished at one bound; and a hasty glance at the theory upon which it is based will, I think, go far to show its fallacy. That theory briefly is this: Given an Indian, no matter how restless and lazy, and improvident he had come by tribal tradition and personal indulgence to be, that the simple placing of that Indian in a log-house, with sufficient, though perhaps rude furniture, with a well near at hand, a few fruit trees, a patch of broken prairie, some agricultural implements, and a few head of stock, all of this, be it remembered, furnished without effort on his part, and upon a mere oral request, made without serious thought, and, probably, often with the purpose only of self-aggrandizement—that, indeed, this simple change of conditions would change throughout his nature and life; and that by such simple means the most restless and supercilious and insolent of all Indians would, in a scant two or three years, become quiet, law-abiding and industrious, models to Indians and whites alike, of all the virtues of civilization.

Such being the theory, what is the result? As all these benefits cost the Indian nothing, so he very naturally places no value upon them. He will be quite likely soon to abandon his log-house for the old lodge, which he will set up at a different point on the stream, will use his fence-rails for firewood, his stock for food, and allow his patch of land to grow up to weeds, thus affording a fresh and costly illustration of the old adage, that a pig in a parlor is a pig nevertheless.

But the problem of Indian civilization requires something more than all this. Any change in the condition of the Indian effected in this way would be, after all, but a very thin coat of very poor varnish. Let the Indian first feel the need of a better and more permanent shelter, of a herd of cattle and of fodder for their winter's use. Let him show the depth and sincerity of his professions by doing with his own hands so much of the work as his skill and knowledge will enable him to do, and then aid and encourage him. To this point these Indians have now come, and they need instruction and guidance. As they now have absolutely nothing in the line of civilized comforts, and are by nature improvident, and as, further, their first efforts will be always crude and often misdirected, it will be some years before they can be expected to become entirely self-supporting.

Furthermore, any advance of this kind can be best made, indeed can be made at all, only under the incitement which is given by the presence and hearty efforts of a thoroughly responsible and self-denying Agent. No the-

ory of Indian civilization which does not clearly recognize that the Indians are in the main but children with stronger prejudices and passions, with greater shrewdness in the detection of fraud or indifference, and perhaps a more absolute predisposition to idleness and mischief, will, in my judgment, result in any substantial reform or change in their habits of life. Nor will any theory bring prompt and satisfactory results which does not avail itself of the great power for good which lies hidden in the imitative faculty of the Indian and his high appreciation of personal example. He can be easily persuaded to follow; he can be driven only with difficulty. To him the Agent, representing the strength and dignity of the government, is a model. If that Agent is honest, enthusiastic and efficient, able and not ashamed to swing the axe or hold the plow, and at the same time possessed of such good sense and judgment as to secure the respect and confidence of his Indians, he will gain many more followers and an infinitely wider influence in leading them on in industrial effort, by an occasional trip to the fields or to the woods, than any military officer sitting quietly at his desk, and conducting the work of administration in military style through his orderlies and assistants."

For "The Friend."

The following striking testimony, in proof of the fact that intellectual education constitutes but an imperfect safeguard against great temptations, was recently given before a committee of Liverpool magistrates, by "Rev." John Jones:

"I have had an opportunity of paying a visit to a very educated city in Sweden—Gothenburg. There were 11,000 children in the city, every one of whom was at school, (?) and it has been for a very long period the universal practice in Sweden to educate every child. I found that in that city, which has a population of 60,000, with all this education, there were more commitments for drunkenness, in one year, than in the city of Edinburgh with 200,000 inhabitants—a sufficient proof that education is not the panacea which some think it will be. I am satisfied that the remedy lies mainly in the removal of the temptation."

A Quaint Old Bill.—The following curious account for restoring a chapel was engraved in French on a watch crystal in the Swiss department of the Vienna Exposition. The whole was placed on a scroll less than an inch square. A painter had been employed to repair a number of pictures in a convent; he did it, and presented his bill in full for 59 francs and 11 centimes to the curate, who refused to pay it, saying that the committee would require a full detail. The painter produced it as follows:

Corrected and revised the Ten Commandments, 5 francs and 12 centimes; embellished and renewed Pontius Pilate, and put a new ribbon in his bonnet, 3 francs 6 centimes; put a new tail on the rooster of St. Peter, and mended his comb, 3 francs 20 centimes; replaced and gilded the left wing of the Guardian Angel, 4 francs 17 centimes; washed the servant of the High Priest, and put carmine on his cheeks, 5 francs 12 centimes; renewed Heaven, adjusted two stars, gilded the Sun and renewed the Moon, 7 francs 14 centimes; reanimated the Flames of Purgatory, and re-

stored some soals, 6 francs 6 centimes; vivified the Flames of Hell, put a new tail the Devil, mended his left hoof, and did several jobs for the Damned, 4 francs 10 centimes; put new spatter dishes on the Son of Tob and dressing on his back, 2 francs; cleaned the ears of Balaam's Ass, and shod him 6 francs 7 centimes; put ear-rings in the ear Sarah, 2 francs 4 centimes; rebordered robe of Herod, and readjusted his wig, 4 francs 4 centimes; put a new stone in David's Shoe, enlarged the head of Goliath, and extended legs, 3 francs 2 centimes; decorated No Ark, 3 francs; mended the shirt of the Prodigal Son, and cleaned the pigs, 4 francs 9 centimes. Total, 59 francs 11 centimes.

Home and Happiness.

If there is a desire which is shared by the human race it is the desire of happiness. Indeed, this may be said to be the foundation of all desires, or rather that which embraces and includes them all within itself. The germ of wealth, the thirst for fame, the yearning for applause, the longing for affluence, the hope of excellence—all have their root in the natural desire for happiness. It is cause some one of these things seems to hold out the best promise for happiness that we are solicitous to gain it; otherwise we would lose all hold upon us. This is wholly a selfish desire. Deep down in the heart of each man and woman dwells the wish for other's happiness as well as his own. It may be weak for want of active effort; may be obscured by the larger presence of self-interest; but it is there, and if nurtured and developed is one of the richest sources of earth's enjoyments. The readiness with which a community will respond to the needs caused by some sudden emergency is alone sufficient proof of the universal existence of this desire. Yet in our daily commonplace life it is apt to sink into the background and be crowded out by the too prominent and absorbing cares and ambitions which have self for the centre.

There is one source of happiness which seldom, if ever, fully appreciated or made to yield half the delicious enjoyment it is capable of affording. We allude to *home life*. There are more exciting pleasures, more in petuous gratifications, more bewitching attractions, but nowhere can we find more solid and permanent happiness, more calm and enduring satisfaction, more innocent and glorious joy, than in a family home where love reigns supreme. One cause of this lies in the perfect naturalness of its relations. There is nothing forced or arbitrary about the grouping of this assemblage. The father and mother have been drawn together, it is to be hoped, by mutual affection. The children, bringing with them new interests and new joys, have found, one by one, their appointed places and their glad welcomes. It is no artificial assembly, gathered together for some avowed purpose, and dissolved when that purpose is gained. It has, indeed, no direct mission to fulfil outside its own boundaries. Its existence and happiness, and the mutual good of its members, are its sufficient aims. Each member, it is true, has other relations and duties to the outside world, but the family, *as a family*, is a little world in itself. All the socialistic enterprises which have striven to supplant this institution have failed, simply because they were warring

inst one of the strongest instincts of human nature; that which draws father, mother and children under one roof-tree and around a hearthstone.

Another cause of the happiness which family life is capable of shedding may be found in the importance with which each member is invested. We all love to feel ourselves centres around which others revolve; comparatively few in society can have this experience. Most of us are ever circling and others, and are thus reminded of our insignificance; but at home each one is centre. No matter how obscure or petty life may seem in the out-door crowd, let it once enter the sacred portal of home and becomes of consequence. His health, his prospects, his interests are here discussed with avidity, his tastes are consulted, his affections prized, and his whole being seems invested with a higher dignity.

It is true, however, that many families do not realize this happiness. Sometimes this is because they lack the vitalizing power of love, without which family happiness must here and die as surely as the plant without sun. More commonly, however, the love here, but obscured and shadowed by numberless little vexations, tempers and discontents. The husband truly loves his wife and will risk his life for her without a moment's hesitancy; yet he continually sacrifices happiness to his own self-will or ill-humored selfish indulgence. The wife is sincerely attached to her husband, and in any great trial of life would be his staunchest supporter; she carelessly makes him the victim of fretfulness or extravagance, or neglects to make a cheerful and inviting home for his weary hours. So with parents and children, long cords of affection bind them together; the harsh reproof or the stern denunciation on one side, and the sharp retort, or the sullen silence on the other, loosen the bonds and destroy the unity of the relation. It is not great griefs that mar the harmony of family life. It is the faults, little neglects, thoughtless words, harsh exactions, bad habits. There are many things that we crave, that we can never acquire, but a happy home is accessible to whosoever will take the pains to obtain it. It does not require much money, deep culture, great talents nor marked talents;—it does need love, its main support, and the constant expression of that love in kindly deeds, gentle words, and willing self-denial.—*Philo. Ledger.*

THE FRIEND.

THIRD MONTH 17, 1857.

We have received a copy of a publication forth by the late Joseph Bancroft, ofilmington, Delaware, entitled, a "Persuasion to Unity." It is addressed to all bearing the name of "Friends," and as its title indicates, the professed object of the author is to induce the different organizations, claiming to represent the Society, to ignore their differing views, both of doctrine and practice, to meet together as one religious body. His work is being now very generally distributed among the members of Philada. Yearly Meeting by the executors of the writer, in accordance with directions left in his will to that effect; and this fact induces us to allude to it,

under the fear that our younger, and inexperienced members, may be induced to accept the erroneous premises and conclusions laid down by its author, that there is no sufficient existing difference to prevent those who separated from Friends, in the year 1827, and those who adhered to and still maintain the faith of the early founders of the Society, from affiliating with each other in religious communion. We have no doubt but that J. B. was an amiable and well-meaning man, who sincerely wished to promote a coalition of all who professed to be Friends, under the idea that such a union would be productive of philanthropic and beneficent results; but it is evident that he had some very confused, and in certain respects, unsound ideas on the subject of the Atonement and offices of Christ in his relation to the church, and that in his zeal to advance universal benevolence, he would sacrifice some grounds of Christian testimony which are indispensable to the fellowship that is with the Father and his Son, Jesus Christ.

On page 13 he says, "Universal love is that without which men cannot profitably meet together for the worship of God, * * * nor be joined together in meetings; in which joining of men consists that manifestation of God in the flesh, which is the body of Jesus Christ in substance, the church of the living God." Again, page 38. "Thus we may understand that the cause of men meeting together for divine worship in faith, is God dwelling in them by Jesus Christ, the One Mediator between God and man, in his incorruptible body of flesh and blood." The first extract would seem to assert that what the Apostle speaks of as, "God manifest in the flesh," (1 Tim. iii. 16,) is a body of men meeting for divine worship, instead of Christ in His outward appearance as a man; and the 2d broadly, and of course erroneously, conveys the idea that Christ's indwelling in the hearts of believers, is in His "body of flesh and blood," instead of by his Holy Spirit. On page 298 we note this paragraph. Speaking of the "love of the Truth," he says, which love "is that by which the body of Jesus Christ, the true light of the world, the church and form of God manifest in the flesh, was and is preserved from corruption. This body is one, and is sent into the world under necessity to suffer, and to rise from the dead the third day after men with wicked hands, cruelty and slay any member of it; that repentance and remission of sins may be preached in the name of that one suffering and risen body among all nations, beginning at Jerusalem."

It is evident from these and other portions of the book, that J. Bancroft claims for the "church" or assembly of believers, the qualities and offices that belong only to Christ, their Head and Mediator; seeing that he calls them the "true light of the world," whereas the scriptures testify, that Christ "was the true light," &c. The statement that repentance and remission of sins is to be preached in the name of the body or church, is not only contrary to the text from which the quotation is partially made, (Luke xxiv. 47,) but is in direct contradiction to the declaration that "there is none other name under heaven given among men whereby we must be saved," but the name of Jesus Christ of Nazareth. (Acts iv. 12.)

In commenting upon the schism of 1827,

he remarks, "My lot fell with the larger part, who took the initiative step in the division, claiming not to have deviated from sound doctrine, and to have taken that step only to avoid contention. By this course and claim they saw no cause to set forth any statement of doctrine, other than that they were in unity with the writings to that time approved by the Society, and had no new doctrines to promulgate."

We would be far from desiring to prove or believe that all those who separated from the Society of Friends with Joseph Bancroft in 1827, and who have adhered to that organization since, were not or are not in unity with the approved writings of the Society then extant, or that they generally wish to promulgate new views; but it is important to keep in mind the specific declaration made by a meeting of those who took a leading part in organizing the separate Society in Philadelphia, at that time, "that doctrines held by one party to be sound and edifying, were considered by the other to be unsound and spurious;" and that Elias Hicks, in a public sermon in Arch Street Meeting, in 1825, when speaking of the miraculous conception of Jesus Christ said, "We cannot suppose it was the outward body of flesh and blood that was begotten of God, but a birth of the spiritual life in the soul." That on other and later occasions, he denominated the worship of Christ as *idolatry*, and declared that the shedding of His blood was of no more benefit to mankind than the blood of a bullock.

We cannot but think Joseph Bancroft a very unsafe counsellor to our youth on such subjects, when he can so lightly ignore the evil influences which must result from attending meetings where such doctrines as the above are liable to be promulgated. The subjoined paragraph will exemplify the dangerous latitude advocated by him respecting religious association and fellowship in the work in question. "When meetings are held in and under the form of God for worship or discipline, what can justify any sanctified persons, called to be saints, in declining the attendance of them in their respective places, * * * or to introduce by certificate from such meeting to another those who advisedly change their residences; even though such meetings in every place are attended by Satan also, who continues to go to and fro in the earth, and to walk up and down in it and to appear in them in a legion of persons?"

We think a more fitting answer to such a sophistical argument as the above quotation contains cannot be found, than appears in Barclay's Anarchy of the Ranters, which Bancroft reprints almost entire in the body of his work, and from which we quote as follows, viz:

"Were such a principle to be received or believed, that in the church of Christ no man should be separated from, no man condemned or excluded from the fellowship and communion of the body for his judgment or opinion in matters of faith, then what blasphemies so horrid, what heresies so damnable, what doctrine of devils, but might harbor itself in the church of Christ? What need then of sound doctrine, if no doctrine makes us-and? What need of convicting and exhorting gain-sayers, if to gain-say be no crime? Where should the unity of the faith be? Were not this an inlet to all manner of abomination; and to make void the whole tendency of

Christ and his Apostles' doctrine, and to render the gospel of non-effect! To give a liberty to the inconstant and giddy will of man to innovate, alter and overturn at his pleasure!"

SUMMARY OF EVENTS.

FOREIGN.—The Turkish Minister of Foreign Affairs informs the Ottoman Ambassador at London, that the reforms proposed and already accepted by the Turks are already being applied, including revision of the arrears of taxes due to 1st mo. 1st, 1877, in the provinces that have suffered from war, and maintenance of the right to property already acquired by the Christians in Bosnia and Herzegovina.

The elections have been completed throughout the Turkish empire, the results are beginning to arrive in Constantinople preparatory to the opening of the two Chambers next week.

The Montenegrin and Turkish representatives have had various interviews without, so far, coming to an agreement. The demands of the Montenegrins are in some particulars more than accepted by the Turks. The Ottoman government firmly maintains the ground that it will make no concession which will directly or indirectly interfere with its integrity or independence as the supreme power of the nation.

According to an official statement of the Serbian Minister of War, the Serbians lost 8,000 men killed and 20,000 wounded in the late operations.

The Egyptian finance committee has accepted the proposal of de Lesseps, in the name of the Suez Canal Company, to complete the work on the Suez Canal between Sairo and Ismailia, provided the company be authorized to levy certain dues upon vessels passing through. The canal is nearly completed. The works were formerly abandoned, for want of funds. By the execution of Lesseps' plan large tracts of desert land will be reclaimed to cultivation.

An explosion took place the 8th inst. in the Worcester colliery, near Swansea, South Wales, attended with a lamentable loss of life. Sixteen dead bodies were abandoned, for want of funds. By the execution of Lesseps' plan large tracts of desert land will be reclaimed to cultivation.

On the 9th inst. a fire broke out in St. John, N. B., attended with the loss of some lives and much destruction of property. Estimated loss over \$250,000.

On the morning of Second mo. 24th, a remarkable eruption of a submarine volcano occurred near the coast to Ketchikan Bay, in the Sandwich Islands. Blue and green lights appeared on the surface of the water, which boiled up and was agitated like the rapids of a torrent; blocks of lava, red hot and emitting sulphurous steam and gas, were thrown to the surface, while noises were heard in the depths beneath. A small rupture also extended inland for a distance of nearly three miles from the shore, the rent varying in width from a few inches to three feet.

The Times' dispatch from Calcutta says the number of natives on the relief works in the Madras Presidency has decreased 47,500 in the past week, while there has been a small increase in Bengal, the spring crop is coming on in the most distressed districts of Madras. The Mysore government reports that nearly two-thirds of the area and half of the population of Mysore are affected by the famine, and water is scarce.

An Egyptian man-of-war which was cruising in the Gulf of Suez to break up the slave traffic, took fire at Suez, and was completely destroyed, including all on board of whom 400 were saved, including all the Europeans.

It is reported that the German Postmaster-General will soon propose to the Postal Union the introduction of postal clerks serving for all countries in the union at the rate of one penny each.

At an election held in the French Senate on the 10th inst. for a life Senator to succeed General Chaignier, deceased, Stanislas Dupuy de Lome, obtained one hundred and forty-two votes, being the exact number required to elect. The new Senator is a Bonapartist.

The past winter has been the severest known in St. Petersburg, Russia, for many years. On the night of the 11th inst. the thermometer marked near 20° below zero.

At Pesth, Hungary, the weather has been very stormy. A dispatch from that city of the 12th inst. says there has been some loss of life and property. The railways are blocked, and traffic in this city at a stand still. The snow is from three to five feet deep in the streets, and in some places twelve feet.

UNITED STATES.—On the 7th inst. President Hayes sent his Cabinet nominations to the Senate, as follows:

Secretary of State, William M. Evarts, of New York; *Secretary of the Treasury,* John Sherman, of Ohio; *Secretary of War,* George W. McCrary, of Iowa; *Secretary of the Navy,* William A. Wood, of Michigan; *Attorney General,* Charles Devens, Jr., of Massachusetts; *Postmaster General,* David M. Key, of Tennessee; *Secretary of the Interior,* Carl Schurz, of Missouri. The nominations were all referred. Some of the Republican Senators are dissatisfied with the nominations, especially those of David M. Key, who does not profess to be a Republican, and who espoused the Confederate cause and served throughout the war as an officer in the rebel army; and Carl Schurz, whose all-giance to the Republican party is considered doubtful. President Hayes, it is understood, wishes to pursue a policy of conciliation towards the South, and if possible counteract the tendency rapidly and also to effect a much needed reform in the civil service.

The Union Pacific Railroad opened 1038 miles of road last year, and the gross receipts were \$2,887,500, expenses \$3,208,000—leaving a net income of \$7,619,400. The land department of the road has sold altogether 1,350,000 acres of land for \$4,900,000. The land still unsold amounts to 10,758,131 acres.

On the night of the 6th inst. a fire in Bond St., New York, destroyed property of the estimated value of more than one million of dollars.

The United States Senate, when full, has 76 members of whom 39 are Republicans and 34 Democrats, with three vacant seats. In the 49th Congress, which expired in 1879, eighteen are Republicans and six Democrats.

The exports of produce from the port of New York, between 1st mo. 1st and 31 mo 6th, amounted to \$50,064,659, against \$47,347,039 for the corresponding period in 1876, and \$41,003,325 in 1875.

The steaming New Orleans recently went to sea through the South Pass without any detention. At the time she went through the jetties the tide was nine inches below mean high tide. Her draft being 192 feet, the success of Captain Eads' labor at the mouth of the Mississippi is clearly shown.

The attendance at Philadelphia last week numbered 331. The number of visitors to the Zoological Garden during the year ending 31 mo. 1st, was 67,265. The total number of visitors since the opening, 7th mo. 1st, 1874, was 1,304,598.

The present population of the Black Hills is about 6,550, a large immigration is in prospect for the present year. The attendance at Philadelphia last week numbered 331. The number of visitors to the Zoological Garden during the year ending 31 mo. 1st, was 67,265. The total number of visitors since the opening, 7th mo. 1st, 1874, was 1,304,598.

The bill allowing the intermarriage of whites and blacks, which was introduced in the House of Representatives in 1877, and which the House of Representatives has been indefinitely postponed in the Senate by a decided vote.

All the remaining Cabinet nominations were favorably reported and confirmed in an executive session of the U. S. Senate on the 10th inst. The nomination of McCrary as Secretary of War, Thompson as Secretary of the Navy, and Devens as Postmaster General were confirmed without a division, and in the other cases the vote was nearly unanimous. Sherman's nomination had been previously confirmed without waiting for a favorable report by a committee. Senator Cameron and others still dislike the President's selection of his own private secretary, which they regard as an approval of the declared policy of President Hayes.

There were 511 births and 526 deaths reported in New York city last week.

The Governor of Pennsylvania has notified the Legislature of the resignation of Simon Cameron as United States Senator, which took effect in April, 1879, and the Governor of Ohio has notified the Legislature of the resignation of the resignation of Senator John Sherman, both Legislatures will take measures to fill the vacancies. J. Donald Cameron, late Secretary of War, is a candidate for the senatorial chair so long occupied by his father.

W. W. Seward, son of the late Wm. H. Seward, has been appointed Assistant Secretary of State.

The Markets, &c.—The following were the quotations on the 12th inst. Philadelphia.—American gold, 113½; U. S. sixes, 1881, 111½; do. 1868, 113½; 113½;

do. 5 per cents, 1881, 109½; do. 4½ per cent 1196. Middleupland rails and New Orleans cut a 12½ cts. Flour all raises from 75 s \$10.00 to 75 s \$10.12½ according to quality. Pennsylvania red wheat, \$1.55; Ohio do., \$1.48 s \$1.50; amber, \$1.55 s western white, \$1.60 s \$1.65. Rye, 75 s 80 cts. Yellow corn, 54½ s 57 cts. Oats, 37 s 45 cts. New cheese, choice, 15 s 16 cts.; do. western, 14 s. Sales of 3400 beef cattle at 61 s 63 cts, per lb. g extra; 51 s 6 cts. for fat to good, and 41 s a 5 cts. for fat to fair. Hogs, 17 cts. per lb. gross. 1880 head, Hogs, 87 s 9 cts. net per lb. Fat 3800 head, New York.—Superfine flour, 56.25; State extra, \$5.90 s \$5.85; finer brands, \$6 s. White winter wheat, \$1.60; red winter, \$1.48; Chicago spring, \$1.40. Penna. rye, 84 cts.; St. Louis, 82 cts. Corn, 41 cts. per bushel, \$3.45 per 100 lbs. Chicago.—No. 2 spring \$1.23; No. 3 do., \$1.15. Corn, 39½ cts. Oats, Barley, 48 cts. Lard, 89.05 per 100 lb. net. Live—Uplands cotton, 62½; Orleans, 61 11-16d. Louisiana. The bank rate of interest remains at 2 per cent. Loans are made in the open market at 1¼ per annum on three month bills.

TRACT ASSOCIATION FRIENDS.

The Annual Meeting of the Tract Association Friends will be held in the Committee-room of Street Meeting-house, on Wednesday evening, the 14th inst., at 8 o'clock.

Friends generally are invited to attend it.

EDWARD MARIS, C.

FRIENDS' SELECT SCHOOLS.

A suitably qualified Friend is wanted as Prince the Boys' Select School, at the opening of the 10th of the Ninth month. Application may be made to

Joseph S. Elkinton, 331 South Fifth St.; Edward Mars, 127 South Fifth St.; James Smalley, 415 Market St.; George J. Scattergood, 413 Spruce St.

WESTTOWN BOARDING SCHOOL.

WANTED, A TEACHER to take charge of the "8 ROOM" at the above Institution; one qualified to instruct in all the branches taught in the G. DEPARTMENT.

Application may be made to

Rebecca S. Allen, 335 South Fifth St., Philadelphia; Elizabeth Blood, Haddonfield, New Jersey; or Martha D. Allen, 525 Pine St., Philadelphia.

WESTTOWN BOARDING SCHOOL.

THE SUMMER SESSION opens on Second-day the 6th of Fourth month. Parents and others intending to pupils, will please make early application to BENJ. W. PASSMORE, SUPT., (address Street Road, Chester Co., Pa.), or to CHARLES J. ALLEN, Treat 304 Arch St., Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE.

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

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Members.

DIED, 11th mo. 23d, 1876, at her residence in Wilmington, Delaware, MARY GIBBONS, in the 82nd of her age, a member and elder of Wilmington Mon and Particular Meeting. In early life this dear Fr gave evidence of her attachment to the doctrines and testimonies of our religious Society, which she was determined to maintain, and was ever ready to suffer, but her members in conversation, in charity, in faith in purity. Always diffident in the expression of religious exercises, she was mostly silent on this point; yet, during the progress of a protracted illness, fruits of the Holy Spirit were increasingly manifested by her patience under suffering, and the calmness and cheerfulness with which she spoke of her approaching dissolution; leaving to her friends the consoling but that her end was peace.

On the 9th of 2nd mo. 1877, JOSIAH BRIDSON of Jonathan and Elizabeth Bridges, in the 31st of his age. He was enabled to glorify his Creator through several months of severe suffering; he had much pertinent counsel to those around him, friends have the consoling evidence that his end was peace. He was a member of Coal Creek Monthly M. Cong. Iowa.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. L.

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NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

For "The Friend."

Diary of Christopher Marshall.

(Continued from page 24.)

ing diary reveals some of the difficulties arising out of the Continental paper money issued by authority of Congress. As one of the principal objects for which it was issued, was purchase of military supplies, and in other cases promoting warlike measures; many members of the Society of Friends refused on conscientious grounds to be instrumental in circulating it. There were doubtless other reasons who objected for political reasons, many who had little confidence in its ultimate financial value. How correctly these things will be seen by some of the extracts which follow.

1776. January 30. After five, went to the committee Room, Philosophical Hall. At this time, complaint was made against John Hopson, hatter, for refusing taking Continental money, who, being sent for, acknowledged he did, and that in point of conscience, refused it, upon which he was to be considered agreeably to the resolve of Congress,* to be referred for one week, in order for to consider well of it.

31. Near six, went to [the] Committee room at [the] Philosophical Hall. At this time, Thomas and — Fisher were sent upon a complaint of their refusing the Continental money, to which complaint they made no objection, by acknowledging the complaint to be just and true, and said that from science's sake, they could not take it in; upon which they were ordered to be inserted in the public papers next week."

Several similar entries are made by our author, who also copies an order issued by the Council of Safety, in the 10th month of 1776, which John Baldwin, for a similar refusal, committed to jail, "there to remain with bail or mainprize until he shall be released order of this Council, or some other person fully authorized so to do."

In the approach of General Howe's army Philadelphia, C. Marshall thought it most prudent to remove with his family to Lancaster. Under date of "January 22, 1778," observes—

"This is a wonderful place for variety of Congress ordained that persons refusing to receive Continental Bills of Credit, should be deemed, published and treated as enemies of the country, and be expelled from all trade or intercourse with the inhabitants of the colonies.

sentiments and behavior. You may speak and converse with some, whose sweet countenances will tell you that you are highly agreeable to them while you talk to them in their way, but change the discourse by asking them to spare you some hay, oats for horse, wheat, rye, wood, butter, cider for yourselves, &c., &c., to be paid for in Congress money; oh! then, their serene countenances are all overcast, a lowering cloud spreads all over their horizon; they have nothing to say, nay scarcely to bid you farewell."

So it seems the Lancaster county farmers of a century ago did not choose to part with their produce without receiving what they considered a fair equivalent. The continued depreciation of the Bills of Credit, is shown by the high price of commodities purchased with it.

"Jan. 21, 1779. Wheat ten dollars per bushel."

"May 30. Butter yesterday in market sold for two to three dollars per pound, meat of different kinds from four shillings and six pence to ten shillings per pound, flour (little in market) Twenty Pounds a hundred, green peas from twenty shillings to twenty-five shillings the half-peck. House rent risen from Fifty pence per year to Five Hundred Pounds," &c.

"June 2. Paid Grace Hastings Eighty dollars for two silk handkerchiefs."

Having been elected a member of the town Committee at Lancaster, he proceeded in connection with his fellow-members to settle a scale of prices at which sundry articles should be sold. This was agreed upon on the 16th of the 6th mo. 1779, but on the 25th of the same month, he says:

"After dinner went and met committee at their room in [the] Court House. Sundry affairs were brought before them, amongst the rest, a poor man complained that John Hopson, a committee-man, chosen but [who] never attended, charged two shillings and six pence per pound [more] for coffee than was stipulated. He, being sent for, attended, confessed the fact, and [said] that he would sell no more without he was suffered to sell at his price. The behavior of Hopson satisfied the whole committee that he was no more a friend to the country than his interest led him, that being his ruling passion, it's said.

"Oct. 16. Four dollars for two loaves of bread.

"Feb. 14, 1780. After breakfast I took [a] walk to [the] vendue of Cornelius Sand's household goods, where they were sold extravagantly, as per a specimen here annexed to show that the people here in general set no store by our Continental paper money, viz: A frying-pan, Twenty-five pounds; A wood-saw, Thirty-seven pounds, ten shillings; Three split bone handled knives, three ditto forks, rusty, Twenty-two pounds, ten shillings; An old mare of eleven years old for Eight hundred and five pounds; one gallon stone

bottle of the best sort. Seven pounds, ten shillings; one common razor without a case, with hone for setting, Twenty pounds; one pair of common spectacles in case, Eighteen pounds; small Dutch looking-glass, six inches by four, no ornaments, but worse by age, Eight pounds, ten shillings; fifty sheaves of oats for Eighty pounds; an old eleven-inch square face eight-day clock, walnut case, Two hundred and ten pounds; an old straw-cutting knife, box, &c., Fifty pounds; and so, in general, throughout the sale, the which so amazed me that I told them it was high time for a Bellam to be built in Lancaster.

"April 12. After breakfast, went by my wife's desire, to the drum-maker, to try to get two rims for these rats without bottoms. Returned without them, as he had no stuff to make them of, nor would the farmers, he said, sell him any timber without hard money, so must remain idle in his business.

"Jan. 5, 1781. This day Major Wertz was bound over before Wm. Henry, for refusing to take the State money at the value of gold and silver."

"April 8. Manny went to the potter; bought eight hundred dollars' worth of earthenware."

"May 17. Lent John Jones yesterday three hundred Continental dollars to pay Jacob — for four State dollars at seventy five for one."

It was natural for C. Marshall to look with an unfavorable eye on the British troops who had driven him from his own home in Philadelphia; of whom he accordingly speaks, as a "handful of banditti, to the amount of six or seven thousand men, headed by that monster of rapine, Gen. Howe." In another place, the expression occurs, "Gen. Howe, the head of monsters and brutes." He could not but observe the public demoralization that war inevitably produces in a people exposed to its corrupting influences; and in his diary mentions that "R. Whitehill and myself lamented in conversation over the distressed state of this province, through the ill-conduct and mismanagement of our chief officers in public stations, the indelicate and profane conduct of the inferiors in every other department, the atrociousness of their public and private behavior, with the total neglect of religion, discipline and good order." In the same entry occurs this paragraph: "Last night, I understand, there was in Lancaster what is called a brilliant ball, to which assembled a great number of fops, fools, &c., of both sexes, old and young. It was kept at the house of Major Wertz, formerly a tailor who, sometime past, and many others there met, made a pretense to religion, and to be followers of a crucified Jesus, but are declaring now by their wanton behavior that they will not have him to reign." In the Fourth month of 1781, he says: "The behavior and conversation of most here on the nature of the times gives me pain. Men in words assuming to be hearty Whigs, but in

their behavior rank Tories and enemies to Independency, there being but a small number of the true, sincere-hearted Whigs left here at present to mourn for the abomination of the times, and of such there is great need, as so great a number are engaged in monopolizing, gaming, drinking, dancing, swearing, idleness," &c.

Many of the entries in the Diary, refer to his own domestic concerns, particularly his troubles with their girl "Poll," who seems to have been fond of roaming about and very unreliable; and a servant man named Antony, apparently a little deranged, who delighted in preaching at Friends' Meetings (greatly to their annoyance) and wherever else he could find an audience to listen to him. When set to watch the orchard, from which the boys were in the habit of stealing the fruit, Antony settled himself down in a chair, and paid no heed to what was going on. When reprimanded for his neglect, his answer seems to be that "He thought it his duty to be still and not disturb them, as by so doing he should have peace in himself and a blessing would attend him!" Frequent mention is made of the domestic virtues and good qualities of his wife, who seems to have been a notable house-keeper, and was highly appreciated by her husband. The diary closed on the 24th of 9th mo. 1781, and the last entry refers to poor Antony, who "in the kitchen got to preaching in a strange manner to the negro woman, so that my wife was obliged to interfere upon his saying he would strive to please no man, for he acted as the Lord bid him."

Richard Shackleton.

(Continued from page 244.)

R. S. to a Friend in the Ministry.

"Ballitore, 25th of Seventh month, 1780.

"Dear Friend * * * I trust, in this spirit you, we commended ourselves to the consciences of the visited, as those who sought not ourselves nor the prevalence of any party; but solely the prevalence of Truth, the welfare of all. As to myself, who am one of the least in the family, my mind was much covered with love to you, and my attention drawn to thee in a particular manner. I thought I saw that from the gift which thou hadst received, and the place which thou held in the regard and esteem of the generality, thou might be of peculiar use and service in that city; to defeat which gracious purpose of heaven no doubt but the grand adversary of all good will employ his engines, and he who had the effrontery to tempt the Master himself, (though in vain) will not fail to lay his snares for the servant, how high soever his attainments may be. May thy spirit be so reduced, and self in its various modifications so cast out, that when the prince of this world cometh, he may have nothing in thee—he may find no desire of applause, popularity or pre-eminence, to work upon. And as thou witnessest from time to time, and patiently abidest, the stripping, purging seasons, which are absolutely necessary for the fruit-bearing branches to bring forth more fruit in the progression of heavenly virtue, thou wilt, I trust, in the Lord's time (not thy own) feel the sap of life rising, to thy own inexpressible comfort; thy leaf, the ornament and comeliness of the tree, as well as defence of the fruit against the sunshine of deceitful favor, shall not wither; but whatsoever thou doest at the Master's bidding,

be it ever so little, shall prosper. * * We may have natural or acquired abilities, we may have spiritual gifts and graces conferred upon us, useful in their kinds and places, but if they tend to exalt the creaturely, the fleshly part—if we look more at the splendor of the gift, than at the Giver—if we endeavor to seek ourselves with the Lord's jewels, and to be conspicuous in the eyes of others, seeking the praise of men more than of God, we shall suffer great loss; the gift may for a while be continued, for the sake of the people; but it will decrease in beauty and lustre, and perhaps be wholly taken away, while the capricious applause of unstable men will be changed into contempt. On the contrary, not seeking honor one of another, but the honor which cometh from God only; when a very little matter comes before us to deliver, not looking at the smallness of the morsel, but whether the Divine blessing be upon it, let us not be ashamed to hand the little even to the multitude; being set home by the power of Truth to the conscience, it may be altogether sufficient. It is remarkable how the wisest of men, who spoke three thousand proverbs, expresses himself concerning a single word, 'A word fitly spoken is like apples of gold in pictures of silver; and again, 'A man hath joy by the answer of his mouth; and, 'A word spoken in due season how good it is.'

Thou knowest, my dear friend, thou hast sorrowfully felt, that a great depravity has overtaken us; the people are too much outward, they have, many of them, forsaken the Fountain of living waters, and chosen to themselves this and the other cistern, at which they would drink; their souls are not bowed in silent, solemn worship, silent meetings are foolishness to them, like the Israelites when they rejected the Lord. 'Now make us a king to judge us like all the nations.' This spirit is to be famished, not fed.

May Divine wisdom guide thee, may Divine power humble and exalt thee, may thy God preserve thee from all manner of evil, now and forever.

Thy affectionate friend, R. S."

Under date of 1st of Second month, 1786, R. S. addresses the following letter to Mary Watson:

"Dear Cousin, * * * It seems to me as though it was the will of the great Ruler of the universe, to strip off every false covering of every kind, and lay us naked and bare (as we really are,) before him and before one another. There has been an evil covetousness,—the wedge of gold and Babylonish garment,—there has been an ostentatious parade, and an aspiring to live above the simplicity of Truth, in which is the safety and quiet; the professors of the religion of Jesus Christ, revived in its original purity, have not, many of them, been willing to drink of the cup that He drank of, nor to be baptized with the baptism which He was baptized with; we must get lower and deeper, ere we as a people, become exalted, conspicuous in glory. May such as are sensible that these things are so, be favored with ability to wait and watch unto prayer, for preservation from evil, and for strength and wisdom to walk wisely before the flock, over which, by Divine appointment, they have been made overseers! All our movements are seen and known to our Great Judge; he understandeth all the imaginations of the thoughts of our hearts. This fountain must be thoroughly and often purified, in order that

what proceedeth therefrom may be savory, and edifying. A little thing, and unites; so the little things are to be guarded against, as well as those of greater magnitude, the secret faults, as well as the flagitious; for holiness is to be the clothing of Lord's servants, and this will not be any that are unclean; indeed I often think that it is a capital favor that we are at so clearly convicted in our minds of to be said or done amiss, and that the healings are so soon administered. * * The afflictions are not personal, but general, ably overflowsings which I should do to save for myself. R.

(To be concluded.)

For "The Fr

Notes of a Southern Visit.

(Continued from page 245.)

In our walks around Norfolk, we call on an old blind man, aged about 80, whose was sick. Whatever others might do, he he was bound to get to Heaven. His reply to the question, How he expected to do it? by faith in the Lord Jesus Christ, and his prayer. He seemed quite animated.

We also visited Mary Sheppard, a looking, elderly colored woman, who had suffered greatly in the past three months w rheumatic affection in her right arm, w had swollen it so much as to break the She was living in a comfortable apartm and was more disposed to praise the Lor her blessings, than to murmur at her s ings. She referred to the impression duced on his hearers by a certain serm the colored Methodist minister at Nor which she said was daily or very frequ in her remembrance. On that occasio minister felt that he was not to preac sermon he had prepared; but closing the and turning his thoughts inward, waite the Lord to give him a text and open his jeet before him. A passage of Scripture presented itself to his mind on which he sp as he believed, under the immediate hel guidance of the Holy Spirit. The effe the people assembled was unusually gre an audience, as he was told, that the Le preaching is better than man's.

We had satisfactory meetings at Port Portsmouth and Hampton. We found Baptist minister at Portsmouth, with w we became acquainted a year ago, in afflic from the recent death of his wife. He his people reminded him of the lessons he formerly taught them; but he added that best physician when taken ill needed so body else to prescribe for him. He see in a humble, tender frame of mind; and attention was directed to a patient and missive waiting on the Lord, that he mi receive comfort and spiritual strength f the only safe fountain. It was pleasa find that the visit of last year had left a o dor for service on the present occasion.

At Hampton, a large body of colored p ple are congregated; and the means of p curing a subsistence seemed to us inadeq to supply their wants. Many labor as oys men or fishermen. The number of w persons, or of those possessing capital, is c paratively small; hence there is less dema for laborers than in many other places. Ma of the people earned their own houses had not yet paid for the land on which t were built. Wood was dear, as it was

a distance of from six to ten miles in rude carts drawn by diminutive oxen, being about one-third of a cord at a load, weather was cold, and the people poor; we believe there was much suffering among them, living as they often do, from mouth; yet the thought presented, a degree of comfort and consolation, that were under the protecting care of that merciful Father, who, as our Saviour said, feeds the sparrows.

The labor in the colored Methodist meeting, was close yet tender; touching on soullessness of empty profession in religion; absolute necessity of a change of heart, arising the cross, of submission to the will of the Lord; and of being cleansed, fitted and prepared for the kingdom of Heaven, where light that is impure can never enter. Though tendency of the communication was to off all fig leaf covering, and to arouse to examination, yet there was encouragement for those who were sincerely striving to be right; and attention was called to the promise of our Saviour, that all things necessary should be added to those who seek first the kingdom of Heaven.

The forenoon was spent in visiting the Normal and Agricultural School located at Winton, which is under the charge of S. C. Armstrong, who was born in the Sandwich Islands, being the son of one of the early missionaries sent there from the United States, trying here in on a generous scale—and happily well kept. The number of boarders of both sexes is now 218, and there are in addition 40 or 50 day scholars. The pupils are charged \$10 per month for board, and are credited with the work done. The young men take turns in laboring on the farm, cooking on the table, &c. The girls do the sewing, make up clothing, wash, iron, &c. Their bills are made up for each pupil. One of the boxes we examined contained items about as follows:

12 hours rowing,12
8 hours farm work,61
Care of green-house,	3.00

We examined a map on which were marked a star, the locations in which 175 schools are taught during last year by graduates of this institution. They were principally in Virginia and North Carolina, though scattered over some of the other States. Among teachers we found Mary E. Atkinson, author of a thoughtful poem "On the Mountain" and some other poetical pieces.

The building put up for the use of the "convents," during the war, by General Butler, situated on the school farm. In it a public school is kept, taught by graduates of the Normal School, to which it may be considered adjunct.

The number of scholars in this institution steadily increased; and we rejoiced to see many of them being trained up under instruction and surroundings of an elevating character.

In Suffolk, we found many both of the colored men and women were engaged in the oystereries. The oysters which are brought during the day, are opened in the evening packed so as to be ready for shipment on the following day. This rendered the meeting smaller than it would otherwise have been.

On going down the Chowan River, we left boat at Winton, a place which had pre-

sented itself, before leaving home to enter on this visit. On inquiring there, we found there was a settlement of colored people at a place called Pleasant Plains, some five miles back from the river. We left our baggage at the hotel, and after walking about six miles found the house of Willis Weaver, an elderly colored man, and one of the deacons of the Baptist church, of which these people are members. He received us kindly, opened the way for a meeting on the next day but one, and invited us to tarry with him—an invitation which, in our wearied condition, we were glad to accept. The family were very kind and attentive, kindling a fire in our chamber before we retired for the night, and again before we arose in the morning.

We found ourselves in the midst of a thrifty settlement of colored people, who were freeborn; not one of the members of their church (numbering over 200) ever having been in slavery. Many of them own good farms of a moderate size; our host having one of 56 acres; his son-in-law, whose land adjoins, one of 90 acres; while L. W. Boone, with whom we became acquainted last year, has nearly 400 acres. They raise cotton, corn, pea-nuts, hogs, &c.

In the morning we found our kind host had already sent out notice of a meeting for 11 A. M. the next day—and he and his family used considerable exertion to spread the information. Neither Willis nor his wife could read, but they were careful that their children should be well educated. Four of them had been at the Hampton School. The opposition the old man felt to the Democratic party was founded on the fear, that if successful it would neglect or discontinue the public schools, and thus close up one of the avenues of instruction for their race.

The place of meeting was a new, but unfinished house, without doors or sash to keep out the wind. But the day was so mild and pleasant that this caused little inconvenience. The universal love of God to mankind was pointed out, from the language of Peter, "God is no respecter of persons, but in every nation, he that feareth Him and worketh righteousness, is accepted of Him." They were exhorted to a faithful use of the talents entrusted to them; so that at the end of time they might receive the joyful message, "Well done, good and faithful servant, enter thou into the joy of thy Lord;" and not be cast off with the sentence, "Depart from me, ye workers of iniquity." The satisfaction was expressed, which their comfortable way of living had given us; but the caution was added, that in cultivating their farms, building their houses, and clearing up their lands, they should be careful not to have their thoughts too much engrossed with these matters. Our Saviour said to His disciples, "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven"—for where your treasure is there will your hearts be also. Those who would grow in grace, must seek for daily spiritual bread by having their hearts daily turned to the Lord, seeking of Him guidance and help.

L. W. Boone afterwards supplicated for us and our families, and that a blessing might attend our labors. We parted from these people with much affectionate interest, which we believe was reciprocal. For there is a

cementing influence in being favored to partake together of the streams of Divine consolation.

(To be continued.)

For "The Friend."

Want of Standard Bearers.

In looking over some of the back numbers of "The Friend," I have been much interested, and believing the following would be read with interest by many, would be glad to see it republished in this valuable Journal.

"The removal of faithful laborers and bright examples in the Church of Christ, has always brought feelings of sadness over survivors who loved the cause of Truth, and desired the preservation of the flock. In a preface to the works of Charles Marshall, William Penn says, 'It is with some sadness that I remember the departure of so many of the Lord's worthies, as a little time hath deprived us of; but I have sometimes comforted myself in this, that the Lord intends to take His church more immediately under the care and ministry of His own blessed Spirit, whereby that loss would be more than repaired.' And also to raise up more servants, and bestow upon them such measures of the Holy Ghost, and power from on high, as to be thereby amply qualified to gather home the residue of the dispersed of Judah and scattered of Israel, to the hill and city of God; and though they should not attain to the first rank of the Lord's worthies, yet that they may deservedly be reckoned among those who served God and their king valiantly.' We have great occasion at this day to look at the stripped state of our Society, in having removed from it a large number of men and women who had been taught in the school of Christ, and were made quick of understanding and spiritual discernment in the fear of the Lord, by the light and power of the Holy Spirit revealed in their hearts. They did not get their religion by mere human effort or study, but by submitting to the will of God inwardly revealed, and acting in obedience thereto under the humbling power of the cross of Christ. When prepared for it, gifts of various kinds were given them by their Lord and Master, and they exercised them as they were bidden by Him, and received the anointing from Him; and then the divine life from the Holy Head flowed, and circulated from member to member, and the church edified itself in love. But a very active spirit, whose time seems always ready, has taken possession of many, who appear to be little acquainted with dying daily, that Christ only may rule and live in them; and in the midst of much doing and saying, the life that is more than meat, we may fear, is greatly wanting.

Should the trials which the Society is now enduring, lead us back universally to the teachings of the Holy Spirit, and humble us under a lively sense of our inability to conduct the affairs of the church, and to keep ourselves from falling away, the Lord in mercy, we might hope, would hear our prayers put up in sincerity to Him, and in His ancient goodness, put it into the hearts of many to arise and anoint the shield, and stand firm for the defence of His precious cause, as our forefathers stood for it, in the integrity of their hearts. Wm. Penn concludes with saying,

"His works will demonstrate from what fountain they spring, even heavenly love and zeal, for the stirring up of those that read them,

to the fear, love, and service of the everlasting God, and that truth, unity, peace and concord may increase and be multiplied among the Lord's people, where they come. And I would add what I earnestly desire, viz., that the friends of God would be diligent in stirring up their children and family frequently to read the Holy Scriptures, and the writings of our ancient departed Friends, which are an eminent vindication of the Divine authority of that blessed book, upon the experience of those faithful ministers and servants of Christ. And that all who make profession of the holy and blessed Truth in the inward parts, would make the lives and labours of those worthies of the Lord, their lively and constant examples in their known seriousness, retirement, silence, self-denial, temperance, humility, meekness, tenderness, brotherly kindness, and sincerity to God and His people; that so there may be a succession in sobriety, righteousness and godliness, which is the very sum and substance of religion; and that one generation may become heirs in holiness to another, till days be no more, and time be swallowed up in eternity."

For "The Friend."

Extracts from a Chinese Lecture.

For some months past a Chinese mandarin, who speaks English well, by the name of Wong Chin Foo, has been lecturing in different parts of this country on subjects connected with his native land. In the course of a late visit to this city he delivered an address on Domestic Life in China, from a report of which the following passages are extracted, which are interesting as showing the view which is taken of some of our habits and practices by an intelligent Chinaman:

"The Chinese question is one that has been a great deal talked about during the last two or three years. Why should it not be much talked about, when thousands of Chinamen are coming into this great country, and especially when these Chinamen present to us such wonderfully striking peculiarities. It would create such a feeling in any nation. I can remember the time when an American, an Englishman, or a Frenchman created just such an excitement in China. Why? Because their peculiarities were such to us that not a single man among the Chinamen would believe those peculiar people were civilized. Is it possible, they say, that such a curious looking being, dressed up so funny, and speaking so different from us, is it possible they can have reason, like a civilized Chinaman? and I have heard the same about Chinamen in America. But I contend that the Chinaman is as civilized as an American; that the Chinaman knows about as much of principle, and broad domains of thought, as one of these intelligent Christian Americans. We are told that these 450,000,000 of people are enlightened, degraded, and without knowledge of high principle, as well as conception of a Supreme Being; that they are evidently without any reason; without education; without refinement, without imagination. Is it possible that this number of people, who are ruled with such grand excellency, and have such peace and prosperity, and happiness, and without one-tenth as many murders and terrible crimes as I have known in nations of only forty or fifty millions, are without intelligence or civilization? It is impossible, indeed, to govern such an empire without intelligence,

We claim that the Chinese Empire is a refined one, with all the opportunities of intellectual improvement, and that the Chinamen are not ignorant heathens, and were not so thousands and thousands of years ago. They invented some of the most useful sciences of civilization; for example, the art of printing with movable types; also, engraving was first invented by the Chinese; they were the first to invent the mariner's compass; the first cannon, the first suspension bridge, and the first marble structure; as also the first civil service, and the first school. All these were originated among those heathens. There are 75,000 rulers in China, and no man can rule except those who have regularly pursued a course of literary examination; among a hundred thousand men not more than two of those are selected for rulers. Neither rank, wealth nor influence will put a man into a high position. They are examined by a company of wise men, who must not be ignorant of the affairs of the government; 75,000 of these must be selected from 75,000 times 5,000 students.

We have our ways, and you have yours. We are living just on the opposite side of the earth, and it is not strange that we have different ideas. For instance, you box the mariner's compass to the north, the Chinamen to the south, but the Chinamen can sail from the port of Shanghai to Liverpool just as straight as the Americans. The Chinese are in every respect opposite to Americans. It is night time there when it is day here. I noticed the moon the other day upside-down, our moon does not look that way in China. We do not take off our caps in that barbarous fashion, when our friends are coming to call, the very first thing we feel if our caps are on, if not on, we put something else on our heads, a piece of paper or anything. Then, again, you take hold of your friend's hand and squeeze it, and perhaps give him pain all over his body; we take hold of our own hands when we want to make our friends happy, and squeeze our own hands; we torture ourselves, you torture your friends. In eating, you begin a meal by eating soup before any thing else; we sit down to all kind of delicacies, and when we get dry after eating these, perhaps we drink a cup of tea, and last, we have soup, which is very nice, especially birds' nest soup.

We do not understand how it is possible that such a great nation as you are use but twenty-six letters to represent all your ideas. We cannot represent all of ours with sixty-five thousand of them. Now, in this matter we are also opposite from you; we begin to write from the right hand side to the left, you the other way; you also combine your letters, while we frequently make one word by a single letter, or one letter to represent a whole sentence, and no letter is written without a reason for it. 4,500 years ago the Chinese communicated their ideas by pictures. For instance, if a man wanted to sell me a horse, he would draw a picture of a horse and then holding his hand for a piece of money, as if he began for money, which meant I want money for the horse. This was the primitive way, but in the latter days they have reduced these signs to hieroglyphics, but we can still trace them back to the original. I remember the very first day I was taught in the English language; it happened to be the first word I learned was the word horse. My professor said h, o, r, s, e, horse. I repeated h o r s e,

horse, and then turned over the page looked through the book to see if I could see anything like a horse, but seeing not like one, I said, where's the horse, how you make a horse out of h o r s e? He said h o r s e is a horse according to our language. I have not time to draw a picture, but draw what represents a horse in our language and in yours, and you can judge which is the most like a horse. The nouns are easy to represent, but you may want to know how to represent adjectives and verbs. Take adjective 'good'; we draw a picture of a boy and little girl, side by side looking at and to represent 'trouble' we draw three women together with their tongues fast to each other. Verbs all represent action, it is necessary we use portions of nouns that act, as our hands or feet, or head; if we think that will perform action; if we use the word 'fetch,' we make our feet to go our hands to get. Everything they write written with a reason. When the little has learned four or five hundred of these begin to teach her sewing; we think it is work properly belonging to her sex, which is quite contrary to the nature of a man, who has more physical power, to sit down, cut, sew, and use the needle; hence if a man follows the occupation of a woman, he is not loved to hold a public office; likewise, a woman follows the occupation of a man, she is not so much respected as if she followed her own department. Then we teach the young girl the art of cooking, that is one great thing we teach them to make silk. There is no country which does not import silks in China, or use Chinese luxuries. This work not only participated in by a few, but all women, more or less. The Empress herself once a year goes out into the fields and gathers mulberry leaves, and brings them to feed the silk worms, to show and preach to the women to follow her example. There are different qualities of silk; our serfs and beggars can afford to dress up in silk better than you can in woolen. The Emperor takes hold of the plow and follows it until perspiration falls down his face, to show to his sons how to be industrious.

A farmer is ten times more honored than a mere fighting man; a fighting man kills only how to destroy life, while a farmer knows how to support life. Likewise, a literate man is held in the highest esteem. A general of the army cannot sit down to the Emperor, but a scholar or a farmer sit down before the Emperor; nor can a military man sit down with a scholar. I think the pen is mightier than the sword. A Chinaman does not return a blow; it against the teachings of Confucius; those who return blows are very inferior men indeed, it argues he is smart enough to use only physical strength; but a superior man uses his tongue. For this reason, you see, China is one of the so-called weakest nations. Two or three days ago, a gentleman wanted to know why the Chinese, who are so numerous, could be conquered by the Christian who are so few in number. I think if he were a superior man, he would not have asked such a question. Certainly there is no glory in fighting. What nation can stay in this world for thousands of years and live? Did not Rome and Greece conquer the world? But where are those nations now?

Referring to education, he remarked: "V

found by experience that intelligence is a very dangerous thing in society, we have the greatest criminals, who are most brilliant men, as the ignorant do not know enough to invent such great wrongs. Without the great principle of morality to be him to use that intelligence, it is very pernicious to others. We are taught from blood to control ourselves. If a man does not know how to control himself, he does not know how to control others.

The heathen Chinamen teach their children with great respect for those who are older than themselves. You may wonder sometimes how we distinguish which is the oldest, but we are taught it is very impolite not to ask a question. When he is one year older than I am, then I must give him the first opportunity to speak; when he is ten years older than I am, then I must give up to him before he says another, I must give up to him before he ought to know a great deal better than I, and if he leads me wrong, I am not one to be blamed. When he is twenty or thirty years older, then I must respect him; when he is forty years older, I must reverence him, so on.

The boy is taught to study the great works of Confucius, who tells about government, about economy, about moral improvement, about how to take charge of a family. All this he is allowed to go into public examinations, which is given by the Emperor of China, and by a company of wise men, who are about the government. On the day appointed, perhaps thousands and tens of thousands of students assemble together in one each in their separate departments, and one upon 12,000 students have one subject to be upon, and whoever has the best composition is promoted, that is, he is recommended to have a higher examination, and after the third he is a ruler according to his ability. If a very able man, he is invited with the emperor to help make laws for the people, every three years he is transferred to another position, so that he will not show partiality. The women study a great deal, as they have no ambition to become rulers, and do not keep at it so long.

As to property, whatever belongs to the father belongs to the son, and so the son and the father have a common interest in preserving the property, and a father is not allowed to be away, when he dies, his property to any other persons but his own children. The speaking of marriages, he observed that a man and wife "must be of no relation, even to the seventh generation, and they must not have the same name. The first name is the father's name; my name is Wong Chin Foo, my family name is Wong, and the two latter are my given name. I was Wong when I was born, until I had the others given me. It is also, just the opposite from your way, though there are more than 40,000,000 of the Chinese in China, yet they never marry persons of the same name.

The Chinamen that come to this country are mostly of the laboring class; they are not acquainted with whom we most associate at home, and in general rule. But we have now some students, who, when they go back to China, will be able to translate their ideas and fit our government, and one of these days the Chinese will understand a great deal better our powers than they now do, and then we expect the Chinese Empire will make

great changes, so that when an American goes to China, he will be as hospitably treated as a Chinaman is received here."

SEBASTIAN.

Oh! it is easy in life's tranquil day,
When all around is peace, to kneel and pray
"Father thy will be done,"—but when that will
Calls us to suffer, and the patient still
When God's mysterious ways are all unknown,
When clouds and darkness veil His awful throne,
Oh! how we need His all-supporting hand,
To bow submissive to the high command;
To trust Him still in life's beleaguering day,
And in meek resignation thus to pray.

Selected.

WAIT ON THE LORD.

Selected.

"Lord, behold, he whom thou lovest is sick;" John ii. 3.

One touch from Thee—the Healer of diseases;
One little touch would make our brother whole;
And yet Thou dost haste not, O blessed Jesus!
Send a swift answer to our waiting soul.

Full many a message have we sent, and pleaded,
Hill in the heights of love—the depths of grace;
Each message was received, and heard, and heeded,
And yet we welcome no responsive word.

We know that Thou art blessing, whilst withholding,
We know that Thou art near us, though apart;
And though we list no answer, Thou art folding
Our poor petitions to Thy smitten heart.

A bright and glorious answer is preparing,
Hill in the heights of love—the depths of grace;
We know that Thou, the Risen, still art bearing
Our cause as Thine, within the holy place.

And so we trust our pleadings to Thy keeping;
So, at Thy feet we lay our burden down;
Content to bear the earthly cross, with weeping,
Till at Thy feet we cast the heavenly crown.

—Jane Crewdson.

For "The Friend."

A Word of Encouragement.

The following interesting letter was written by that valuable minister Asenath Clark, of North Carolina, shortly after the decease of her husband, Dogan Clark. It was addressed to Mary Kite, of Chester Co., Penna., who had paid a religious visit not long before its date, to the meetings of North Carolina Yearly Meeting. Its words of counsel and encouragement may prove cheering to some at the present time, whose hearts are brought under exercise for the preservation among us of "those precious testimonies of truth and righteousness," and whose concern it is to endeavor to uphold them "in their purity, as they came from the hands of those dignified sons of the morning." George Fox and the other primitive Friends.

Are there not symptoms of the near approach of the time, which she foresaw, when some among us, "Covered as with a mantle of love," will be called out again to execute the commands of the Most High?"

"Oak Grove, near New Garden, N. C.,

11th mo. 30th, 1855.

"My dear and much beloved friend and sister in the unchangeable Truth, I have just been looking over thy truly sympathetic and evangelical letter, which has brought thee, this morning, very near and dear to my best feelings; and whilst thou seems willing in true Christian love, to hold out a hand of encouragement to a poor sister in tribulation, my spirit seemed to salute thee, and many others in your Yearly Meeting, in the language of affectionate encouragement to hold fast that which you have received—let no man take your crown. Though the moun-

tains should depart and the hills be removed, yet thy kindness shall not depart from thee; saith the Lord who hath mercy from thee; and as you keep in the meekness of Him who rode into Jerusalem upon a colt, the foal of an ass. As I was looking towards you this morning, before I rose from my bed, this language seemed to come vividly before my mind. "Rejoice greatly, O daughter of Zion, shout for joy, O daughter of Jerusalem, for thy king cometh unto thee, just, having salvation, lowly, and riding upon an ass."

"I am truly sensible, my dear Mary, that thou art one who serves the Son and sent of God in this humble self-denying way, and thy bread will be given thee—thy water shall be sure; and although your Yearly Meeting seems like being yet emptied from vessel to vessel, and sitted from sieve to sieve, yet the weighty wheat will remain when the chaff is purged away, and the fine gold will lose nothing of its brightness, worth or weight, by being melted, and passing from time to time through the fire. What I earnestly crave for myself and my dear friends is, that we may keep close to Him who was led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so He opened not His mouth. This is the safety of all in this day who are standing for those precious testimonies of Truth and righteousness, and desire to preserve them in their purity as they came from the hands of those dignified sons of the morning. If these keep on the same foundation in lowliness of mind, and are abiding in Him who is the Way, the Truth, and the Life, no weapon formed against them shall prosper, and every tongue which rises in judgment against them, they shall condemn. I believe there are many in your Yearly Meeting who have a foundation to stand upon, and I am comforted in believing they will stand upon it without being moved with evil tidings. My heart is toward you of that Yearly Meeting; although our poor Yearly Meeting has come to the conclusion to break off all correspondence with you in an epistolary way, yet I believe if you and Ohio Yearly Meeting continue still, whilst a mighty and strong wind, which the Lord is not in, is rending the mountains and parting the hills asunder, your hearts will still be covered as with a mantle of love, and in due time you will be called out again to execute the commands of the Most High."

Best Root Sugar.—At a meeting of persons interested in introducing the manufacture of best root sugar into this country, held during the late Exhibition, in Philadelphia, George May Powell read a paper, in which the following was stated, as reported in a late paper: "As from twelve to twenty tons of beets, worth six dollars per ton, can be raised per acre, it pays the farmer to raise them for the factories more than twice as well as he is paid on wheat growing. The beet sugar zone being climatically co-extensive with the temperate zone, the industry would have, in our country, in field space, more than a thousand fold that which is available for cane sugar, the latter being confined to a few parishes in Louisiana. Its adaptation to manufacture in the winter, secures great economy of capital and labor as compared with cane, which has to be hurried through while the juice is fresh in the stock, at great disadvantage." "He said we are now sending out of the country for

sugar one hundred million dollars per year, an amount in excess of the aggregate annual yield of our gold and silver mines. The refuse from the sugar factory is equal, for stock feeding, to the amount of hay from the same number of acres that are occupied in growing beets for the factory, and, therefore, these industries are adapted to being combined. In other words, the refuse from a sugar factory using the beets from five hundred acres is equal to five hundred acres of hay. Such a factory should produce about 720 tons of sugar and 100 tons of syrup."

For "The Friend."

The Yearly Meeting.

As the time approaches for the annual assembling of the members of Philadelphia Yearly Meeting, the minds of many are impressed with various weighty considerations. That it is a time of discouragement on many accounts, must be admitted. The sad declension of some who bear the name of Friends—the untimely zeal of others, as well as the lukewarmness of many, naturally give rise to anxiety in the minds of those who are truly concerned for the faithful upholding in their original purity, of all the important testimonies given us as a people to bear before the world. Our late valued friend, Christopher Healy, when on a religious visit in the Southern States, in a small select meeting, and under some remarkable circumstances, quoted the following impressive language from 2 Kings, vi.: "Shut the door and hold him fast; is not the sound of his Master's feet behind him?" Let us of the present day shut the door firmly against the first insinuation of the enemy, that our forefathers, who suffered so much for the peculiar testimonies that distinguish our Society, were mistaken, and that a new and easier path has been found than that in which they trod; viz., the way of the cross.

Among the trying circumstances attending the communications of some in the present day, is the frequent, and it is feared, the irreverent use of the sacred name. This habit, it is apprehended, is fraught with very dangerous consequences to the speaker; the anointed ear soon detects the want of gospel authority which too frequently accompanies such communications, and no amount of high sounding words can make up that which is lacking. In kindness of feeling and under, it is hoped, a sincere desire for the welfare of all, may we remember the sad consequences that befel Uzzah for having *untidben* put forth his hand and touched that which was sacred: also, the impressive language contained in Mat. vii. 21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven;" also in Luke vi. 46, "And why call ye me Lord, Lord, and do not the things which I say." W. Penn said, "Love silence, even of the mind." Let us then, endeavor to wait in true silence, inwardly as well as outwardly, when gathered for the solemn purpose of Divine worship, or for transacting the affairs of the Society, and seek for right direction and authority before venturing to disturb the quiet solemnity with which we are sometimes favored, and in which true worship is offered. A dear elder, now deceased, remarked in one of the last Yearly Meetings he attended, "there was something more precious than words." Whilst, however, there are many trying circumstances around and

among us, it is not well to give way to too much discouragement, or too great a foreboding of evil to come, but rather let us grip up the reins of our minds, watch and be sober, and hope to the end, &c., remembering that the Power which raised up, qualified and prepared able instruments in the beginning, and at various other epochs in the history of the Society, is the same that ever it was. It was the testimony of several, and some in latter times, who, we reverently believe have been gathered from works to rewards, that a better time was surely coming. In their dying expressions we may find much to encourage us to faithfulness in this, our day and generation, "to patiently wait and quietly hope," and if need be to suffer all our appointed time, believing that all things will work together for good in the end. It is a great lesson to learn, that of patience. Among those who have thus seen, we humbly believe in the vision of light, a brighter day in coming time for our poor Society, was Joseph White, a valued minister of Falls Monthly Meeting, Bucks county, Pennsylvania, who lived during the last century, and who, when near his end, used the following language: "You that stay to be humble, and when trouble awaits you, look not upon, nor trust to the arm of flesh for assistance, but stay yourselves upon Him, who suffered for you, for me, and for all mankind. I have for some time believed, and lived in the hopes thereof, and am now in measure confirmed, of more glorious things yet to be revealed to the church of Christ; and that further and greater discoveries will yet be made, with respect to the Christian religion, than ever yet has been since the apostasy."

In the memorial issued by Woodbury Monthly Meeting for Joseph Whitall, it is said, "Some of his friends being with him a few weeks previous to his dissolution, after a sorrowful allusion to the existing war (with Mexico), in a very solemn and impressive manner he said, 'Notwithstanding this sad state of things, my faith is strong that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; and that the knowledge of the Lord shall yet cover the earth as the waters cover the sea; although none of us may live to see it, yet I believe it will be.'"

In the interesting memoir of Edith Jeffrey, an esteemed minister, it is stated, "After I did the little that was given me, Caleb Pennoek took up the same subject, but opened it in another light. He compared our Society to a building that had been torn to pieces; yet, he said, all was not to be lost, for there were many pieces of plank that were worth saving. These would be taken care of and would go towards erecting the fabric again, for the building was to stand. * * * The power of the enemy was limited, and we were not about coming to an end; for the testimonies professed by Friends were in accordance with the gospel of Jesus Christ, and must prevail over all others."

From the account kept of the last illness and death of Christopher Healy, the following is extracted: "One of his daughters coming to see him, he expressed his hope that his children would tread in the footsteps of their father; who had been made willing to take up the cross in early life, which had preserved him from many snares and temptations. Oh! Truth is Truth; it cannot be divided! As re-

gards our poor Society, I believe there was a suffering time for the true seed, but can reign." Then it may be said: "There I will allure her, and bring her into the desert, and speak comfortably unto And I will give her, her vineyards thence, and the valley of Achor for a do-
hope; and she shall sing there, as in the of her youth, and as in the day when came up out of Egypt." He also quoted the fruit of this: "Look upon Zion, the of our solemnities; thine eyes shall see salem, a quiet habitation, a tabernacle shall not be taken down; not one of the thereof shall ever be removed, neither any of the cords be broken. But there glorious Lord will be unto us a place of rivers and streams; wherein shall go no with oars, neither shall gallant ship thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he save us." Our late beloved friend Har Rhoads, remarked, "I think there is a dis-
approaching in which there will greater outpouring of the Spirit than the now, comparable to that spoken of by prophet, 'Your sons and your daughters a prophesy; and other gifts, not only the prophesy, shall be dispensed. I want you to be dismayed, or too much discourag-
The end of all these valiant testimony be- was peace. More quotations and exam- a similar character might be added."

Selected for "The Friend."

Whoever thou art, therefore, that would do the will of God, but faintest in thy des from the opposition of worldly consid- tions; remember I tell thee, in the name Christ, that he who prefers father or mot- sister or brother, wife or child, house or reputation, honor, office, liberty, or life, be the testimony of the light of Jesus in his conscience, shall be rejected of him, in the em and general inquest upon the world, w- all shall be judged, and receive according to deeds done, not the profession made in this. It is the doctrine of Jesus, that if thy ri- hand offend thee, thou must cut it off; an- thy right eye offend thee, thou must pluck out. That is, if the most dear, the most us- and tender comforts thou enjoyest, stand in- soul's way, and interrupt thy obedience the voice of God, and thy conformity to holy will revealed in thy soul, thou art gaged, under the penalty of damnation, to p- with them.

The way of God is a way of faith, as de- to sense, as it is mortal to self. The child- of obedience with holy Paul, count all thin- dress and dung, that they may win Chr- and know and walk in this narrow w- Speculation will not do, nor can refined not- enter it; the obedient only eat the good- this land. They that do not my Father's w-

* (C. H.) was often much exercised on account the low state of our once favored Society; and said, was his unshaken belief, that the testimonies that w- given our forefathers to bear, would not be suffered fall to the ground; but that there would be stand- bearers raised up, and watchmen to proclaim the of the Lord; as said the prophet formerly, "I will u- my hand upon thee, and purge away thy dress; and I will restore thy judges as at the first, and thy cons- lers as at the beginning;" afterwards, "Thou shalt call the City of Righteousness. Then the song w- be, Lo the winter is past, the rain is over and gone, a- flowers appear on the earth, and the time of singing birds has come, and the voice of the turtle is heard our land."

THE FRIEND.

THIRD MONTH 24, 1877.

the blessed Jesus, shall know of my doings; them he will instruct. There is no man for instruction, whose lawful self is lord not servant. For self cannot receive it; which should, is oppressed by self; fear and dares not. What will my father or her say? How will my husband use me? what will the magistrate do with me? though I have a most powerful persuasion, and clear conviction upon my soul, of or that thing, yet considering how unwise it is, what enemies it has, and how huge and singular I shall seem to him, I let God will pity my weakness; if I shrink, but flesh and blood: it may be, hereafter will better enable me; and there is time enough. Thus selfish, fearful man.

Elaborating is ever worst; for the soul is in parley; the manifestation brings power with it. Never did God convince people, but upon submission. He empowered them, requires nothing without ability to perform it: that were mocking, not saving men. Enough for thee to do thy duty, that God sees thee thy duty; provided thou closest the light and spirit, by which He gives that knowledge. They that want power, such as do not receive Christ in his compass upon the soul; and such will always fail at it. But such as do receive him, receive it also, like those of old, to become the brethren of God, through the pure obedience faith.

Therefore, let me beseech you, by the love mercy of God, by the life and death of Christ, by the power of his Spirit, and the life of immortality, you whose hearts are blished in your temporal comforts, and lovers of self more than of these heavenly things, let the time pass suffice. Think it not enough to be clear of such impurities as too many are found in, whilst your inordinate love awful things has defiled your enjoyment them, and drawn your hearts from the fear, obedience, and self-denial of a true disciple of Jesus. Turn about, then, and hearken the still small voice in thy conscience; forsake thee of thy sins, and of misery in themselves a lively discovery of the very vanity of the world, and opens to thy soul some prospect of eternity; and the comforts of the just are at rest. If thou adherest to this, it divorces thee from sin and self. Thou soon find, that the power of its charms seduces that of the wealth, honor, and beauty of the world, and, finally, will give thee that tranquillity which the storms of time can never wreck or disorder. Here all thine elements are blest; though small, yet great that presence which is within them. — No more, No Croon.

Giving In.—It is better to yield a little in a quarrel a great deal. The habit of standing up, as people call it, for their (little) rights is one of the most disagreeable and undignified in the world. Life is too short for the actual bickerings which attend such a disposition; and unless a very momentous affair, where other people's claims and interests are involved, it is a question if it is not better, happier, and more prudent to yield up what of precious rights than squabble to obtain them. True wisdom is first pure, peaceful and gentle.

low station best suits a living ministry
brist.

The professing Christian Church has been, for some years, and still is passing through a dispensation of trial, arising from assaults on some of the fundamental truths of the gospel. This has called forth much disquisition on points of doctrine, and, as is not unusual in polemics, some of the controversialists on both sides have run into opposite extremes; landing one party in efforts to discredit all religious dogma, and betraying the other into the serious error of attributing saving efficacy to mere belief in the sacred truths recorded in Holy Scripture. In the doubt and ermination thus set afloat, there is danger of very many, unwilling, or not fitted to enter into examination of such subjects for themselves, losing sight of the essentially practical character of that religion which every professed disciple of Christ, whatever his belief, is called to exemplify in his daily life and conversation. Right views of the doctrines of the gospel, and conviction of their truth, are of great value, even when they may be held intellectually only; but unless they are allowed to be carried into practical application by obedience to the requirements of the Holy Spirit, inwardly revealed, they will no more effect the salvation of the soul, than giving credence to the axioms of pure mathematics, will enable the uninitiated to demonstrate the practical working of that science.

The design of "the glorious gospel of the blessed God" is to restore man to the heavenly image which has been lost in the fall; hence, as Paul says, it is preached to or in every rational creature, and is not merely a dead letter without us, but a quickening power within us. Words however true, and however inestimable the truths they are intended to convey, cannot of themselves beget in the mind an availing sense of heavenly things. The mystery of the first quickening into divine life of a soul that is dead in trespasses and sins, must have a far higher origin than language, whether written or spoken, or than simple assent to the truths couched in that language. It can spring from no other source than the Spirit of Him who is "the life and the light of men," and who "callesth those things that be not, as though they were;" and the growth of that life when once begun must be sustained by the spiritual food that comes down from heaven, Christ himself being both the bread of life, and the Giver of it. The natural man may study deeply, he may reason logically or descend boldly on the sacred truths contained in the Bible, but he "receiveth them not, neither can he know them because they are spiritually discerned."

Living faith, then, is a fruit of the Holy Spirit, and is always manifested by works. It is accounted unto us for righteousness, only as we allow it to work by love to the purifying of the heart. It must permeate the whole character of the Christian, and he can no more divorce it from the thoughts, words or actions of his every-day life, than he can separate it from his worship, and those other services which are generally supposed, specially to exemplify the depth and sincerity of his religion. Thus he carries the evidences of his love for and his allegiance to Christ, into the details of his household duties, into all his

business transactions, and into his social intercourse with his fellow-men; so that whether he eat or whether he drink, or whatsoever he may do, he may do all to the glory of Him whose servant he is not ashamed to show himself to be. Keeping in mind the command, "All things whatsoever ye would that men should do unto you, do ye even so to them," he cannot when a buyer, like the man in Proverbs say, "It is naught, it is naught, but when he has gone his way he boasteth;" nor can he dissemble or take advantage, or drive "a hard bargain" with his fellow man, be his condition in life what it may. As the world still lieth in wickedness, he dare not be conformed to its vain and corrupt customs and manners; and as its friendship is enmity with God, he finds that in participating in its needful demands on his time and talents, he must constantly deny himself, take up his daily cross, and follow his despised and crucified Saviour, whose kingdom is not of it.

What is wanting in the professing Church in this day of boasted knowledge and liberality, and what would do more than anything else to repel the arguments and cavils of sceptics, and vindicate the Divine origin of the gospel, is the more general exemplification of its restraining and constraining power to regulate every phase of conduct and conversation, and thus prove, by a life consistent with our profession, that it is "the power of God unto salvation." The apostle exhorts, "Let every one that nameth the name of Christ, depart from iniquity," which does not refer to what are considered crimes, only, but to secret and presumptuous sins, and every fault springing from the corrupt propensities of the unregenerate heart, however the world may tolerate or even commend it.

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," was a command given to Moses when he found himself in the visible presence of Him who dwelt in the bush. And so all who have submitted to the converting, regenerating operation of the Word in the heart and in the month, working secretly and silently in the soul, making them humbly sensible of their true relation to their omnipotent, omnipresent Creator, their responsibility as free agents, and candidates for eternal felicity, must feel that they too stand on holy ground, and that their feet should be shod with nothing but a preparation of the gospel of peace. Ever conscious of their duty to walk worthily of the vocation wherewith they are called, and sensible of their own weakness and proneness to evil, they cherish an abiding sense of having the sentence of death in themselves that they may not trust in themselves but in God who raiseth the dead. The advice given by Philadelphia Yearly Meeting to its ministers and elders is applicable to all, who, as true believers in the gospel, are desirous to "adorn the doctrine of God our Saviour." Let all dwell in that which gives ability to labor successfully in the Church of Christ, adorning the doctrine which they deliver to others; being an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

SUMMARY OF EVENTS.

FOREIGN.—It is stated from St. Petersburg that a peaceful solution of the difficulty between Russia and Turkey is now scarcely doubtful. The question really is which of these powers shall disarm first.

One of the difficulties in making an amicable settlement with Montenegro arises from that Principality insisting upon an enlargement of its territory by the cession of some of the country lying upon its southern border. The Montenegrins are now confined to a mountainous region of quite small extent. The Turkish government is unwilling to take the responsibility of deciding upon the various Montenegrin demands, and will submit them to the Grand Council of the Empire, or of Parliament, which is about meeting.

The Khedive of Egypt, through the British representative at Cairo, has renewed and confirmed his father's gift to Great Britain of "Cleopatra's Needle," and preparations for its removal to London are in progress.

The Indian Budget for the financial year, 1876-77, shows a deficiency of £1,000,000. It is a consequence of the expenses of relieving the famine, loss of revenue from the same cause, and the public works undertaken to give employment to some of the starving people. It is proposed to raise £12,400,000 in India, and to ask Parliament for power to borrow \$18,700,000 in England.

Small-pox does not prevail to an alarming extent in London. The number of cases reported last week was 92, and in the Metropolitan Asylum 96 deaths from the disease occurred.

Iglesias, who is now in New Orleans, has issued a manifesto as "Constitutional Provisional President of the Mexican Republic." He informs the Mexicans that "the Diaz Government" is "a symptom of dissolution," and announces that, if he succeeds in getting under his control any portion of Mexican territory, he will "repair thither to re-establish his lawful government."

A London despatch of the 17th says: On and after the 26th inst., the Anglo-American Telegraph Company will transmit political and general news for publication between the United Kingdom and Canada and the City of New York, at the rate of six pence per word. Such news messages to be transmitted when the cables are disengaged, and to be accepted expressly on the above conditions.

The German newspapers continue to comment on Prince Bismarck's speeches on the organization of Imperial Ministries. The *Hannoversche Courier* a National Liberal paper, influenced by Herr Bennigsen, President of the Prussian Diet, has a specially interesting article, which concludes as follows: "We openly profess that the real cause of a better organization of the Imperial Government is the Chancellor's personal behavior and auto-ratic nature."

The correspondent remarks: "Never before would the National Liberal papers have dared to publish anything like this!"

The Czsr has given his consent to the construction of the Northern Siberian Railroad, and the town of Ekaterinoslav expects soon to become an important place in consequence of its central position between European Russia and Turkestan and Central Asia.

The Sultan, in his speech opening Parliament, reviews Turkey's efforts at reform during recent times. He says that the country would have commenced a new era of progress and prosperity if intrigues and culpable agitation had not paralyzed the efforts of the government by obliging it to waste its resources on warlike expenditures. These causes and had financial administration, forced the government on the one hand, and the interference of the Magogina to retard on the other, the progress of the reforms. The Sultan has called to the throne one of the most difficult circumstances, first placed the army in a condition to insure the security and independence of the country, and then devoted all his efforts to internal reform by promulgating a charter which, following the example of the most civilized States, made the nation participate in the administration of public affairs.

The speech commorates the measures for discussion during the session. Among them are the Budget, electoral and press bills, and bills for the reorganization of provincial administration, tribunals and civil service. The speech especially states the adoption of the financial bill, and promises that measures will be taken to offer Turkey's creditors the most solid guarantees consistent with the urgent necessities of the Treasury. The Sultan announces the pacification of the country and the restoration of peace with Servia, and hopes for a durable and honorable settlement of the Bosnian question, which would enable the government to disband the troops. Although the conference did not end in a definite understanding, it has been demonstrated that the Turkish government was and is ready to participate in such wishes of the Powers as can be reconciled with existing treaties, international law and the exigencies of the situation.

The speech concludes as follows: "My government

has constantly given proofs of sincerity and moderation which will aid in drawing closer the bonds of friendship, and sympathy that unite us with the great European family." Of the thirty senators of the re-organized empire, there are only five who are not Mohammedans.

UNITED STATES.—The interments in Philadelphia last week numbered 398. At the commencement of the present year there were 48 public schools in this city, with 10,000 scholars, and an increase during the year of 1876 of 3739. The pupils consisted of 49,602 boys and 49,659 girls. The cost of maintaining the schools during the past year was \$1,688,836. The High School and Girls' Normal School are attended by 644 boys and 302 girls.

Notwithstanding the repeated declarations of the new administration at Washington that very few appointments in the different branches of the public service are contemplated, the President and Heads of Departments are besieged by crowds of importunate applicants. The Post-Master General, to escape the annoyance, has issued a circular to be given to every applicant as his answer, saying, "Your letter has been received and placed on file in the Department for consideration under the rules of the civil service when vacancies occur. At present none exist."

Lot M. Morrill, late Secretary of the Treasury, having been nominated as collector of customs at Portland, Me., the day of his residence, was confirmed by an unanimous vote of the Senate.

Ex-Post-Master General Tyner, at the urgent request of the new Post-Master General, has consented to act as his first assistant. It is desired that he shall take exclusive charge of all the post-offices in the United States north of the Ohio river.

Carl Schurz, Secretary of the Department for the Interior, has given formal notice that during his administration there will be no removal of clerks or other employes except for cause, and no promotions except for merit. It will therefore be useless for office seekers to apply in that quarter.

Frederick Douglass, a prominent colored man, has been nominated for the office of Marshal of the District of Columbia, an appointment with an income of from five to six thousand dollars a year.

At the election in New Hampshire on the 13th inst., the Republican candidate for governor was chosen by a majority of about 39,000, and two of the three congresses were elected to the Republicans. In one district the result is undecided, each candidate having almost exactly the same number of votes.

John Jay Knox, the present able Controller of the Currency, has been continued for another term.

Attorney-General Devens and the Secretary of the Treasury, in defiance of the President of the absolute duty, pursuant to law, to call an extra session of Congress, and the President has therefore decided to issue the call in the latter part of next month, giving thirty days notice so that the session may begin the latter part of the Fifth month.

The extra session of the Senate of the United States closed on the 14th inst., in executive session several presidential nominations were promptly confirmed. That of Frederick Douglass met with opposition, but after debate was confirmed, all of the Republican members present, and several of the Southern Democrats, voting for it. Senator Morgan, of Alabama, not only voted for but spoke in favor of the confirmation. The President will have to call on his political friends on account of the appointment of Douglass and others. President Hayes is said to have replied that "he was sincere in his policy and would adhere to it, unless it should prove to be impracticable. For eight years the policy of force and of the musket had been tried in the South, but it had failed, and public sentiment now demanded a change."

Owing to an inadvertence the U. S. Senate adjourned without voting for a President *pro-tempore*, to be prepared for the possible contingency of the Vice President's death during the recess.

The President will not allow himself to be hurried into measures regarding the anomalous condition of affairs in Louisiana and South Carolina. As he expresses it, the state of affairs is of sixteen years growth, and cannot be changed in sixteen days. It is understood that the difficulties in the two States named will claim the early consideration of the President and his cabinet.

The Red Star line steamship *Red-Land*, from Antwerp for New York, went ashore at Long Branch on the night of the 17th. The passengers, crew and baggage were all landed safely, and cared for at the hotel.

With good weather the cargo may be saved though the vessel was declared a wreck. The number of passengers was 125.

Full returns of the election for Congress in the district of New Hampshire give the Democratic date a majority of about 40 in a total vote of 28,000.

The Markets.—The following were the quotations on the 19th inst. Philadelphia.—American gold U. S. sixes, 1881, registered, 111½; do. coupons, do. 1868, registered and coupons, 113; do. 5 per cent, 1881, 100; do. 4½ per cent, 105; a 106. U. S. and New Orleans cotton, 11½; 12½ cts. Flour prices from 55 to 21.00 per bbl. Pennsylvania wheat, \$1.53 a \$1.55; amber, \$1.58; a \$1.60; \$1.62 a \$1.68. Rye, 75 a 80 cts. Yellow corn, 5 cts. Oats, 47 a 45 cts. Choice New York cheese a 16 cts.; do. western, 14½ a 15 cts. Sides of 380 lb. cattle at 6½ a 7 cts. per cwt. for export; 5½ a 6 for fair to good, and 4 a 5 cts. for common. Hog 7½ cts. per lb. gross. Receipts 9230 head. She 8½ cts. per lb. net. Receipts 3200 head. *Chicago*. Minnesota extra flour, \$6 a \$6.75; ditto patent per \$7.25 a \$9.50. No. 2 Corn, 2 Chicago spring wheat, No. 3, do., \$1.15. Corn, 29½ cts. Oats, 35½ cts. 9½ cts.

INSTITUTE FOR COLORED YOUTH.

A Stated Annual Meeting will be held on Saturday, 26th inst., at 12 m., in the Committee Room, Arch Street Meeting-house.

Third month, 1877. Wm. Evans,

WESTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held in Philadelphia, on Sixth-day, 30th inst., at 1 p. m.

The Committees on Instruction and Admission meet at 10 a. m. the same day.

The Visiting Committee appointed to attend examination at the School, meet there on Second evening of the 26th inst.

For the accommodation of this committee, carriages will be at the Street Road Station on the inst., to meet the trains that leave the city at 2:30 and 4:40 p. m.

SAMUEL MORRIS

Philada., 31 mo. 17th, 1877. Cl

TRACT ASSOCIATION OF FRIENDS.

The Annual Meeting of the Tract Association of Friends will be held in the Committee-room of Street Meeting-house, on Fourth-day evening the instant, at 8 o'clock.

Friends generally are invited to attend it.

EDWARD MARIS, Cl

FRIENDS' SELECT SCHOOLS.

A suitably qualified Friend is wanted as Principal of the Boys' Select School, at the opening of the term the Ninth month. Application may be made to

Joseph S. Elkinton, 331 South Fifth St.

Edward Maris, 127 South Fifth St.

James Snalesby, 415 Market St.

George J. Scattogood, 413 Spruce St.

WESTOWN BOARDING SCHOOL.

WANTED, a TEACHER to take charge of the "ST. ROAD" at the above Institution; one qualified to instruct in all the branches taught in the G. DEPARTMENT.

Application may be made to

Rebecca S. Allen, 331 South Fifth St., Phila.

Dobrow Roads, Hadonfield, New Jersey.

or Martha D. Allen, 528 Pine St., Philadelphia.

WESTOWN BOARDING SCHOOL.

THE SUMMER SESSION opens on Second-day of the Fourth month. Parents and others intending to pupils, will please make early application to BENJAMIN PASSMORE, STUT., (address Street Road P. Chester Co. Pa.), or to CHARLES J. ALLEN, Treas. 301 Arch St., Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE.

Now Franklinford, (Twenty-third Ward), Philadelphia. Physician and Superintendent.—JOSHUA B. WOODFORD, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at his residence, near Fallington, Bucks Pa., on the 15th of 12th mo. 1876, JESSE B. TAYLOR, in the 56th year of his age, an esteemed member of the Friends Monthly Meeting.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. L.

SEVENTH-DAY, THIRD MONTH 31, 1877.

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

Random Notes of Travel in Europe.

(Continued from page 234.)

Edinburgh, 7th mo. 14, 1875.—The bold outline of the castle, on its picturesque foundation of basaltic rock, attracts the eye in whatever part of the city the stranger may go; though the great square modern building on one side, with its numerous windows, bears strong resemblance to a cotton mill.

The whole area of the summit comprises about seven acres, and how long it has been applied to purposes of defence is unknown. At the antiquity of part of the present stronghold, may be inferred from the date of the small, low, Norman chapel of Queen Margaret, the wife of Malcolm Canmore (great-grandfather), who died in 1093, and sister of Edgar the Rhylling, the nearest relative of Edward the Confessor. On the invasion by William of Normandy, Edgar found refuge at the Scotch court, with his mother Agatha, and his young, beautiful and pious sister Margaret, and Christina, a younger sister. A marriage with the Scotch king soon followed, and her biographer tells us how affectionately the Saxon princess bore to civilize the people and "enlighten" her husband; but though a man of vigorous intellect, could not read her books of devotion, and kissed them in token of reverence, and adorned them richly bound, and ornamented with gold and jewels. The English king having fled on Carlisle, Malcolm entered England and laid siege to Alnwick, where he was defeated and slain. His wife died immediately on a hearing the fatal news. The chapel of Queen Margaret has been "restored." The general aspect and proportions of the apartment were unchanged; but on behalf of travellers, one might say that I believe many of them would be glad to see, occasionally, something un-restored.

The room immediately under the square tower, admits to an apartment in which are deposited the Regalia, or as they are often termed the "Honors of Scotland," consisting of a crown, sceptre, sword of state, the Lord Treasurer's rod of office, &c. The sceptre performed its last grand legislative office, by affixing the treaty of union with England on the 16th of January, 1707. The Earl of Argyll, then Chancellor, on returning it to the clerk, is reported to have scornfully applied the vulgar phrase, "There is an end of auld sang." The Scotch nation was so gratified by the treaty, that the government

of the day thought it prudent to remove any thing calculated to rouse the national feelings. The Regalia were thrown into an old oak chest and locked up in the castle, where they were almost forgotten. At length, in 1817, a desire arose to search for the lost treasure, and a committee, including Sir Walter Scott, proceeded to the spot. The king's smith was commanded to open the chest, the keys of which could not be found. Great was the joy when the various articles were discovered, folded in linen cloths exactly as they had been surrendered by the Earl Marshall, a hundred and ten years before! "An eye may be sure it was a royal time for Sir Walter," said our guide; "He spoke with and laughed, at every body he met, that day."

Adjoining the crown room is Queen Mary's apartment, the birth-place of James VI., in whom the crowns of England and Scotland were united. The room is small and irregular in form, and lined with antique panelling, some of which has been "restored." It contains a small fire place, and one window only. The original ceiling remains, and the initials I R, and M R surmounted by a crown, are wrought in the panels around the room. On the wall is the following inscription, surmounted by the Scottish arms:

Lord Jesu Christ that crown't it was with Thorne,
Preserve the Birth-places, Balgule heir is borne,
And send his some succession to Reign stidde
Long in this Realm if that it be thy will,
As grant, O Lord, quiet ever of His proce,
Be to thy Honor and Praise, be thy self,
19th IVNII, 1566.

7th mo. 18th.—To-day we have been to Holyrood! For several days we have been circling around it, preferring to see other objects first; but this morning on emerging from the Canongate, at the lower end, we saw for the first time the towers and discolored walls of the old palace of the Scottish kings. The first feeling is that of disappointment, in feeling as it does the stately height of the eight and ten stories, familiar to the eye in ancient High street. We crossed a rather low plain at the foot of Arthur's Seat and Salisbury Craig, with city and castle at our back. It must be remembered that the palace was built upon the site of a convent, founded by David I., which may account for its lowly position. Among other gifts bestowed by this king upon the abbey, was, a "tithe of the whales" and other sea-monsters" accruing to the crown on the whole coast between the mouth of the river Almond and Colbrand's Path." James I., remarking on the liberality of the founder, said that he was a "sair sanct for the crown." Being still a royal residence, for the queen generally spends a night or two at Holyrood going to, or returning from Balmoral, quite a show of stateliness is maintained. Soldiers were pacing the open court in front of the building, and sentinels stood on guard at the entrance. The rooms occupied by the present queen are not thrown open, but as almost all the interest attached to Holyrood centres

around the apartments of Queen Mary, visitors are conducted to them and others connected with her sad history. The audience chamber of Lord Darnley, on the floor beneath the queen's suit, was a spacious, cheerful, handsome room, on the wall of which appears a portrait of himself, when young, which bears a resemblance to Queen Elizabeth, ignoring of course the immense ruff of the latter. She never showed much respect for the "long lad" whom though so nearly worthless, she so reluctantly bestowed upon her cousin. The Queen's bed-chamber contains her bed covered with crimson damask, with fringes and tassels of green silk, some pieces of tapestry, and her portrait at eighteen, a very lovely, youthful face, but whether a genuine likeness is questionable.* On the right side of this chamber is a small dressing-room, and also the cabinet, about twelve feet square, in which the Queen, the Countess of Argyll, Rizzio and others, were seated at supper when the conspirators, headed by Darnley, entered by the adjoining private stair case, seized upon Rizzio, and in spite of the tears and entreaties of the Queen, dragged him into the vestibule and there dispatched him. The vindictive ferocity of this attack upon an innocent foreigner, made in this presence of the sovereign, presents a sad picture of the lawless spirit that prevailed among the nobility of that day.

It was a weird and strange experience to wander through these sombre looking rooms, their dark wainscoting and panelled ceilings carved with royal initials and coats-of-arms—to listen in imagination to the light footsteps of the Queen and her four "Maries," or to their merry laugh as it resounded through these now silent halls! The memory of their unhappy queen seems as fresh in the nation's heart as though she had perished but yesterday. They draw a veil over the crimes into which she was led, and the sorrows that attended her career, and they remember more kindly that in the freshness of her youth, she was obliged to exchange the lilies of her beloved France for the rude Scotch thistle, which is ever inclined to sting the hand which presses it too closely.

It appears to me that though much may be said in extenuation of the earlier errors of Mary, little can be adduced in defense of those which marked her later course; but when we remember that at the age of six, she was placed under the control of such a woman as Catharine of Medici, who systematically ruined her own sons that she herself might rule France without a rival,—a woman in who could plan and carry out a massacre of St. Bartholomew!—we could not suppose the young Queen of Scots would remain unharmed.

* It is stated, upon the authority of Sir Walter Scott, that no genuine portrait of Queen Mary is in existence, except a cast now in the museum of the Castle of Heidelberg. The best authorities also pronounce all the objects exhibited as pertaining to Mary and Darnley, to be spurious.

After leaving this part of the palace we descended the stairs to the Chapel Royal, a fragment of the ancient abbey, which was founded in 1128, by David I., whose liberality to the clergy has been already referred to. Under the south-west corner of the ruin is the sombre looking royal vault, covered with a litter of decayed leaves. In this vault are deposited the remains of David II., James II., James V., and his fair young queen Magdalen, of France, daughter of Francis I., who gave her to the young Scotch king reluctantly, on account of her declining health, and who lived but forty days after her arrival in this bleak northern climate: too frail a flower to bear transplanting.

To an eye accustomed to the broad streets and well ventilated thoroughfares of our American cities, the "wynds" and "closes" of Edinburgh and continental cities, appear very dark, narrow, and repulsive. One queries whether a subseam can reach the flagstones at our feet. Gaunt, wretched looking people congregate on the floor-steps or through the open street, at all hours of the day. The favorite time is late in the afternoon, when the whole population is abroad, and no wonder, for in the open street only, can they catch a breath of fresh air, if such a thing is known in the old part of Edinburgh. The crowning evil of this city is intemperance, which opens a door for so many others to follow. Our favorite walk on these fine summer evenings, so long and so like day, was down the High Street, when each flat, for these lofty old-time houses are divided into floors or flats, accessible by a common stair-case, sent forth its inhabitants to the outer world. Here we had many opportunities for witnessing the effects of the destructive habit above alluded to, which absorbs the wages of so many workmen, and keeps them so low in the social scale. We also saw something of their favorite pastimes, as well as *tastes*.

16th.—Last evening we noticed quite a crowd in front of "St. Giles," the neighborhood of which seems to be a favorite rendezvous for the surrounding inhabitants. On approaching it we found two crowds, one surrounding their favorite piper, a fine looking old man, whom we had noticed before at the castle gate, and from his aspect perhaps an old soldier. The drowning of the bag-pipes, though disagreeable to many, seems dear to the Scottish ear. The other crowd which we joined, was gathered around a street preacher, a woman of middle age and respectable appearance, who was gesticulating violently, her arms either thrown over her head or extended before her, her head bent forward, and her voice raised almost to a scream. Her strong Scotch accent rendered it impossible for us to understand anything; but the people listened with respectful attention. But as her agitation increased, the crowd gradually left her and gathered around the piper. "Gie them the Campbells are coming," said a voice in the crowd to the old man: "Sure an ye'd like to do that, seeing ye're a Campbell yersel." Soon the intoxicated wife of the kindly looking piper came to him, and carried away all his silver and pennies. "Ah!" said some one, "she gives him na rest—she takes all he earns." A young-looking man, severely able to stand, kept circling round, trying to snatch away his bag-pipes. "Go away, mon! go away!" said the old man, but again and again he returned to the charge, much to the amuse-

ment of the crowd. I thought if the govern ment would expend some of the money which supports the idle garrison at the castle, for instance, importing ice from Norway, to cool the warm insipid water in summer, one step would be taken towards ameliorating this great evil, this love of strong drink.

Yesterday morning an extensive importation of chairs into the parlor, and various other preparatory movements, indicated that something unusual was to take place in our quiet domicile. Our kind host informed us that a Temperance meeting would be held there in the afternoon. Would we give them our company? Friends to the Temperance cause from America would be most welcome! At 4 o'clock, on entering the room we found some thirty or forty persons, mostly temperance lecturers, assembled, and that the speech-making had begun. From a few whispered questions we inferred that part of two societies were present, one of them, I believe, from Leith, the neighboring port of Edinburgh, which afforded an opportunity for a great deal of pleasant raillery and some self-gratulation by either party, over their successful efforts for the cause. An elderly woman, Blind Maggie, who sat in front of the company, we found to be a very important personage, for she not only sang the temperance ballads in the street, but composed them also. A very enthusiastic little woman, who, when anything especially witty was said, clapped her hands energetically, and as it seemed to think that every thing any one said *was* witty, the hands were going incessantly. I had heard of "sixteenthies" and "seventeenthies" in the sermons of former days; and had admired the patience of the listeners which had held out to the end. Now one queried whether this kind of patience had not emanated from Scotland; hour after hour passed, and still the speeches went on, and the good humor continued, and no one seemed tired. Tea was handed and then they all assembled again. After we had left them we still heard their pleasant voices, encouraging each other to keep on in so excellent a course in the midst of so much discouragement. Sidney Smith has said that "it takes a surgical operation to admit a jest into a Scotch brain," but we saw no indication of this necessity; the speakers were generally very fluent, and exhibited a great deal of shrewd intelligence and quickness of repartee, their abounding wit, effervescing as it did, like "the foam on the flagons" of their proscribed ale.

From "The British Friend" of 21 mo. 1st, 1877.

Hymn Singing in Conventional Worship.

In the present month's number of this Journal there are two pieces very diverse on the above subject: the one is headed "Profanity in Hymn Singing," the other "The Belper Conference." The former points out the injurious effects of the free use of hymn singing. In the latter we have a member of our own body telling us, under conditions named, "The singing of a hymn and the reading of a chapter from the Bible at the commencement of the meeting, would be a suitable introduction to the worship and service to follow, preparing the minds of the people for stronger meat, if that should in mercy be dispensed."

The foregoing, to my mind, raises a vital question not lightly to be passed over by a brush of the pen, for if I am to accept the views put forth by J. J., of Preston, I must

accept the entire negation of our principle a distinct religious body, and the testimony, the spirituality of divine worship. The question must be asked and answered, *What hymn singing? Is it worship, or is it amusement? If worship, dare any so use it, anything higher or nobler than self? Are the views of other professing religious bodies in this matter? Having been brought beyond the pale of the Society, I have some knowledge. The minister, in giving out the hymn, generally prefaces it with words, "Let us now unite in singing to praise and glory of God." And here is the truth of the whole matter; we must, by so a practice, glorify God, or mock Him. At further, we take a solemn responsibility upon ourselves to encourage others to do what we prove to be but a mockery.*

In essence I am unable to separate between prayer and praise, the same divine power must actuate in both alike, and alike may be in secret be offered acceptably unto God. I deem of the two, praise is the higher form glorifying God, as none but a soul so fill with a sense of infinite goodness can be rightly so lifted up. Hence it was that George Fox, and others in their prison-houses, lift up their voices in vocal praise because the cup ran over. And in like manner might souls be so lifted up if so filled, and such would be true and acceptable worship. Can anything point more clearly into what we are, a people, sliding, and from what we have slid, when we can speak and use so light the matter of hymn singing. As to the "rough and raw from the streets," I have known some of these sit in such a way in our meetings; might well shame many who bear our name! It is the love of novelty and change, and the want of a deeper grounding in the truth and reality of our principles that makes so man desire, and, where they can, introduce singing of hymns; and it is one of those things that will work our destruction, as a religious body, if our eyes be not opened to see the pat of *solemn trifling* we, as a people, are entering. We cannot teach others to do and practise among them that which we would not do among ourselves, and be held guiltless. I have said before the reality of our principles, but I should have said it is the principle of truth in which we, as a people, need deeper grounding even to understand aright that no part of God's worship can be engaged in but by the Spirit of God, and Christ must be our Lord and Master to govern us in this matter as in every other act we engage in for His holy name's cause and name's sake. I have no wish to press into an unprofitable correspondence or to write for writing sake, but I desire that my fellow-members may lay this matter to heart, and be willing to look a little closer at what has been the profession of this people from the beginning, and they will see how fully it harmonises with all scripture declaration on this matter. The royal psalmist says, "psalms of praise to God; yea, and with harp, he made a noise unto the God of his salvation, for joy filled his soul. And the apostle Paul would have us sing in the spirit and with the understanding, and I am quite sure if our friends rightly understand this matter they will not teach people to sing solemn words, the import of which so many neither feel nor understand. I would ask why encourage a practice which if any become convinced of, our

principles, they must see to be inconsistent therewith, and have to be abandoned?

One word with regard to the ministry. There are now amongst us who do not hesitate to avow there is no need of divine call or qualification for the ministry of the gospel but who believe in a natural qualification, they call it, and say the Bible is their authority to go preach the gospel to every creature. Is not this one of the causes of our lack of weakness as a body? O for that purity that we might know ourselves as individuals, and as an associated body, more as really are, then would we again shine forth in the early days of this people, and be esteemed more by His Spirit would bring forth more of the fruits thereof to the glory of His holy name, and the spreading forth of truth abroad; but so long as we are separated and removed from the fountain as a united body, we cannot move as a united force until evil to gain the victory, for what one unaiding up another is pulling down, and if all is not glorified, and we are not edited or built up in our most holy faith.

One may think I love to dwell upon our weakness and defects as a body. To such I simply say I speak of things as they are before me, and as I am made to feel they are, and an often sorrowful to find so true unity among a people toward whose professed principles, by convictionment, I have drawn, and further to find so many who are grown up under the nurturing hand of Society doing all they can to pull down at others, like myself, would rejoice to see it up. And why? Because we see in these peoples, in their integrity, the truest happiness of man, inasmuch as they tend to bring soul near unto God through the indwelling of Christ Jesus, and consequently the life in a holy harmony. If I may but rightly up one soul to seriousness in this matter, may all the praise be given where alone it is.

CHARLES W. THOMPSON.

For "The Friend,"

Notes of a Southern Visit.

(Continued from page 253.)

We had meetings at Edenton and Elizabeth City, in the country lying to the north of Alhambra Sound. It was a better farming district than some we had seen. The land is a level, and there are large tracts of swamp bordered with cypress, gum and other trees, abounding in cane or reed, as it is here much. These afford pasturage for the cattle, which are generally expected to take care of themselves. They are sometimes molested by the bears, which frequent the swamps, among the smaller plants, not found in the northern States, we observed a species of cecilia, called Bear-grass, and an abundance of the yellow-flowering jessamine, not now in bloom, but covering the bushes with its even-veined foliage. We were interested also in a species of Smilax, or green-brier, ornamented with numerous clusters of dark blue berries. In our walks around Edenton, we called on Abraham Paxton and his wife. He is his 85th year, and was a slave till liberated the war—though always a trusted servant, well-treated by his owners. His room is neat and comfortable, and he does not seem to suffer want in his old age. He said, often think of that passage, Seek ye first the kingdom of heaven and the righteousness thereof, and all things necessary shall be

added unto you. It seems like I am mighty low as to strength, but the principle within me is as young as ever. I have had to pass through many deep waters and trials since I undertook to fight the good fight. I had a mighty religious old mother; and though I was wild in my youth, yet what she said followed me through life, and I never lost it."

In allusion to his prolonged life, and what a relief it would be to be released from its cares and troubles, and taken to enjoy that rest which remains for the people of God; he intimated that when such thoughts arose, he turned his mind from them, and endeavored to be content with the Divine will; saying, "The Wise Man knows better than I do," when it is the best time for me to be taken from this world.

He tried to encourage us in our religious services, saying in substance, that a man may labor in his field, and for a time see no fruit; yet the seed may spring up afterwards, when he may know nothing about it. So the minister may labor among the people, and see no good result, and be "discouraged," and go away. But his duty is to do that which is set before him, for the Lord will certainly do His part of the work.

After leaving Edenton, we reached Washington, N. C., on the Tar River, on the 21st of 12th mo. Among the colored people whom we visited in their own homes at this place, were "old man Mustapha" and his wife. She thought she was 99 years of age, from the fact that she was a grown up girl of 17 or 18 when the great storm of 1795 passed over this section of country. This seemed to have made a great impression on her mind; and in comparison with it she considered all subsequent storms to have been scarcely worth noticing. It was amusing to notice the contempt with which she spoke of one which the "young folks" thought severe. "It did blow a little house up the street, but it were of no account."

The square and massive frame, and the whole appearance of the woman, evidenced great strength, and rendered it easy to believe her statement, that she had been accustomed to do a man's work in any kind of field-labor. There were considerable energy and spirit left in the old woman, and she was quite disposed to complain of her former master, whose bread she had chewed for him when an infant, that he did not help them in their poverty.

We next called on Barry Crawford, a feeble old man of 80, whose sands appeared to be nearly run out. He is comfortably cared for by a son with whom he lives, and who is a thrifty man, carrying on a fishery on his own account. The old man thanked the Lord for his years of freedom, which gave him a time of rest after a life of hard bondage.

We found that the colored people here had been very anxious about the result of the election; fearing that the Democratic rule would be unfavorable to the system of public schools, and would be marked by the adoption of measures interfering with their rights, such as the compulsory binding out of their children, &c. The daughter-in-law, who was a religious woman, seemed to have been able to place her trust in the Lord's oversight and care. This was a satisfactory visit to us, from the evident religious sensibility that prevailed. The daughter-in-law was at our meeting held in this place one year ago.

Though the recent election was quiet and

peaceable, yet many of the colored people here were turned out of their employments for voting the Republican ticket. There was but little demand for labor at the time, and it was a sorrowful spectacle to see many standing about idle, who would gladly work. The partial exhaustion of the pine forests, which formerly supplied large quantities of turpentine and rosin, has contributed to the dullness of business in Washington.

The waiter of the hotel where we stopped in Washington was a very important personage in the establishment, as on him rested most of the duties of steward, chambermaid, waiter, clerk and porter. One morning he spoke to us of the days of slavery, and said he had seen twenty-five or thirty slaves handcuffed together in their streets, who had been bought by speculators to be taken further South to be sold. Mothers would be screaming after their children, and children after their mothers; so that they could be heard even out of the town. This violent rending of the family tie, was one of the very objectionable features of that unrighteous system.

We designed leaving Washington on Sunday morning, the 25th of 12th mo., but a heavy snow had fallen the previous day, which covered the ground to the depth of 13 inches; and a sleeting rain had covered this with a crust of ice which would badly cut the legs of a horse travelling through it. The surrounding country is thinly populated, and the journeying to and fro proportionally small; so that several days elapsed before the mail hacks resumed their trips, or the lively stable men were willing to trust their horses abroad. After making considerable inquiry, and finding no door of escape, we settled down in our room as patiently as we could, and waited for the morrow, in hopes that a thaw might liberate us. The morrow came, and the roads seemed untouched, and were impassable. No steamer, bound in our direction, was lying in the river; but we found a little one-masted sailing boat at the wharf, which its owner used for making trading voyages among the creeks and rivers of eastern North Carolina, exchanging groceries and dry-goods for the produce of the plantations. This we chartered to take us to Newbern, 100 miles by water, though the land route is only 36. Procuring a few hard-boiled eggs, cheese and crackers for provisions, we embarked at noon on the 26th. The extreme dimensions of our craft were 28 feet long and 10 wide. The hold occupied much of the interior, leaving space for a tiny cabin in the stern of the boat.

Our captain, John Pilley, was a thoughtful, elderly man, who had formerly been a respectable merchant in the place; but had become impoverished. He carried a Bible with him on his voyages, and we had some serious and satisfactory conversation with him. He was interested in knowing the views of the Society of Friends on baptism, ministry, worship, &c.; and appeared to appreciate the supreme importance of that washing of regeneration, without which all forms and ceremonies are of no value in religion. It was a great satisfaction to be able to hand to him, as to many others with whom we met, a religious book; which was received with hearty thankfulness.

He had with him as assistants, a boy of about 18, and another of about 14, a bright, good-natured, willing-hearted little fellow, who was a thorough sailor. The old man often appealed to his younger eyes, as we

sailed through mist and darkness. He had been to Newbern with his father more than once, and seemed more familiar with some portions of the route than the captain, so he was called on to guide us over a dangerous sand-bar off of Brant Island, and past the blockade obstructions which had been placed in Neuse River during the time of war to prevent the Union vessels reaching Newbern. The three formed a happy family, mutually considerate, and all good-natured and kind.

The wind was light and inconstant, so that night overtook us long before we reached the point where the Pamlico River is considered to end, and the Sound to begin. A light fog came on, which discouraged our captain, who feared the sand-banks; and induced him to cast anchor early in the evening. About 8 P. M., all prepared to turn in for a nap. A bunk on each side was given to the two passengers, who found their sleeping shelf was long enough to stretch in, and a little wider than their bodies; but it was so near the deck of the vessel that the attempt to turn would bring one's shoulders in contact with the timbers above. The captain and two boys crowded themselves into the narrow space of floor that lay between the bunks, where, however, they had the advantage of more head-room. The night was cool and damp, but when all five (and the dog) were packed into the little apartment, and the doors tightly closed, the fire in our stove made it seem abundantly warm. Scarcely had we settled into our positions, before one of the company, whose nerves were unable to endure the sense of suffocation, made a sudden start for the outer air, with an exclamation implying that pecuniary considerations would have no influence in inducing a longer tarryance in the confined abode. Wrapped in such equipments as were at hand, he seated himself on the deck, preferring to endure the chilliness of the night air to the closeness of the cabin. His sudden exit caused some amusement to those below, but in process of time he was joined by another, whose power of nervous endurance had become exhausted by the sense of confinement and restraint of motion. About 10 P. M. it commenced to rain slowly, which compelled the weak-nerved brethren to take refuge in the cabin. But by stowing the other part of the company into the bunks, and taking possession of the floor, with their heads near the open door; and the skillful use of shawls and overcoats, they managed to make themselves tolerably comfortable.

any one let his station be what it may, is not crippled by this associating in these worldly combinations.—*Journal of William Evans.*

For "The Friend"
PREVENTING MERCIES.

BY H. MACMILLAN.

"Let thy tender mercies speedily prevent us!"—
Psalm lxxxix.

The Hawthorn hedge that keeps us from intruding,
Looks very fierce and bare,
When, strip by winter, every branch protruding
Its thorns that wound and tear.

But spring-time comes, and like the rod that budded,
Each twig breaks out in green;
And embryos soft of tender leaves are studded,
Where spines alone were seen.

And honeysuckle, its bright wreath upbearing,
The prickly top adorns;
Its golden trumpets victory declaring
Of blossoms over thorns.

Nature in this mute parable unfoldeth
A lesson sweet to me;
God's goodness in reproof my eye beholdeth,
And His severity.

There is no grievous chastening but combineth
Some brightness with the gloom;
Round every thorn in the flesh there twinneth
Some wreath of soft'n'g bloom.

The sorrows that to us seem so perplexing,
Are mercies kindly sent,
To guard our wayward souls from sudden vexing,
And greater ills prevent.

Like angels stern, they meet us when we wander
Out of the narrow track,
With sword in hand, and yet with voices tender,
To warn us quickly back.

We fain would eat the fruit that is forbidden,
Not heeding what God saith!
But by the flaming cherubim we're chidden,
Lest we should pluck our death.

To save us from the pit, no screen of roses
Would serve for our defence;
The hindrance that completely interposes,
Stings back with violence.

At first, when smarting from the shock, complaining
Of wounds that freely bleed,
God's hedges of severity us painning,
May seem severe indeed.

No tender veil of heavenly verdure brightens,
The branches fierce and bare;
No sun of comfort the dark sky enlightens,
Or warms the wintry air.

But afterwards, God's blessed spring-time cometh,
And bitter murmurs cease;
The sharp severity that pierced us bloometh,
And yields the fruit of peace.

The wreath of life, its healing leaves discovers,
Twined round each wounding stem,
And, climbing by the thorns, above them hovers
Its flowery diadem.

The last day only, all God's plan revealing,
Shall teach us what we were,
To these preventing mercies, thus concealing
Them-selves in masks of woe;

Shall tell what wrongs they kept us from committing,
What lust and pride they cross'd,
What deeds of sin they fouled, in which unwitting
Our souls would have been lost.

Then let us sing, our guarded way thus wending,
Life's hidden snares among,
Of mercy and of judgment sweetly blending;
Earth's sad but lovely song.

(To be continued.)

W.

My mind had been under exercise on account of Friends mingling with those political parties and associations, and I revived the ancient testimony, "Lo! the people shall dwell alone, and shall not be reckoned among the nations." Whenever they did mix with them, they were caught in their idolatrous practices, lost their strength, and were often overrun and overpowered by them, because they forsook the Lord and his worship. And so it is with us. Those who join the political assemblies, lose their spiritual strength; become impregnated with their spirit; and if they continue, become like fruitless branches cut off from the vine; they are dead, as to the Divine life, and the men of this world gather them into their fellowships, and they are ruined or destroyed, as to any life or virtue. Friends were called on to observe whether

Dark seasons are never pleasant to us, but they are always good for us. A cloudless harvest.—*Johnson.*

Communications.

Extracts from recent Letters received from A. H. Jones, Danville, Va.

3d mo. 12th, 1877.

We have now attending the school at Columbus, N. C., an instance of the benefit of our own work and what may be done in a short time, in the case of Julia Snyder, seven years of age, of light complexion, full bright eye, pleasant face, and medium stature.

Her first introduction to the school was in 1871. She learned the alphabet in a day. She soon began her first lessons simple reading and spelling, and though necessarily obliged to be out of school some portion of the time, so rapid has been her advancement that she is now one of the best scholars. For six weeks during the winter she taught school in the country.

Besides this case there are two grown up who never attended school before the present term, and are now reading quite well in 3rd reader, studying arithmetic, and spell such words as "treasurer," "jeopardy," &c.

The Methodist minister at Lincolnton, educated in our school at Goldsboro, is quite a young man, but is well liked, and seems voted to his work.

I have found our work uniformly prosperous so far, and have reason to be truly thankful to our Father in heaven, that it has been interrupted in any way. All has been quiet and peaceful, and we have the satisfaction witnessing large improvements as the results of the self-sacrificing earnest efforts the workers. It is not too much to say, that we certainly have an efficient corps of teachers.

Salem, 3d mo. 15th, 1877.

I came from Charlotte, Third-day morning to Thomasville, visited the schools at Howell and Andrews Grove the same day, a back to Thomasville in season to have a meeting at night. Yesterday, visited the school of Alice Davis, thence to Greensboro, where I visited the Bennett Seminary for Color Youth and our own school, and reached home last night. I have been in our school to-day and think it a most excellent one. Dr. Keck called at the hotel to see me, and speaks of the teachers in terms of great commendation; says he will give us public money for five months. He expresses a strong wish to have the same teachers sent them again. He says they have made many friends among the families by their consistent course, and had like bearing towards all. The Doctor has been a warm and faithful friend to all our teachers, and deserves the highest credit for his assiduous attentions in looking after the comfort; in providing suitable and good boarding places with nice families; in seeing that the school house was made comfortable and kept in repair; and in many other ways. He has also done much in visiting the school and encouraging the children and teachers and is always ready as a counsellor in what they could do.

We are concerned that the management of our Christian Discipline be not committed to hands unclean; particularly of such who allow or connive at undue liberties in their own children or families. "If a man," said the Apostle, "know not how to rule his own house, how shall he take care of the church of God." *Discipline of Philadelphia Yearly Meeting.*

For "The Friend,"
 Gospel a Power.—not merely a record claiming
 assent.

to the knowledge that we have the
 of salvation placed within our reach,
 gh a compassionate Redeemer, there is
 ps no thought so precious as the sense
 all, without distinction, are invited freely
 me to Him, as to a Fountain of Life;
 the light of His blessed Spirit has
 d every heart; access thereto depending
 upon any instrumentality of others, but
 our own sincerity and obedience. If we
 I drink of this Fountain, we must first
 mpted of all our own righteousness,
 humility would take the place of self-
 edence; and having faith in its healing
 and all-sufficiency, we should seek for
 bread and Water of Life, and not seek
 in vain.

e work of regeneration, though it must
 egin and perfected in each individual
 by co-operating with the manifested will
 od to us, a sight and sense of which are
 all received by the Spirit, which searcheth
 ings, and showeth all things; is also the
 of free and unmerited grace, because it
 living faith any can thus stand; as in
 words of the Apostle, "By Grace are ye
 I through faith, and that not of your-
 s, it is the gift of God." Its very begin-
 is in the inward manifestation of the
 ; the dawn of His Light upon the soul;
 re the "seed of the kingdom," if watered
 fed, will grow and overshadow the earthly
 re, and exalt the whole being.
 le the earnest inquirer after truth will
 to avail himself of every help which
 lie in his path, highly prizing the Holy
 ptures as a secondary means; the Source
 hich he will ever flee for refuge and safe-
 eance, will be that which is bestowed free-
 e gift of the Holy Spirit. This is that
 pel of which the early Christian believers
 argely testified, even the unspeakable gift
 easure of God's Spirit; His own free-
 e, shed upon mankind more abundantly
 gh Christ our Saviour. What greater
 on or privilege could be conferred upon
 ional immortal being, than is thus offered
 e hope set before him; so comprehensive
 the apostle defines it to be the "power
 od unto salvation" to as many as truly
 ve therein; referring, doubtless, not merely
 an outward declaration, for he speaks
 definitely, as an operative, regenerating
 er, which reaches the heart, and fills the
 ient believer with joy and rejoicing, under
 acious sense of the love of our Heavenly
 r through a crucified, risen and glorified
 I. Paul in his Epistle to the Galatians,
 rges upon this interesting subject, and
 our attention upon the Divine character
 rewith the Gospel is clothed. After de-
 g the nature and authority of his apostle-
 y, and his commission to teach and preach
 s Jesus, "Who gave himself for our sins,

He might deliver us from this present
 world, according to the will of God and
 Father; to whom be glory for ever and
 ever." "I marvel," he adds, "that ye are
 not removed from him that called you into
 grace of Christ, unto another gospel,"
 which he asserts, "is not another, but a perva-
 sive of that which he preached; and solemnly
 as those he was then addressing, who
 more easily allured into crooked paths,
 some others who had received the Truth,

against giving ear to such as would preach
 any other Gospel unto them; stating, "though
 we, or an angel from heaven," were thus to
 preach, "let him be accursed."

And the same gifted Apostle, further un-
 folds and enforces the nature and dignity of
 his calling, by defining the way in which
 he received the blessed Gospel; distinctively
 known from all other covenants and adminis-
 trations, as the Gospel of Christ; and in this
 explanation, he sufficiently sets forth the na-
 ture and essence thereof, coming from his
 blessed Source into the soul, as the Lord is
 pleased to reveal it. He says:—"But I certify
 you, brethren, that the Gospel which was
 preached of me, is not after man; for I neither
 received it of man, neither was I taught it,
 but by the revelation of Jesus Christ." And
 then to show that the Gospel was universal,
 and not designed to favor one portion of the
 human family more than another, he refers to
 his former unconverted life as a Jew, and to
 the deep-biased prejudices implanted in his heart
 by the traditions of his fathers, which were
 all swept away, after that his mind had been
 turned to embrace Christianity; when he saw
 with a changed heart, his spiritual vision
 being no longer obscured; and though his
 preaching was first among the Jews, to his
 own kindred and people, yet very early his
 labors took a much wider range, and were
 even more abundantly blessed among those
 nations which were of the Gentile world. His
 mind seems to have been particularly fitted
 for the work which was assigned him. He
 says:—"But when it pleased God, who called
 me by His grace, to reveal His Son in me, that
 I might preach him among the heathen; im-
 mediately I conferred not with flesh and
 blood." In addition to these several passages,
 there are many others to be found in the New
 Testament Scriptures, which assert the same
 doctrine, and show very clearly that the Gos-
 pel the apostles were commissioned to pub-
 lish, was not merely an outward instrumen-
 tality, nor merely the recorded sayings of
 inspired and holy men; for some of these had
 not taken form, and were not known in the
 early years of apostolic ministry.

Is it not manifestly clear from the language
 which Paul uses:—"When it pleased God to
 reveal his Son in me," &c., that he Paul, did
 ascribe the availing knowledge which had
 been communicated to his understanding con-
 cerning Christ and his Gospel, to the awak-
 ening power and love of God poured in upon
 his soul? That it was hereby the mysteries of
 Christ's kingdom, the beauty, excellency and
 glory of the New Dispensation were unfolded
 to him, and that he became even more valiant
 for the Truth, than he had been on the side
 of error. And the same Power that opened
 these things to Paul, instructed him to carry
 the Truth he had received unto others; gave
 him a clear view also of the work for which
 he had been prepared, and set his path plain
 before him.

The Gospel being, therefore, in its spiritual
 meaning, as Paul asserts it to be, a living
 animating power in the heart of the true be-
 liever, is to be regarded also as a message of
 the love of God freely extended to all man-
 kind; and as that which is known of God is man-
 ifested by the Spirit, the conclusion is plain-
 ly reached, that the Gospel cannot be avail-
 ingly received by tradition, or learned saving-
 ly in any outward school, but only as Paul
 was taught it; and as George Fox sets forth,

he was also instructed; becoming first a pupil,
 and then an able teacher in his defence, "with-
 out the help of any man, book or writing."

While the influences which are apparent to
 us, as active causes in working a change of
 heart in different individuals, are much varied,
 we must bear in mind these are the agencies
 chosen by an all-wise Providence to reach
 the various conditions of His children, being
 adapted as they are, to their different neces-
 sities. Instruments of good we are all de-
 signed to be, but the work of redemption in
 any soul, whereby Christ's image and super-
 scription are received, is of God our Saviour,
 whether performed, as in Paul's wonderful
 conversion, or by whatever means it may
 please the Lord to visit His people. It is He
 alone that giveth spiritual increase, and this
 power He will not delegate to another. Hence
 the wonderful uniformity that prevails in the
 dying testimony of such as have been safely
 gathered to their eternal home; that what-
 ever they may have attained to in the Chris-
 tian life, was to be ascribed to the free and
 unmerited grace and mercy of God, through
 His dear Son their Saviour: an assurance of
 hope; the glad tidings to them which none
 can fully realize, save those who have been
 washed and made clean. And such as these
 know the Gospel, even as Paul knew it. Their
 own lives, and peaceful close, are its sufficient
 vindication. Christ's doctrines are adorned
 and exalted by their faithfulness; and finally
 in their crowning victory over death and the
 grave, the evidence is clear and overwhelm-
 ing; as they received Him, their Saviour, not
 only in his outward appearing, meritorious
 works and death, but in His spiritual presence
 within them, they became renewed men and
 women; and walking in the fear of God, and
 in the comfort of the Holy Spirit, they exem-
 plified the preciousness and sufficiency of the
 Gospel of Christ, by a life of faith, and con-
 formity thereto.

P. B.

(To be continued.)

For "The Friend,"

New Jersey Reform Schools.

The Reports of the schools under the care
 of the State of New Jersey for the reform of
 Juvenile delinquents, detail their operations
 during the year ending 10 mo. 31st, 1876.

The object of these valuable institutions is
 to provide a refuge for those neglected or way-
 ward children, who would otherwise be sub-
 jected to the degrading influences too preva-
 lent in our common jails, or be suffered to
 fall into vicious courses for want of a restrain-
 ing hand. In the Reform Schools, their phys-
 ical wants are well supplied; suitable liter-
 ary and moral instruction is given them; and,
 which is a matter of prime importance, they
 are brought under the control of a steady,
 firm, yet mild discipline.

During the past year, additional buildings
 were erected for the boys' department, near
 Jamesburg, N. J. The number of boys
 in the school at the close of the fiscal year
 was 214, being 22 more than at the same time
 the preceding year. The admissions during
 the year were 74, and the average age a
 little over 13 years. Of these, 57 had lost one
 or both of their parents, or had parents who
 were intemperate in the use of intoxicating
 drinks. The table of offences, for which these
 children were consigned to the care of the
 school, shows that 52 of them were guilty of

dishonesty in some form, and 22 were vagrants or disorderly.

The Report of the Girls' School, located near Trenton, shows 33 children under care, being 13 more than the previous year.

The efficient and satisfactory manner in which these schools are conducted, is largely owing to the conscientious and thorough supervision and labor of the Trustees, with whom this care is evidently a labor of love.

W.

Moorestown, N. J.

For "The Friend."

Interesting Incidents in the Life of George Withy.

The following interesting incidents in the life of George Withy were related by our friend, Thomas Evans, a short time before his death.

George Withy was the son of an Ale-house keeper in Bristol, who was a dissipated man, but his wife was a religious woman and much concerned for the welfare of her children. Thomas Carrington, a minister of the Society of Friends, from Pennsylvania, while on a religious visit to England, felt a concern to visit the Ale-house keepers of Bristol.

Among others was the father of George Withy; the latter being at that time about 13 years of age, was engaged in carrying round the ale to his father's customers, and having a remarkably sweet voice, he was often asked to sing. The exposure to which he was subjected was cause of great concern to his pious mother, which she had expressed to Thomas Carrington. Before the interview closed, George Withy came in. T. C. looked attentively at him for awhile—then placing his hand on his head, remarked to his mother—thou need feel no concern for the lad, for he will be met in a narrow place, he will become convinced of the principles of the Society of which I am a member, and will have to visit my native land in the love of the Gospel.

George, mentally resolved he would never become a Quaker, nor ever become a minister, and he would certainly never visit America.

In the course of time he had an alarming attack of sickness, during which, he was attended upon by his anxious mother, whose exercises on his account were very great. He was indeed met in a narrow place, and became convinced of the principles of Friends, and while relating this circumstance to Thos. Evans, he said, When I left my sick room, I appeared in the garb thou now seest me in.

He was received into membership about the 22d year of his age, and first appeared as a minister in his 25th year. He became interested in a young woman, a member, whose family objected to the marriage on account of his humble position in life. But their attachment having such a foundation as to induce the belief that it would be right to take that important step, the objection was finally removed. They settled several miles from Bristol, and were in the practice of regularly attending the meeting twice in the week, and having no conveyance were obliged to walk, which they continued to do, until they had six children old enough to walk with them, never omitting a meeting except in case of sickness, and always taking the children with them.

His memorial states, he removed in the year 1805, to reside within the compass of Friends Meeting. Some years after this, feeling a

religious concern to visit America, which he had long been resisting, reasoning that he could not leave his dependent family, and aged mother, who was then about 87 years old, he was brought to a state of submission by a remarkable circumstance. As he was lying on his bed one afternoon with closed eyes, under a feeling of deep distress on account of this prospect, it appeared to him that two men entered the room, each carrying a stool, such as are used at funerals, and set them at the foot of his bed, they then left the room, and returned, bringing in a coffin which they placed on the stools; observing a plate on the lid, he read—George Withy, died 7 mo. 13th, 1822, aged 59 years. This increased his distress—when he heard in his mental ear, the language, "If thou wilt be faithful and yield to my requiring, thy family shall be cared for in thy absence, and I will add fifteen years to thy life, and thou shalt return to close thy mother's eyes in death."

The visit to America was performed in 1821-2, and while in this country, George Withy frequently had Thomas Evans for his travelling companion. One day G. W. seemed thoughtful, and was evidently passing through religious exercise. He informed T. Evans that this was the day that he had seen on the plate on the coffin should be the date of his death. He feared that he had not been sufficiently faithful, and that his death therefore, would really occur. This, however, did not prove to be the case. Exactly 15 years from that time George Withy died. They visited Washington during the sessions of Congress, and G. W. wishing to hold a public meeting, Thomas Evans consulted some of the prominent men, who encouraged it, and proposed to have it announced by hand bills, which were accordingly posted in different parts of the city.

On their way to attend the meeting, the friends observed a large number of vehicles collected in the neighborhood of the Capitol, the sight of which, almost overwhelmed George Withy, who remarked to his companion, that he feared he had made a mistake; the latter encouraged him to believe that this was not so. On arriving at the door of the House of Representatives, so large a crowd had assembled, that way had to be made through it for them to reach the seats it was intended they should occupy.

On a stand before them were a bible and a glass of water, which at their request, were removed; on seeing such a large concourse of people, G. W.'s heart almost failed him, and again he was assured by his companion.

After sitting some time in silence, George Withy arose with the text—For ye see your calling, brethren; how that not many years men after the flesh, not many mighty, not the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in His presence." Upon this he enlarged in a remarkable manner, the audience being much impressed and affected. Old men with white hair, and women dressed as dowagers, were equally broken under his baptizing ministry, the tears streaming down their faces, so that, to use the lan-

guage of Thomas Evans, "the floor was almost strewn with tears, and it was one most remarkable meetings I had extended."

After the meeting, the people crowded to speak to him, expressing their satisfaction and approval of the sentiments delivered; he was descending the steps of the Cap. Presbyterian minister embraced him—My dear brother—you have preached the Gospel this day.

Upon returning to his native land he the promise verified—his family had been cared for, and his mother was still living deceased soon after, being about 90 years of age. George Withy died the 13th of 7th 1837.

The Southern Negroes.

Edward King in his observations regarding the recently emancipated slaves in the Southern States, remarks: "It has been the faith in both North and South, to believe that negro would prove susceptible of civility only to a certain point. But the univ. testimony of the mass of careful observers that the negro can go as far in mental excess as the white child. The blacks' wonderful memories and strong imitative penchants; eloquence, passionate and natural; a strange and subtle sense of rhythm poetry; and it is now pretty well settled there are no special race limitations. V. then, should they not go forward to a future? Is it not the duty of that see which gave them political power before they were fit to use it, to give them an opportunity to fit themselves for its exercise? It will long before they can, of their own effort, ply the funds needed for their education; will they can, the North should not fail to follow all the schools, which like the normal institutions, are required to sow the good seed.

The schools are doing much to lift up negro's idea of the dignity of religion. Practically Christian institutions, they struggle to inculcate that morality and self-denial which it seems so difficult for the blacks exercise. Although there are many exemplary Christians among the freedmen & freedwomen, it may safely be said that majority do not allow their religion to interfere with their desires. They believe in a spasmodic shouting, stamping and groaning which characterize them, as essentials of true worship; they are excited to the most altered state by the rude and picturesque ranges of their preachers and obey them implicitly, so far as they understand them. Wherever education goes, this conduct ceases. The missionaries from the normal schools struggle against the besetting sins of the African, and are gradually helping him. The school-houses and the church, together with intelligent earnest advisers in each, will transform the character of the freedmen in another generation.

The negroes have a profusion of church organized by themselves, in all the large cities of the South and South-west; in Memphis, New Orleans, in Richmond, and in Charleston, the churches are well sustained, and attended by immense congregations. Preaching is sometimes absolutely fine; the are colored men of great culture and natural talents in the ministry; but as a rule, ministers are rude in their language, forcible in their illustrations, and possessed of an

ism which, whether or not the proof of spirituality, is certainly inspiring to one who witnesses it. The emotional of the black man's worship is, of course, which develops the greatest number of rarities. It will always, even when the is educated, remain a striking feature, will be chastened and subdued." "er some mention of the efforts always for the education and improvement of interesting portion of the human family: "But for the millions of freedmen women in the South the work which has been done is only as a drop in the te. Hundreds of thousands of dollars needed to supply this people with the necessities of their intellectual inment; a steady charity for ten years to will be in no wise mistaken. They need all, to be taught how to help them; and by the normal schools and the ete education of the most promising inals of their race, that will be soonest plished."

Selected for "The Friend."

great work and business of the cross rist in man, is seldennial; a world of depth in itself, and of sore contradiction to the world; little understood; but less eed by it; which yet must be borne. Son of God is gone before us, and, by itter cup He drank, and the baptism offered, has left us an example that we follow his steps. This made him put ar question to the wife of Zebedee and two sons, upon her soliciting that one sit at his right, and the other at his and in his kingdom: "Are ye able to of the cup that I shall drink of, and to pized with the baptism I am baptized?" It seems their faith was strong; they eed, "We are able." Upon which he d, "Ye shall drink indeed of my cup, and pized with the baptism I am baptized" but their reward he left to his Father. at was the cup he drank, and baptism fered? I answer; they were the doual offering up of him-self by the eternal Spirit will of God, undergoing the tribulations of life, and agonies of his death upon the for man's salvation.

at is our cup and cross that we should and suffer? They are denying and ing up of ourselves, by the same Spirit, or suffer the will of God for his service lory. This is the true life and obedience cross of Jesus; narrow still, but before, beaten way. When there was none to not one to open the seals, to give knowl- to direct the course of poor man's re- y, He came in the greatness of his love and ght; and though clothed with the inrma- of a mortal man, being within fortified e Almightyness of an immortal God, he lled through all the straits and difficul- of humanity; and, first of all others, trod the rotten path to blessedness.—*No Cross, crown.*

weeds grow fastest in a fat soil, so our ous grow and thrive most when our tal state is most prosperous. There, God's love and care of us constrain him limes to use severe discipline, and to tur- in our temporal enjoyments.—*Bishop ins.*

THE FRIEND.

THIRD MONTH 31, 1877.

There is much instruction to be derived from the advice given by George Fox to the ministers among Friends in his day, "Though they that travel may have openings when they are abroad, to minister to others; yet as for their own particular growth, they must dwell in the life which doth open; and that will keep down that which would boast."

There are many who can bear witness to the truth of this statement. For though the mind may be covered with concern at times for the good of others, and individuals may be exercised in the labors which flow from this concern; yet there is often spread over such, a feeling of poverty, leanness and spiritual starvation, which leads the soul to wait upon the Lord, humbly begging from Him a crumb of Heavenly bread to nourish and keep it alive. The true servant of the Lord is thus taught his dependence on Him from whom cometh every good and perfect gift; and all boasting is excluded.

In the message which the beloved Apostle John was directed to write to the angel of the Church of Ephesus, from Him who walked in the midst of the seven churches, and was "like unto the Son of Man," it was declared, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou has tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love."—

It is evident from this passage, that though we may labor abundantly, be very zealous for the cause of the Lord, and firmly uphold the doctrines He has taught His church; yet there may be at the same time a gradual, and perhaps almost unnoticed departure from our first love to Him—from that humble, contrite and tender state of mind which we were once favored with. We may become so occupied in keeping the vineyards of others, as to neglect our own; and may substitute active labor for others, or in the performance of the services of the Church, for those seasons of prostration of soul before the Lord, which are necessary for the renewal of spiritual strength.

The need of care on this point applies not merely to those who have been commissioned publicly to proclaim the truths of the Gospel, but to all who make profession of the Truth. We are too apt to forget, that it is only the Divine blessing which makes any labor in the cause of righteousness effectual; that it is the Lord's works alone which praise Him. This consideration should make us careful to seek reverently for Divine direction. Whilst we are preserved in a humble and teachable disposition, let us also be faithful and earnest in our efforts to fill up our measure of service in the Lord's cause. We are exhorted to be "fortent in spirit, serving the Lord." But in all our labors, may we ever bear in mind, that for our own growth or preservation in the Truth, we "must dwell in the life."

SUMMARY OF EVENTS.

FOREIGN.—A dispatch from London says Russia refused to demobilize her troops until there has been a preliminary demobilization by Turkey, the signature of the Porte to the protocol, and the conclusion of peace between Turkey and Montenegro. England opposes the protocol unless Russia pledges herself to demobilize.

The Berlin correspondent of the *Standard* telegraphs: "I can affirm confidently that the Porte, on the 20th inst. informed the Powers that it would under no circumstances, yield assent to the Russian proposal if the document required Turkey to demobilize before Russia, Constantinople, 31 mo. 25th.—The Montenegro delegates have again conferred with Sivev Pasha. The Porte still refuses to cede Niesitz and Koutchik, but claims a disposition of the frontier under the terms of the Montenegrois. The latter, however, decline to renounce their demands for Niesitz and Koutchik. The Porte has informed the Montenegrois that it will submit to the Turkish Parliament next week for final decision the concessions which it is willing to grant Montenegro, and will also submit therewith the Montenegrois demands.

London, 31 mo. 26th.—The *Standard's* Berlin despatch states that the Marquis d'Abzac, the aide-de-camp of President MacMahon, who came to Berlin to congratulate the Emperor William on his birth-day, met with a distinguished reception. Prince Bismarck, at a dinner to the diplomatic corps, expressed great satisfaction that the friendly relations between France and Germany had so far improved as to enable the Emperor to send a special envoy to the Emperor.

In the German Reichstag the bill fixing Leipzig as the seat of the Imperial Court of Germany has been adopted.

The *Morning Post* publishes a special telegram from Berlin stating that the Finance Committee of the Reichstag have reported in favor of refusing the increase of the navy estimates demanded by the Government, declaring the present military expenditures so burdensome that further charges are inadvisable.

One hundred deaths from small-pox occurred in London last week.

In 1835, when England had a population of 14,928,477, 10,125 persons were sentenced to imprisonment and 3311 to transportation and penal servitude. In 1875, with a population of 23,000,000, only 9282 were sent to prison and 1629 to penal servitude.

A passing vessel recently brought news of the Pitcairn Islanders. They numbered about eighty-seven, and the *San Francisco Bulletin* says "are without law or money, governed, if such a term can be used, or perhaps more properly led, by Mr. Young, who acts as their leader, preacher and schoolmaster, and in all matters requiring arbitration or decision is recognized as the high tribunal."

Mail advices from the City of Mexico to the 15th instont, received in Havana yesterday, indicates the dissolution of the Diaz party. Several generals, original adherents of Diaz, had resigned; Congress had been for two weeks without a quorum; and the opposition was consolidating. The *El Globe* has already, but the people were talking of recalling Lerdo.

The Norwegian Government proposes to send out a vessel during the year for the purpose of deep-sea explorations in the Atlantic. A credit of 103,000 *krone* has been sought from the National Parliament to cover the expense of the expedition.

The great business of fish-lake making in France employs 90,000 operatives, two-thirds of whom are women. In a year 2,500,000 dozen pairs are made, and three-fourths are exported.

UNITED STATES.—The interments in Philadelphia last week numbered 351.

The weather has recently been winter and stormy. At Chicago a blizzard fell on the 20th, and blocked the streets to travel. On the sides of the streets the snow was piled up from three to four feet high.

Secretary S. H. Hurl has appointed the following persons under the provisions of law, to investigate closely the habits of the locusts, grasshoppers and Colorado beetles which for a few years past have been so destructive in the extensive regions especially west of the Mississippi river. The commission consists of Prof. C. V. Riley, of St. Louis, Prof. Cyrus Thomas, of Carbondale, Ill., and Dr. A. S. Packard, of Salem, Mass.

The Secretary of War has issued the following circular: The civil employés now in the service of the United States under the War Department are hereby informed that hereafter removals will be made in this Department for cause only, and promotions will be ordered upon the sole ground of merit. Every official must understand that retention and advancement in the service will depend upon record of good behavior and efficiency,

and not upon external influence. No political test is required beyond an earnest support of the Constitution and its amendments, and a proper respect for the rights of man against the Government. Liberty and fidelity in the discharge of duty, a good moral character, and strictly temperate habits will be required and enforced, and I heads of bureaus will report promptly any ease of idleness, neglect of duty, incapacity, leniency or any immoral or dishonest conduct. In case of vacancy report thereon to be made, also applied for by all the most reliable and prominent clerks in the same office, division or bureau from which list the vacancy shall be filled.

It is understood that all the other departments will be controlled in accordance with these principles.

General Sheridan informs Gen. Sherman at Washington, that four or five hundred men will be sent to the Red Cloud Agency, to confirm the breaking up of the hostiles. A number of scattering lodges have already surrendered, with arms and ponies, at Red Cloud and Spotted Tail's, and quite a considerable number are on the way, in between the Bellefleur and Red Cloud Agency. A delegation is reported to have gone to make terms with the Miles.

The explorations of Professor Hayden's geological surveying party during the coming season will be conducted north of the Union Pacific Railroad, along the 4th parallel, explored by Clarence King, and continued north and west in the Territories of Idaho, Wyoming and Montana, and will extend to the mouth of the Snake River, and a distance of five months. A comparatively unknown region will be examined and mapped.

Notwithstanding the explicit declaration of President Hayes and his official advisers that very few appointments in any department of the public service were likely to be made, and all applications for places were discouraged, the real and disgraceful fact is presented at Washington of hundreds of applicants, both men and women, whose petitions for office are backed by Congressmen and other persons of influence, vainly striving to crowd themselves into the public service. This mischievous delusion dates back to the early part of 1872, when General Jackson, who had been elected after a three party struggle, announced that frequent rotation in office was desirable, which was supplemented by Secretary M. S. Drexler's agent "that to the victors belong the spoils." This was introduced the pernicious idea that offices in the public service were to be made the reward of political services. These principles have been too faithfully carried out in all the past 45 years by Jackson's successors, of whatever party, the result being a demoralization of public sentiment so inveterate and deep-seated, that President Hayes' efforts, aided by the Heads of Departments for its eradication, seem almost hopeless.

The administration have a difficult task to deal with in regard to the complications in Louisiana and South Carolina, but a far more onerous one in regard to the much needed reform in the public service.

It was decided at a Cabinet meeting held on the 21st inst., to call an extra session of Congress early in the 83rd month, and to send a commission of prominent public men to Louisiana before taking final action in regard to that State.

On the 21st inst., the Legislature of Pennsylvania, in joint convention, declared the election of J. Donald Cameron as U. S. Senator, to fill the vacancy caused by his father's resignation, and that of Ohio declared Charles Matthews to be elected, to fill the vacancy caused by Sherman's resignation.

It is understood that Wade Hampton will visit Washington in response to the invitation of President Hayes. Chamberlain has accepted the invitation and will arrive in Washington to-morrow.

General Grant left Washington on Sunday night for St. Louis, Mo., to be here on Tuesday, and to spend a few days at Harrisburg, and then come to Philadelphia. He will call from this city for Europe with his family on the 10th of 5th mo.

Local option was defeated in the Pennsylvania House of Representatives by the decisive vote of 109 to 70. The vote secured was 41 in favor in Kansas and Missouri, occurred on the 21th. It was followed by hard frost.

At Albany, N. Y., in the Senate, the bill allowing women to hold office in school boards was passed.

The paper forests in the region of country north of Burlington, Me., have been cut down for timber for the manufacture of paper. The forests are now considered by the farmers as almost entirely worthless, a good deal of the wood or lumber hardly paying for the cutting and hauling; but now the timber brings a high price.

The ruffians who murdered the Chinese in Ohio, (I. I.), have been captured. They are three in number—Starkweather, Conroy and the boy named—The convict. Conroy was arrested for sending threatening letters to citizens who were working up the case, and he gave the information which led to the arrest of others. Conroy and the Slaughter boys wrote most of the letters. Two other men, named Ames and Wright, have been arrested on a charge of arson, presumably in connection with the same case.

The fish commission of Vermont are proving successful, with some most interesting experiments. They have transplanted the smelt from the salt water to the fresh waters of the State, with improvement in their quality. Herring have also been transplanted into some of the larger deeper Vermont lakes, mainly in the State of New York, with the same result.

The peach crop for all this year, according to the reports coming from all parts of D-I-ware, promises a large yield. With favorable weather, it is thought there must be as large a crop of gold peaches as we have had for many years.

Among the acts passed by the Pennsylvania Legislature and signed by Governor Harrist, was one "for the better protection of passengers upon railroads, and to insure the prompt transportation and delivery of freights," which is similar to an act passed by the Delaware Legislature a few weeks ago. The act prohibits engineers from abandoning trains between stations, and it also forbids different companies of railroads in the State is that the law of D-I-ware makes it a misdemeanor punishable by fine and imprisonment for a railroad employed to live another, by offer of recompense to leave the service of a railroad company, whereas the Pennsylvania Legislature struck this provision from the act before its final passage.

It is stated that the now array bill to be submitted to the House at the extra session of Congress, will provide for a force of only 17,000 men, and an appropriation of a little less than \$37,000,000.

John D. Lee's execution at Mountain Meadows, Utah, on the 21st inst., took place on the spot where, nearly twenty years before, he had been a leading party in the execution of a killing of nearly a hundred men, women and children belonging to a party of emigrants on their way from Missouri and Arkansas to California. It was a wholesale massacre, under circumstances of the most heartless treachery and revolting cruelty. For some reason the travellers had incurred the hostility of the Indians, and of the depredating and hostile allies, who camped at Mountain Meadows the night surrounded by the Indians at the instigation of the Mormon authorities of that region, and their camp was twice attacked, the Indians being beaten off by the emigrants. There were considerable numbers of women and children in the party, and these being in a condition of intense terror, the whole party were invited to enter into negotiations for surrender—invited by the white Mormon leaders—for these cruel men having discovered that the Indians could not capture the camp without the aid of the white Mormons, deliberately planned a proposition for surrender with protection, intending at the same time to slaughter the whole party. The women and children were separated from the men, the solemn promise of protection being given the surrender was made, the arms of the emigrants given up, the women and children were separated from their husbands and fathers and sent on in advance, a line of march was formed, stretching out like a mile in length, the Indians were hiding in ambush along the line, and at an early hour they commenced to enter upon the women and larger children, putting them all to death with their knives, and the treacherous Mormons shot and killed all of the adult males, including several wagon loads of wounded men. The only persons saved from the savage butchery were a few infants who were taken care of by the Indians.

Lee has left a very long confession giving an account of the massacre, in which he states that he tried to prevent it, and lays the guilt upon Brigham Young, Higbee, Dame and other Mormon leaders, who, according to his statement, were guilty of the vilest hypocrisy, as well as the most atrocious treachery and cruelty. The report of Lee's confession is given in the 13th and 14th inst., 132 hostile Cheyennes and 130 Sioux surrendered at the Red Cloud Agency, making in all 359 that have surrendered there since the last report. The Cheyennes had been for some time living on horse-meat. General Miles reports that on the 19th, the Indians, and an entire company of Cheyennes, came into his camp on Tongue river to learn the terms of surrender. After being informed, they went back on the 21st, promising to bring in their people. A despatch from the Red Cloud Agency, received at Sheri-

dan's headquarters yesterday morning, states that the Cheyennes, who had been driven from the country by the conditions of his policy, was about to complete his mission to the hostile Indians.

At a meeting of the Chamber of Commerce of Boston, S. C., yesterday, a committee of eleven men and bankers was appointed to go to Washington to the President the true condition of the country, and the terrible effect of the existing complications on its industrial interests.

The new census of San Francisco indicates a population, 31st mo. 1st, 1877, of 301,029, and 3d 1876, 272,345, showing a gain during the year 675, or over ten per cent.

The Post-office Department receives about 1,000 delinquent applications daily for the position of postman. When replies are sent, they are in the shape of a lar, stating that removals will not be made, excuse, and that at present no vacancies exist.

The rain storm of the 26th inst., was spread wide over the Atlantic States. At the hour of morning when the rain was falling so heavily in Philadelphia there was a down pour everywhere from Carolina to Maine, and back in the interior a Lakes Erie and Ontario, and the weather was thin southwestward nearly to Mobile on the Gulf of Mexico, and northeastward to Nova Scotia. The rain and clear weather east of the Rocky Mountain along a belt following the Mississippi river breaks up into a Lake Michigan.

The coal operators of the Lehigh region, Bethlehem on the 26th, to consult with the officials regarding a reduction of coal tonnage.

The total quantity of cattle shipped to Great Britain from New York during the month of January, 1876, 600,000 pounds.

The M. C. 62.—The following were the numbers on the 26th inst. *Pala* *Polina*—Gold, 1011, 1012, 1868, registered, 111; do. coupons, 11, 1808, coupon and registered, 113; do. 5c 1881, 110; do. 4c 14 cents, 1891, 1063. Coat (Lamb and New Orleans, 114 a 115 cts. Flour, from \$5 to \$10.00 per bid. Beans, 100 lbs. red 51.62, white 51.45 a 51.67; white, 51.05 a 51.62, 75 a 82 cts. Yellow corn, 55 cts. Oats, etc. Choice New York cheese, 15 1/2 a 16 cts; v. 14 1/2 a 15 cts. 2800 head of beef cattle sold at 107 cts. for extra; 51 a 6 cts. fair to good, a 5 cts. for common. Sheep, 5 a 7 cts. Hogs, 7 cts. Corn, No. 2, 31 cts. 31 cts. No. 3, 30 cts. No. 4, 29 cts. Oats, 32 cts. Lard, 91 cts.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. L.

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PHILADELPHIA.

For "The Friend."

Random Notes of Travel in Europe.

(Continued from page 28.)

Hawthorneden and Roslin.—Yesterday morn-
J, visited the University in company with
a student in the Science department.
re are about 1500 students in attendance
the lectures, some of whom are from the
Indies. Having a world-wide reputation,
alls are always thronged. During the ab-
e of Prof. Thompson, who had gone out
the Challenger Expedition around the
e, Prof. Harley had been engaged to de-
a course of lectures. His subject was the
parative anatomy of the crania of birds
reptiles, which he illustrated in a masterly
ner, by rapid drawings upon the black-
ed. Formerly, many American youth at-
tended the lectures on medicine and anatomy
his distinguished school, but at present no
merican names appear upon its rolls,—our
nstitutions having become qualified to
art the requisite instruction.

In the afternoon, we visited the Botanic
Gardens, which extend over 27 acres. The
house interested us most; for it is so
cientific, that in some of the dark corners one
can almost imagine oneself in the recesses
of a tropical forest. Here beautiful rare or-
chids contrive to appear very natural, not-
withstanding their surroundings are artificial.
As you bend over their little square boxes,
which are *not* suspended in the air, quite as
carefully as oriole nests, and nod to the curi-
ously twisted spotted saracenia below them,
which are petted and watched and watered,
as if they spring from the soft mossy mould
freely as in their native wilds of New
Zealand. The open gardens, and the high
and dry mounds, where sedum and kindred
plants flourished, and alpine flowers strag-
gled through a more feeble existence, we
found well worthy of a visit. Plants are here
arranged according to their natural orders,
and exceedingly interesting we found it, to
look upon a living text-book of botany, spread
before us. Those allied to the rose were
bunched together in one division, or large-
ly; the grasses in a second, cone-bearing
nuts in a third, &c., and all in excellent con-
dition, offering a fascinating field of observa-
tion to one of botanical tastes.

Hawthorneden and Roslin! the very names
suggest a poem! Eleven miles by rail from
Inburgh and a short walk, slightly descend-

ing to the banks of the Esk, brought us to
the former. The world seemed left behind
us, as we approached this old castellated man-
sion, quaintly and curiously built with high
gables, and walls overhung with ivy, which
seems to have been expressly and tenderly
designed by nature, ever to throw a veil of
beauty over the decay and ruin which Time
leaves in his track. The walls rise from the
very edge of the gray cliff which descends
precipitously to the stream below. I queried
whether any of the poetic tribe, the singing
birds of nature, had ever owned a more se-
cluded or more charming nest, than the poet
Drummond. Universal quiet reigned around,
broken only by the murmur of the rapid Esk.
On one side of the house was a low sunny
wall, covered by a mass of roses, which were
not "born to blush unseen," though the old
housekeeper told us, "It is a very lonely
place—Lady Drummond is away; the young
gentleman is at college, and I miss them
much; would you like a handful of the roses?"
The dew was scarcely dry upon them, but
they were too tempting to remain untouched.

On the south side of the house were the
ruins of an old tower, probably the abode of
the poet's ancestors, three centuries since; and
save that they enjoyed the benefit of daylight,
it seems to have been an abode which cannot
have been much more comfortable than the
caverns we shall shortly visit. Judging from
the interiors of the houses and the furniture
that remains to illustrate the manners and
modes of living in those olden days, the world
comfort had then a very modified significance;
yet probably these very days have been called
by some, "The good old times;" for in every
era men have looked back to some by-gone
period, and named it "the Golden Age," when
"things were much better than they are
now;" when men, though ruler, were more
upright, when honor and honesty so abounded
as to walk crowned kings in the land! This
beautiful dream of the past, I believe to be
wholly Utopian. The surgings of the great
sea of Time are ever bearing us onward to a
higher level: there is a tide which, though
we may be unconscious of it, knows no ebb.
There may be periods when no progress is
apparent, but this is but the reaction of the
wave which prepares for another onset.

Eastward from the old tower is the large
sycamore tree, one of a group called the "Four
Sisters," under the shade of which Drummond
was seated when the celebrated Ben Jonson
arrived, on foot, from London, on a visit to
his brother poet. At first sight of his friend,
Drummond exclaimed, "Welcome! welcome!
royal Ben!" to which Jonson as promptly re-
plied, "Thank ye! thank ye! Hawthorneden!"
Johnson remained here three weeks, and much
of the obloquy against him is said to have had
its origin in the famous and curious notes pre-
served by Drummond, of the conversation
which passed between them. In defence of
the host, it must be said that he did not in-

tend they should be made public. There
could exist no true congeniality between them,
Drummond being refined and elegant, Jonson
coarse, rude and indelicate.

Beneath the mansion are those curious
caves which have excited so much specula-
tion among antiquarians. These are simply
small apartments scooped out of the solid
rock, and connected with each other by pas-
sages of differing lengths. Whether they were
rude dwellings of an aboriginal race, who bur-
rowed in the earth like wild beasts, or were
constructed at a later period when public ca-
lamities rendered ordinary habitations unsafe,
we may conclude that necessity only could
reconcile men to such dreary, dark abodes.
There are many such in Scotland, on the
banks of the Teviot, the Jed and other rivers.
Several of these rooms are said to have be-
longed to king Robert Bruce, who was hid-
den here for some months. One apartment,
whose walls are cut into small divisions re-
sembling pigeon-holes, is called the king's
library. A sword six feet in length and weigh-
ing twelve pounds, is still shown as the veri-
table weapon of Bruce. Some assert that it
belonged to Wallace, and the sceptical travel-
ler will safely doubt the worth of either au-
thority. Another tier of caves lie beneath
these, which had a secret communication with
the valley below, and also by means of two
wells, connected with the outside world. A
kind of seat in the rock, near the house, is
called the "Cypress grove," after Drummond's
moral treatise on the Vanity of Human Life,
which was composed here, and where he may
have written:

"Three happy he who by some shady grove,
Far from the clamorous world doth live his own;
O! how more sweet is bird's harmonious moan,
Or the hoarse sobbing of the wretched dove,
Than those smooth whiffs-ings near a prince's throne
Which good make doubtful, doth evil approve;
Oh how more sweet is zephyr's wholesome breath
And sighs embled, which new-born flowers unfold,
Than that applause with honor dash beneath!
How sweet are streams, to poison drank in gold!
The world is full of horrors, troubles, slights,
Woods' harmless shades, have only true delight."

The vale of Roslin, which connects Haw-
thorneden with the former, is one of the most
beautiful in Scotland, and if the beauty of
nature only could make poets, they would
spring up like mushrooms on the banks of the
Esk. The surrounding country is compara-
tively uninteresting, until we come suddenly
up on the little dell, at the bottom of which
the Esk flows rapidly, now dashing over its
stony bed, now curving among the copse
wood, or throwing itself carelessly over a low
fall. The cliffs, which rise on each side, often
present the appearance of a broken ruin "to-
tering to its fall." The narrow path ascends
and descends, even seems somewhat dan-
gerous at times, and is on the whole charming.

When expectation has reached its height;
when the narrative has arrived at its most
thrilling point; when any promised pleasure

approaches fruition, then prepare for an interruption! Ours advanced slowly in the shape of a thin, weak-eyed little man, who, fixing his light eyes as firmly upon us as they permitted, remarked in a most insinuating voice, that it was a "pretty place!" "Yes, very," was my unspontaneous reply. Not having had much experience in the wily nature of guides, I did not suspect his calling, in fact, the necessity for a guide upon this not very intricate path, had not impressed me, until an experienced traveller at hand whispered, "Don't speak to him—he will be a nuisance—we do not need him." The little man continued, walking backward, his face towards us, "I'm sure y'd like to see the caves of Garton, ma'am, where Ramsay of Dalhousie hid away with his men!" "There're other places down the glen y'd like to see!" and enumerating others, closed with "There, now, ye have the whole list, every one." No response was made, and after following us for some distance our self-imposed guide left us in great disdain.

Ascending from the defile we soon reached the chapel of Roslin, which stands on the north bank of the river. Architecture has here expanded into a full blown flower; intricate, exquisite, perfect. It is a tiny gem, however, nothing but this small portion having been completed, owing to the death of the founder, in 1146, who was one of the "lordly line of high St. Clair," and prince of Orkney. It is said the founder drew some of the most skilful masons in Europe to this work. The vaulted ceiling is divided into five compartments, and supported by sixteen columns; the capitals and architraves are covered by a profusion of ornament, executed in the most elaborate, florid gothic. The Prentice-pillar is distinguished from the others by four wreaths of flowers which ascend the shaft in a spiral manner. Tradition says that the design of this pillar was taken from one in Rome, but the master-workman despairing of executing it correctly, undertook a journey to that city for the express purpose of examining the original. In his absence it was completed by the apprentice, and this so enraged the master, on his return, that he killed the aspiring workman, with a blow of his hammer.

In a vault below the floor, lie many of the Barons of Roslin,

"Each baron for a sable shroud
Sheathed in his iron panoply?"

for they were buried in their armor, and without coffins. About two hundred yards from the chapel are the ruins of Roslin Castle, which stands on a peninsula of high rocks, overhanging the stream. The only means of access to it, is by a bridge thrown over a deep incision in the strata. The origin of this castle is involved in obscurity, but it was a long time, a seat of the family of St. Clair, "whose titles," says Sir Walter Scott, "would have wearied a herald," yet who, perhaps, were "not so wealthy as an English yeoman."

Of all the noble names in this distinguished family, perhaps none is more worthy of remembrance than that of Sir John Sinclair, who represented a branch of the house of Caithness, in the extreme north of Scotland, near John O'Groats house; and whose indomitable industry and devotion to the true interests of his country, led him in so many ways to the advancement of the community at large, as well as that of his own particular province. He travelled over Europe to gather information on economical and commercial

questions, and drew up a Statistical Account of Scotland in 21 volumes, based upon communications from the ministers of various parishes. "No publication," says a critical writer on agriculture, "of equal information and curiosity, has appeared in Great Britain since Domesday Book." His exertions led to the formation of the Board of Agriculture, in 1793, of which he was for thirteen years president. He wrote on "all manner of topics," including treatises on health and longevity; corresponded with General Washington, and his publications during fifty years numbered 357. His life, which was prolonged to his eighty-second year, was one extended blessing to his country. He died at Edinburgh, in 1835, and was interred in the Chapel Royal of Holyrood. His conspicuous tomb we recall, as that of a man far more worthy to be shrouded than were most, or all, of the crowned ones to whom memorial honors have been awarded.

NOTE.—Two typographical errors occur in former papers; one on page 189, where Bromley, should read Burnley; the other on page 229, where Monkchetua, should read Monckchester.

For "The Friend,"

The Gospel a Power,—not merely a record claiming assent.

(Continued from page 201.)

In the foregoing observations, it has been my desire to hold up the Gospel as a Divine power operating on the heart of man, bringing out of the darkness of his fallen nature, awakening, quickening, and renewing him, that so he may be gathered to the one Fold, and one Shepherd, and made the rich partaker of spiritual blessings through Him, our only Advocate with the Father, by the effectual working of His Spirit in and upon the heart. The command to every one is, open the door of thy heart and permit the King of glory to come in, and tarry as a welcome guest. There He all thy longings. Were this obeyed, then would the Spirit of our God become unto Israel wisdom and knowledge; his fields and vineyards would flourish; nor would wasting be known in all her borders. The table of the Lord would be abundantly spread with good things in every soul where this blessed messenger is received and entertained. Our hearts would be His. There would be His abode; where we should sit in spiritual communion, and receive our measure of strength and inward life from His all-bountiful Hand.

Paul in writing to the Ephesians, 2d chap., says: "And you *hath* he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that hath no worketh in the children of disobedience; among whom *also* we all had our conversation in times past in the lusts of our flesh, and were by nature the children of wrath, even as others." He is here addressing himself to a Gentile church. What he says in this connexion, looking backward as into his own heart, when in a state of alienation and hardness, (though careful to observe the "letter of the law") is particularly instructive, as showing the emptiness and folly of mere profession, or the exercise of formal observances in the worship of the Almighty, and that *all* are included in a state of separation from God, who are resisting the touches of His love, spirit and power, whereby He would cleanse and quicken every soul.

Paul adds: "But God, who is rich in mercy for his great love wherewith he loved us, when we were dead in sins, hath quicker together with Christ, (by grace ye are saved) and hath raised us up together, and made us together, in heavenly places, in Christ Jesus." What a testimony to the fullness of the Gospel of our Lord; comprehend its application even those who seem to be dead in sin, and wholly forgetful of it, which was the state of the heathen buried in idolatry, and given to every ear, and according to Paul's own declaration, "And yet, is not this the very work which the Gospel was designed to accomplish? even reach the vilest of every class.

"I am not come," said our Saviour, "to the righteous, but sinners to repentance. And when, (about to ascend to His Father) having finished the work which had given him to do, He gives the blessed assurance of His continued presence in these words: "Peace I leave with you; my Peace I unto you; not as the world giveth give I unto you;" He does not only refer to those as Him, but to all who bow in humble submission to His yoke and cross. Upon all this shall rest the peace of God, as they continue steadfast; for in Christ there is neither Jew nor Greek, there is neither bond nor free; all are made one by obedient faith in the Jesus Christ, partaking of His life through the Gospel which is His power; and hence all who so attain, of whatever nation or people, have a part in that blessed offering once made for all.

Nor is it to be presumed mankind had previously been shut out from the Lord's mercies and tendering grace, only as the heathen as now, became alienated from Him through disobedience. The darkness and infidelity in which the heathen world had been groping for ages prior to the dawn of Christianity, and which is the sad and melancholy state of the same class to-day, had so numbed the spiritual faculties, and checked the growth of the good seed in their hearts that the Light of Truth, which has fallen upon mankind in every age, even that very same Word which foretold things to come by the prophets, did scarcely penetrate the veil. The outward dispensation of ordinances under the law, extended to the Jews, where they became a marked people, "peennially" the prophet describes them, through many special providences visibly manifested, has been finished at the death of Christ. As instrumentality in the promotion of godliness and "a schoolmaster to bring to Christ," no will question its authority or adaptation to the time and people; for it was of the Father. "Moreover," says Paul, in writing to the Corinthians, "brethren, I would not that I should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of the spiritual Rock that followed them; and the rock was Christ."

The gift and operation of faith, by which we have confidence toward God, has never been willingly withheld from any age or people, else His loving kindness would not have been so impartially displayed. In the economy of God's grace and providential care over the human family, we are bound to regard all His

ings as just and righteous. We cannot but be the errors into which men fall to shortness on the part of the Almighty, in this view of the subject, it has always been clear to me, that the whole scheme of punishment as applied to the Israelites, does furnish the evidence they were favored by all others, but that, in the loving kind of God, and in His impartial justice to every soul, they were chosen as His instruments; ministers to carry, as I have hinted, light abroad, by their example, and to attain also before the world in type, the glorious dispensation of Life and Peace through Jesus Christ, which would in the thirty of time succeed it. And there were among them who faithfully upheld the seal of God.

This may appear to be rather a digression from our subject, and yet it is in close sympathy, as showing the universal love of the Father to a fallen race, whereby in His own time, through his only begotten Son the eternal Spirit, He would restore man back into His own image; step by step, one dispensation to another, as man was ordered to receive it, until the promised seed woman came, the Messiah, and the best work for effecting man's redemption, about to be visibly unfolded. Then was proved in that blessed Gospel, whereby a new living way into the holiest was opening the blood of Jesus, and through living in we inherit the promises; the Gentiles come to its light, and kings to the brightness of its rising. Under the law it was sealed down as beneath a weight, but released to the mind of faithful Abraham, and smitten through the ages in prophetic vision, by prophets and holy men; but in Christ had its full consummation; had expired into a glorious hope of reward, "to them that believe."
P. B.

Philadelphia, 21 mo. 26th, 1877.

Gabriel Daniel Fahrenheit.

Fahrenheit, whose name is usually printed thermometers to this day, was a Prussian merchant of Dantzic, a very ancient, narrow, gloomy seaport on the Baltic coast, which, in barbarous ages, the Danish booters set forth to ravage the English shores. Interested from his youth in the study of nature, he made a small discovery when he was nineteen years of age, one effect of which appears on the face of all our common thermometers. The winter of 1709 was remarkably cold, the temperature falling lower than Dantzic than the oldest inhabitant could remember it; and young Fahrenheit observed, by mixing salt and snow he could produce a degree of cold equal to that which prevailed on the coldest day of that coldest year. He concluded that it was the lowest degree of cold known in the world, and the best also that could be produced artificially, was an unfortunate error; for when, at a certain day, he arranged the scale of his improved thermometer, he called that degree of zero, and fixed the boiling point at 212 degrees above it, a scale which is both arbitrary and inconvenient. Zero should have been the freezing point, and then the boiling point might have been indicated either by one hundred or two hundred, which would have been calculation easy. Such a scale the whole world would have finally adopted, and

we should have had one scale in use, instead of four.

While still a young man Fahrenheit became so interested in natural science, that he gave up his business in Dantzic, and went abroad in search of knowledge; for, in those days, if a man wanted knowledge of that kind, he had to go and place himself under the personal instruction of the few men who possessed it. After residing for a while in various parts of Germany, France and England, he settled at Amsterdam, then one of the most renowned capitals of Europe, where he established himself as a maker of philosophical instruments.

But he was content to follow the established patterns. The instrument which we now call a thermometer was an improvement upon a rude contrivance, invented about the year 1600, styled a weather-glass. This was merely a glass bulb and tube, from which the air had been partly expelled, inserted in a vessel of colored liquid. When the air in the bulb was rarified by heat, the liquid rose; but when it was condensed by cold, the liquid fell. This was the beginning of it. The next improvement was to fill the bulb with spirits of wine, expel the air from the tube, and seal it. This was a real thermometer, which was further improved by coloring the spirits of wine, and fastening the instrument to a piece of wood or metal marked with a scale of degrees. This was the point of development which the thermometer had reached; in 1720, when Fahrenheit directed his attention to it in Amsterdam.

Two changes are attributed to him: First, he substituted mercury for spirits of wine; and, secondly, he constructed the scale which still passes by his name. Whether he originated the substitution of mercury, or whether he derived the idea from some of the learned men with whom he associated, is not certainly known. The Royal Society, at the time, evidently regarded him as the originator; for in 1724, two or three years after the introduction of his thermometer into England, he was elected a member of the Society.

The Fahrenheit scale has only been adopted by three countries, Holland, Great Britain and the United States. Various other scales have been introduced, but the thermometer of the future has yet to be made—the freezing point at zero, and the boiling point fixed at the figure best adapted to decimal subdivision and calculation.

Notes of a Southern Visit.

(Continued from page 260.)

The fog having lifted we weighed anchor, and again went forward, and reached the entrance of Pamlico Sound about day-break. Sailing over this seemed almost like ocean navigation, so wide is the expanse of water. The day proved unexpectedly pleasant, and with a light breeze we sped smoothly on our way, watching the shores, islands, and light-houses, and the numerous flocks of wild ducks of several species, which would rise at our approach. The cooking operations were very simple. Corn meal and sea water were mingled in a wooden dish to the proper consistency, and the mixture transferred to an iron pan on our little stove, where it soon assumed the brown tinge which indicated the right degree of baking. When eaten hot we found it tender and good. Thin strips of salt pork were placed with fresh water in a similar pan

and slightly boiled. The water was then poured off and the pork fried. Coffee completed the meal; and this last material we found very grateful after exposure to the cold and damp, even when drunk without milk out of the tin cup, which represented the entire array of cups and saucers of more liberally furnished households. On one occasion a savory stew of salt beef and turnips was substituted for the pork.

It was nearly dark when we entered the mouth of Neuse river, and the wind was so slight that the captain decided he could not reach Newbern that night. Though the motion of the boat was slight, yet it was sufficient to give one of our number a most distressing headache, rendering it very trying to think of spending another night in the cramped quarters of our little cabin. So the captain considered it best to anchor near a sandy beach on the north shore of the river, and sent us on shore in a little canoe to seek for a night's lodging. After some search in the dim light, we met with a path which led to a house, but as we came near, we found it deserted. Returning to the water's edge, we walked down the beach about three quarters of a mile before we discovered any indications of another dwelling. This proved to be inhabited by two women. The mistress at first refused our application for lodging, saying that as they had no man about, they did not accommodate strangers. After some parley, she took pity on our forlorn condition, and invited us in. The house consisted of one room (with a loft above,) and contained two beds. A cheerful wood-fire was burning on the hearth. We soon engaged in conversation, and found our landlady much interested in theological questions, such as the possibility of falling from a state of grace—a subject which had recently occupied the attention of a debating society in the neighborhood. She treated us very kindly, gave us a good bed in the loft, and objected to receiving any compensation for its use, on the ground that it was a Christian duty to entertain strangers. The loft was approached by a dangerous flight of steps on the outside of the house, which had no railing or other protection. But we slept sweetly, and arose in the morning much refreshed. As soon as it was light enough to see our path, we returned to the vessel, and reached Newbern at 12 o'clock, just two days from the time of leaving Washington. We then learned that no mail had come from that city; so that we saved time by our voyage, tedious as it was.

There was some sense at times of discomfort and inconvenience connected with our sea-faring experience, but the remembrance of the Apostle Paul's remark, that he had learned in every state therewith to be content, tended to repress every impatient thought.

At Newbern there was much openness among the colored people, of whom a large number reside there and in the vicinity. We readily made arrangements for holding meetings among them, and also for the distribution of books and tracts. Among those of them visited, was Elijah R. Brown, a member among the Methodists. He had long believed that it would be his duty to preach the gospel, but did not enter on the work of the ministry till freed from slavery. While in health he had saved enough to put up a small house, in which he and his wife lived. As a minister he had a circuit of five congregations to visit,

and sometimes walked twenty-five miles to reach them, wading through deep swamps. These exposures had broken down his health, and for two to three years he had been an invalid. Though he had no rent to pay, he had nothing to live upon, and often sat in the cold because he was unable to buy wood. His last stick was then on the fire. He was a goodly old man, and was very grateful for the little help he received.

Kitty Down, a feeble old woman, was cared for by a consumptive daughter of middle age, who seemed serious and thoughtful. One of her lungs was gone, and she was subject to hemorrhages. She spoke of her daily concern to be ready for her final change. They were very poor, so that they were unable to buy the material for a mustard plaster, which the mother needed. The visit here was an interesting one.

Cesar Connor, a man aged about 35, was a helpless cripple with rheumatism. He had lain on his back for seven years. His lower limbs were permanently drawn up with the disease, both hands twisted out of shape and useless, and his arms partially so. He said he believed the Lord knew what was best for him, and would lay no more upon him, than He would give him strength to endure. He had endeavored patiently to endure his sufferings, which had been very great; but now he was free from pain, and could be lifted out of bed and placed on a chair with pillows, for a change, which was a great relief. He was bright and cheerful, and was cared for by his mother and sister, but could not always get enough food to satisfy his appetite.

The last of these calls was on Job Fletcher, an elderly man, with decayed bone in one of his limbs, which partially crippled him. He is a class-leader among the Methodists, and made a favorable impression on the Friend who visited him. He bottomed chairs with corn husks, when he could get any to do, and did other little jobs, but had a hard struggle to get along. His disease was of many years' standing, and after it came on him, his wife left him. Yet he seemed very cheerful, and was confident that the Lord, who had never deserted him, would still care for him. Before leaving, a covering of silence, and a sweet feeling of the Lord's presence, spread over; under which a few words of encouragement were expressed.

At the meeting among the colored Baptists, held here on First-day morning, 12th mo. 31st, the scripture passage was recited, "Except the Lord build the house, they labor in vain who build it; except the Lord keep the city, the watchman waketh in vain." The church of Christ, it was said, is composed of living stones—of those who have been changed, purified and made new creatures—not of mere professors; and the Lord alone is the builder thereof. Our own efforts will not avail without the help of the Lord's Holy Spirit. The attention of the people was turned to the Word nigh in the heart, the indwelling Spirit of Christ. The minister present recommended it to the people as a Divine message to them.

The meeting in the afternoon was at the Methodist house. The pastor of the congregation is Wm. H. Bishop, a Methodist, whom we met at the Conference, in Wilmington, a year ago. He seemed to know something of the customs of Friends, for without any request on our part the meeting settled into a profound silence, which was solemn and grate-

ful. The comparison of our Saviour was received, in which he likens him who heard His sayings and did them, to the wise man who digged deep and builded his house on the rock; and him who did them not, to the foolish man, who built on the sand. The people were reminded of the necessity of submitting to the cross of Christ, of being born again, and of not remaining mere professors of religion. When meeting closed we met with many wishes for "luck," and other expressions of good-will.

In going from Newbern to Goldsboro, on the first day of the year, 1877, we were in company with a crowd of politicians going to Raleigh to witness the inauguration of the new Governor of North Carolina. Many of them carried black bottles or flasks, which were frequently used; and the accompaniments of loud talking, swearing, and smoking, rendered the ride peculiarly unpleasant.

In the rail road office at Goldsboro, we met with a pleasant, and kindly-disposed man, who said he had been brought up among Friends. "Good Quakers," he thought about the best sort of people to be found anywhere; but "Hickory Quakers" (which he explained to mean unfaithful ones) about the meanest. He said the younger Friends in that neighborhood had laid aside the Friendly garb; and that he told them there would be no Quakers left in the next generation. W.

(To be continued.)

For "The Friend"

Thomas Story.

(Continued from page 163.)

"I now proceed with the account of my further progress. In writing the last paragraph of a piece, the people called Quakers were suddenly, and with some surprise, brought to mind; and so strongly impressed on my remembrance that thenceforward I had a secret inclination to enquire further concerning them, their ways and principles. It was some time in the Fifth month, in the year 1691, when an opportunity was presented. The occasion of it was some concerns that I had in the west parts of Cumberland, when lodging at an inn kept by one of that profession, on a Seventh-day night; and inquiring of him concerning some points of their religion, I perceived no material difference between his sentiments and mine, in the particulars then asked after; and he also perceived I was nearer them than he or perhaps any other had thought; for I had formerly opposed the same man in some things; which gave him occasion to inform me of their meeting to be held next day, at a country village called Broughton.

As I had been desirous to be rightly informed concerning that people, and to see them as in truth they were, I was pleased with the opportunity; and the next morning the Friend and I set forward toward the meeting. He being zealous to have me further informed and convinced of the truth of their way, spoke of many things as we rode along, and with a good intent; but my mind being composed, and its attention directed towards God, who knew I wanted only to see the truth, and not to be deceived, I could not take any distinct notice of what the Friend said; which he perceiving, after some time desisted, and said no more. And then we rode some miles together in profound silence, in which my mind enjoyed a gentle rest and consolation from the divine and holy presence.

When we came to the meeting, being a late it was full gathered; and I went into the throng of the people on the forms at the still among them in that inward calm and mental retirement; and although our ministers, a stranger, began to read to some points held by them, and declared against some things held by others admitted by them, particularly predestination asserted by the Presbyterians; yet I took much notice of it. I did not doubt but all other sects, they might have something to say, both for their own and against the opinions of others; yet my concern was rather to whether they were a people gathered in sense of the enjoyment of the presence of in their meetings; or, in other words, who they worshipped the true and living God, the life and nature of Christ, the Son of the true and only Saviour; and the Lord answered my desire according to the intention of my heart. Not long after I had sat among them, that heavenly and watery overshadowing my mind, broke into a steady, abounding shower of celestial rain, and the greatest part of the meeting was broken together, dissolved and comforted in the presence of the true, heavenly Lord; who was divers times repeated before the meeting ended. In the same way, by the same power, I had been often favored before alone, and when no eye but that of heaven held, or any knew, but the Lord himself, in infinite mercy had been pleased to be so great a favor. And as many small spouts and streams, descending into a proper place and forming a river, becomes more deep, weighty, even so this meeting with a gathered of the living God, into a sense of enjoyment of His divine and living presence through Jesus Christ, the Son of God, Saviour of the world, I felt an increase of joy of salvation of God; and the more, by much I now perceived I had been mistaken like mistake as the prophet of God of old now was otherwise informed by a surety and token, by the witness of the divine truth, in which no living soul can err, or be deceived, being self-evident and undeniable all those who truly know him. Our joy mutual and full, though in many tears, cases of the deepest and most unfeigned love for the Friends there being generally sent I was affected and tendered with their influence of the divine truth they had and made profession of, did conclude I had been at that time, and not before, convinced and come to the knowledge of the way truth among them; and their joy was as heaven at the return of a penitent; and as the joy of salvation from God in view of the work of the Lord so far carried on in earth; when I had thought not long before there had scarcely been any true and living faith or knowledge of God in the world.

The meeting being ended, the peace of which passeth all the understanding of mortals, and is inexpressible by any language, but itself alone, remained as a holy covering my mind, in a silence out of the reach of all words; and where no idea but the will itself can be conceived. But being invited together with the ministering Friend, to the house of the ancient Widow Hall, I went along with them; but the sweet silence commanded in me still remaining, I had not to say to any of them, till He was pleased to draw the curtain and veil His presence; and

I found my mind pure, and in a well-ordered liberty of innocent conversation with it. Having staid there a short time, I was led to dinner at the house of Richardson, an ancient and honorable Friend in exile, where I was made kindly welcome, and where I had great freedom in conversation.

Being now satisfied beyond my expectations, referring the people of God in whom the work had begun, and, in a good measure carried on, a great work and reformation in the land, I determined to lay aside every business, and anything which might hinder or veil in the enjoyment of the presence of the Lord, either among his people or alone, or obstruct any service whereunto I was or might be called by him; especially things of an engaging or confining nature, not regarding what the world might say, or what name they might impose upon me.

The business being over which had brought me to that part of the country, I returned to Bristol, where I had been but about two weeks till the Friend of the inn before mentioned, coming to town, informed me of their coming for business and affairs of their Society, and invited me to it, being about four days distant. At first I was a little surprised, lest he should invite me to such a meeting, as hardly thought him prudent in it; for I had not yet made any outward profession in them, or declared myself of their communion. But though I found some aversion rather than inclination towards it, yet I yielded to go, that I might see in what spirit and manner they managed the discipline and business of their Society in matters of religion, and I might view them a little more clearly under all circumstances, before I should appear for their way in all things—some subjects yet remaining as to some points—and whether they thoroughly agreed with the way I had conceived in my mind of the state of the church of Christ, viz: that they believed in God and Christ; were settled in the practice of Christian morality; that they were disposed to suffer any persecution or opposition to true religion, when thereunto called, in the course of divine providence; that the characteristic mark of the disciples of Christ should be fairly upon them, 'to love one another,' not in word and tongue only, but in deed and truth; and that they should be proved by that love, in uniformity and unity among themselves; and also being loving and kind to all men, as occasion might offer; and receive the same by doing them good and doing them no harm. These qualifications I had deemed sufficient to demonstrate such to be the children of God, brought forth in his image, righteousness, and true holiness in his own man.

The meeting being set, they had first a season of silence, waiting upon God, as I did believe and practice, for the renewing and lengthening of their minds; and after that they proceeded upon the business of the day. It happened at that time that a matter of great moment among them was debated, and it was without some warmth on both sides; but the zeal of both did not arise from the same source. It was concerning the manner and sense of their discipline, which a sect among them had opposed, from the time of the first proposal of any discipline in the Society. The debates arising pretty high, and they observed me to be there, and most of them, I doubt

not, having heard I seemed to favor their way; and being cautious lest I should take offence at their debates, not knowing the state of the case, or, perhaps, not qualified to judge in matters so foreign to me, some of them prudently put the Friend who had introduced me, upon an inoffensive way to procure my absence; and accordingly he called me into an outer room, offering to discourse on some foreign subject. But, as my mind, in time of silence in the meeting, had been comforted in the life of truth, I remained under the sense of it; having taken little other notice of what had passed in point of argument, than in what spirit they managed and contended on each side. Though I observed the Friend's good intent in calling me out, I could take no cognizance of what he said; for a deep thought now entered my mind, whether these could be the people of God, since they seemed to be divided among themselves and treat one another with an acrimony of language which I thought could not arise from love, neither altogether suited to the humility of Jesus, the true Christ. The Friend observing my silence, and that I was under a deep inward concern, became likewise silent, and a trouble also seized him, but of another kind; for I was concerned to know the truth, and on what side, if either, it might lie; and he was afraid I had taken, or might take offence, and depart from the beginning I had made among them. Thus we remained silent for some time; during which I plainly observed a struggle between two distinct powers working in myself, which exhibited two different conclusions in my mind concerning the matter then in hand, and the spirits and persons concerned therein, viz: the first was Truth, establishing himself in his own nature, a law-giver and ruler in every member of his church and body, as alone needful unto them who were truly so.

But as He who knoweth all things, did foresee that many would, in time, come into that profession, as of old, without any knowledge of divine truth, or the work of it in themselves, but, as thieves and robbers, climbing up some other way, by education, tradition, imitation, or sinister interests and worldly views; who, not being under the rule and law of grace in the second birth, would act and say of themselves, contrary to the way of truth and the church of the living God; and therefore, in his wisdom and power working in the minds of the just, he had early established, and was yet more firmly establishing, a due order among his people, for preserving the right and passing judgment and condemnation on the wrong and evil-doers, that such as should profess the truth of God, and yet walk contrary to the same, bringing forth fruits of another kind, might be bound and confined by outward moral rules adapted to human reason and understanding.

Secondly, that the spirit of this world had been and still was working in the other sort to oppose all order and discipline, and to live loose as they list, without any order or account to the Society, though professing the same truth with them; wanting to be judged only by their own light, or what they called so, and accountable only to the Spirit in themselves; though several among that party were only against some branches of the discipline already established by the body of the Society, and not against the whole. During this time of silence I clearly beheld the contrary natures

and ends of these differing spirits, the one truth, the other error; the one light, the other darkness; the one for moral virtue and a pure holy mind, and the other for a loose unbounded liberty; and yet, that these last, as creatures, did not see the sophistry of the evil one, to whom themselves were instruments, nor the snare; but intended well, in their own view and way of conceiving things.

As these distinctions were gradually made clear to my understanding at that time, the load and trouble I was under abated; and at last my mind settled down again to its own centre in peace, and became serene, as before; which being fully sensible of, I was cheerful and kind to the Friend, we may now return into the house, for the danger is entirely over. I knew thy meaning before we came out of the other room; and commend your care and caution. With this he was greatly pleased; and so were the rest when they came to know it."

For "The Friend"

Training Children for War.

In the year 1845, an endeavor was made by the military authorities of England, to secure recruits for the army from the class of pauper orphans attached to the various work-houses and schools. This invading process aroused great indignation, and, by many of the newspapers of the period, it was characterized by such strong terms as "kidnapping," "tyranny," and "trafficking in human blood." The effort of the government at that time does not appear to have been successful.

At present, however, renewed activity is manifested in the same direction, and, be it said, with more effective results. For, the poor orphans, instead of being distributed over the country in small numbers, as formerly, are now conveniently massed in the large District and Union schools, where they may be readily inspected by officers from the barracks, and the most likely subjects selected for the military service. A committee, presided over by the Inspector-General of Recruits, was recently appointed by the War Department, charged with the duty of reporting upon "the best system to be adopted for training lads from pauper schools, as soldiers, with the view of their being drafted into the army." How effectively this work has been begun appears from the following statement, extracted from a late number of an English periodical—the *Herald of Peace*.

"The spectacle may now be frequently witnessed in these large pauper schools, of scores, or hundreds of orphans, some of them decorated with stripes, being drilled with the promptitude and precision of veteran soldiers, marching and counter-marching, forming square (with the military officers in the centre,) preparing to receive cavalry, and presenting arms, (wooden imitations of bayonets and guns.)"

It is also stated that, in some of the schools, the drill has been carried even into the "devotional exercises" of the children, so that they not only rise from their meals at the bugle's sound, but also at the blast of the same, assume the outward attitude of prayer, their hands uplifted and eyes closed. Then, another note being sounded, the prayer or "grace" is chanted, and with a final blast, they are dismissed to other duties.

Although pauper children, whose parents are living, frequently become temporary in

mates of these large Union schools, they hardly remain long enough to make much progress in the military drill. And besides, the parents of these—the English laboring class—are by no means uniformed of the degradation and misery that war and its necessary product—a burdensome national debt—has caused them. Thus, Joseph Arch—the same who, on behalf of a large body of his fellow-workers, who contemplated emigration, visited this country several years ago—enters, in the *English Laborer*, a London newspaper, the following strong protest against countenancing war:

"While victory means what I have described—aye, and more than tongue can tell, or pen can picture, are the horrid miseries of war—not only do ministers pray for victory, but when perchance that victory is won, how loud will be their voice of thanksgiving! What! thank God that millions of money which ought to have been spent in building better homes for the honest workmen, have been worse than wasted in wholesale murder! Will God accept such blasphemy? Brother laborers, let us countenance such hypocrisy no longer, but rather let us *set our faces against the war game.*"

The laboring poor, therefore, have warning of the peril, and can attend to their offspring, but the fatherless and motherless of the same class, are, in a manner, the children of the state. The State Guardians of the schools and workhouses become officially their protectors, yet by these unnatural parents are they handed over to the officers of the barracks, thence to be exposed to moral evils, which as they are known to *exist*, and to be always active, are hence more to be dreaded than the perils of the battle-field, which may never be actually met.

But, are not the orphan poor of our own country exposed to a like jeopardy? For instance, it is stated in the Girard College Report for last year, that the orphans' battalion, numbering 250 (or about one-half the whole number of inmates,) is regularly drilled by a captain, with the accompaniment of a martial band; and that on Independence Day they paraded the streets, being reviewed by the Governor, and eliciting his praise for their soldier-like bearing. Doubtless the same sort of discipline prevails in many similar institutions in the land—certainly in the Homes for soldiers' orphans. Hence, notwithstanding the continuous reduction in size, of the regular army of the Republic, there would appear to be cause for concern, lest the spirit of militarism must increase, seeing that the young are allowed to be thus early and persistently brought within its baneful influence.

L.

For "The Friend."

Report of the Proceedings of the Tract Association of Friends, for the year 1877.

During the year ending Second month 28th, 1877, there have been printed 499,850 Tracts; 6,100 Almanacs for 1877; 163 Sarah Grubb, 600 Biographical Sketches; 600 Musings and Memorials; 5,020 Juvenile Books; 10,000 Sermons on the Mount; 10,000 Proverbs of Solomon; 200 volumes of Tracts have been bound, three volumes in a set.

There has been taken from the Depository during the same period, 410,659 Tracts; 4,281 Almanacs; 5,260 Sermons on the Mount; 5,119 Proverbs of Solomon; 6 Spiritual Pro-

gress of M. R.; 18 Divine Protection; 31 Sarah Grubb; 32 Mary Dudley; 69 Biographical Sketches; 6,353 Juvenile Books; 27 Select Readers; 116 Musings and Memorials; 10 Select Extracts; 14 Ann Reeve, and 10 Rachel C. Bartram.

The stock of Tracts on hand 31 mo. 1st, 1876, was 219,214. The number printed since that time is 499,850. From the sum of these deducting those distributed during the same time, 410,659, we have a balance on hand 3d mo., 1877, of 308,495.

A very large proportion of Tracts taken from our Depository during the past year, were gratuitously distributed through a large extent of country, as will appear from the following detail, viz:

In Philadelphia	281,483
In other parts of Pennsylvania,	11,033
" Massachusetts,	2,788
" Rhode Island,	3,039
" New York,	4,296
" New Jersey,	32,464
" Delaware,	707
" Maryland,	710
" Virginia,	5,119
" North Carolina,	15,442
" South Carolina,	5,390
" Georgia,	14,011
" Florida,	450
" Tennessee,	377
" Ohio,	1,150
" Michigan,	300
" Indiana,	159
" Illinois,	688
" Missouri,	2,880
" Iowa,	5,116
" Wisconsin,	352
" Minnesota,	519
" California,	290
" Kansas,	2,899
" England,	86
" South America,	1,475
" Texas,	136
" Barbadoes,	129
" Africa,	130
" Places not particularly designated,	14,338
There have been sold for cash,	2,712

Making the total number taken from the Depository, 410,659

At the request of the Tract Distributing Association, of this city, that has been similarly supplied on several previous occasions, we have printed and placed in their hands, one hundred thousand copies of our Tract "On Profane Swearing," No. 18, and 102,000 of Tract No. 117, "What is it?" making two hundred thousand in all. They were both translated into German, and fifteen per cent. were printed in that language. It is a satisfaction that they made selection of the last named Tract, illustrating as it does the fundamental doctrine of the immediate presence and guidance of the Holy Spirit. We have also added to our series, a four page Tract entitled, "Tender Counsel and Advice," by William Penn, and numbered 128. It contains some observations respecting evil thoughts, a subject not very often, perhaps, brought prominently into view, that are well adapted to the serious consideration and help of such as are tempted in this way, and who are under an awakening visitation of Divine Grace.

The Moral Almanac for the present year was issued as usual, and material for that of 1878 has been selected.

Through the medium of the two Friends

mentioned in our last Report, who have been engaged the past winter in religious labors among the people of color in the seaboard Southern States, a door has been opened through which our Tracts have passed in considerable numbers. The same avidity hitherto shown by this neglected people, reading matter of this kind, was again manifested. It is our desire freely to respond to this feeling, as far as our funds will justify. And here it may be proper to call attention to the large outlay which the repeated calls our tracts in such quantities require. The greater part of this, our friends are probably aware are under the necessity of relying upon their liberality to supply.

We believe that the time calls loudly those who claim to be Christians, to be careful that example and precept go hand in hand together; and to show by consistency of deportment the reality of their profession. It is rounded as we are by so much that is either openly evil, or more covertly concealed unbecomingly which will not bear the test of light which "makes manifest," a pure and correct standard is greatly needed to be held before the people. And like the well-spoken in due season, which is good, a word or tract which clearly sets forth that which is the truth, when seasonably presented, is sometimes been of especial service. The substance of the issues of our Association, which have been collected and compiled with more care, is of the following character: Narratives of men, women and children, who at the measure of their knowledge, were faithful to that which convicted and led them out of sin, into holiness of life; essays on moral and religious subjects, with incidents calculated to awaken to thoughtfulness respect individual duties and responsibilities; also, some of them, a variety of information designed to increase the stock of useful knowledge. The circulation of such publications as these, costing so little, and being within the reach of all, offers an opportunity of usefulness, even to those whose pecuniary means are small, as well as those whose time is necessarily much employed in business. We commend the subject to our friends, reminding them that all our tracts and some of our smaller books are kept constantly on hand at the Depository, No. 34 Arch street, for gratuitous distribution.

On behalf of the Board of Managers,
EPHRAIM SMITH, Clerk
Philadelphia, Third mo. 7th, 1877.

OFFICERS OF THE ASSOCIATION.

The following Friends were appointed fill the respective offices of the Association for the ensuing year:

Clerk.—Edward Maris, M. D.
Treasurer.—Elton B. Gifford.
Managers.—John C. Allen, Edward Rich, Horatio C. Wood, William Kinsey, Sam Allen, Mark Balderston, George J. Scattgood, John S. Stokes, Richard J. Allen, John W. Baddeley, Ephraim Smith, Joseph W. L. Pincoett, S. Mason M. Collin, Thomas Elkinton, William Evans.

The Annual Meeting is held in the Arch Street Meeting House, on the last Fourth-day in the Third month, at 8 o'clock in the evening.

He who speaks an uncharitable word, matter how wittily, will, if he have a spu-

man nature in him, regret that he did so on the occasion is passed.

THE FRIEND.

FOURTH MONTH 7, 1877.

Although no official information of the setting of Iowa, Western, Canada, or Kan-Yearly Meetings has been received by Philadelphia Yearly Meeting, and therefore it not officially recognized them as co-ordinate bodies, yet notices of their proceedings have been given in our journal as their printed notes have come to hand, and having just received a copy of the printed minutes of Kansas Yearly Meeting, held in the 10th month last, present below some information of its proceedings and condition, as gathered therefrom.

The Yearly Meeting is composed of five quarterly Meetings; a new one, called Wald-Creek, being instituted at the last Yearly Meeting. There are 36 established meetings, with a total membership of 3,350. 1,000 persons were received by their own request during the year, and 37 children by request of parents. There are 44 recorded ministers within its limits, and 15 meetings which have no recorded minister belonging to them. Members are reported as using intoxicating liquor as a beverage. 2 new meetings were within the year.

The following are the summary answers to queries:

1st Answer.—All our meetings for worship discipline have been attended except in a few instances, for which reasons have been recorded. Some remissness is reported in two quarters. Unbecoming behavior is not entirely avoided in any of the Quarters. Some exceptions as to punctuality in attendance in two Quarters. Care reported in two Quarters.

Christian love generally exists amongst us, but there are exceptions in all the Quarters to its entire prevalence. Talebearing and faction are discouraged, but not altogether avoided in any of the Quarters. Some care is taken in one Quarter. Endeavors are used to end differences, but not so seasonably would be best, in one Quarter.

Friends exercise a care to educate their children, and those under their care by precept and example, in the principles of the Christian religion and in plainness of speech, behavior and apparel, to guard them against dissipated reading, corrupt conversation, and encourage them in the diligent reading of the Holy Scriptures; but more care in these respects is considered desirable in all the Quarters.

Friends are clear of importing, vending, distilling, and the unnecessary use of indicating liquors, except a few cases of unnecessary use in two of the Quarters. Some exceptions in all the Quarters as to attending cases of division—some care taken in two of the Quarters. Moderation and temperance steadily observed.

Care is taken to aid those in need, and attend to the education and assistance of their children.

Friends maintain the testimonies quoted after, except a few cases of bearing arms, and a few of taking oaths.

7. Friends are careful as queried after, though some exceptions are noted in all the Quarters, especially as to fulfilling engagements and reasonable payment of debts. Some care has been taken in three of the Quarters.

8. Care is taken to deal with offenders as queried after, except that the dealing is not always reasonable.

The proposition of Western Yearly Meeting for a conference, received the previous year, and laid over to this for consideration, "being fully considered, the Meeting comes to the conclusion that way does not open for it to take any action on this subject."

A minute of counsel adopted by this Yearly Meeting, for ministers and elders, was read and approved, and directed to be inserted in the minutes, for the use of the meetings and members.

Reports were read from committees of the Yearly Meeting, on the subjects of "Indian Affairs," "Peace," "Books, Tracts, and Temperance," "General Meetings," and "Bible Association."

The committee on the Yearly Meeting school, report that they have given attention to the subject, by correspondence and otherwise, but no way has opened for progress. The subject is continued under the care of the same committee, who are requested to solicit means for opening a Yearly Meeting school upon a self-sustaining basis, at such point as may seem to them best.

"The clerk reports, that as directed last year, he acknowledged to Philadelphia Yearly Meeting, on behalf of this Meeting, our appreciation of the brotherly kindness manifested by Friends of that Meeting to us in the destitution with which we were visited in the preceding year."

The concluding minute is as follows:—"We thankfully acknowledge our Heavenly Father's blessing upon our several sittings, by which we have been enabled to dispose of the various matters before us in harmony and to good satisfaction. His gracious presence has solemnized our religious assemblies, and ministered to the necessities of many souls. We now solemnly conclude, to meet again at the usual time and place next year, if the Lord will."

SUMMARY OF EVENTS.

FOREIGN.—Constantinople, Third mo. 25th.—The Turkish Chamber of Deputies, in their session yesterday, discussed an address in reply to the speech from the throne. The speakers, without exception, resented all foreign intervention in the domestic affairs of Turkey. The address, referring to Servia, says: "We hope the Servians will prove grateful for the peace accorded them."

The Nord, the Russian organ, declares that the proposition for the simultaneous disarmament of Russia and Turkey is quite as inadmissible as that for the preliminary disarmament of Russia, unless positive pledges are given for the Porte's submission to the decisions of Europe.

Advices from the Transvaal Republic say that the idea of union with the British colonies is regarded more favorably. Other accounts even say that annexation is inevitable. President Burgers is co-operating with Sir T. Shepstone.

Mail advices from Ceylon say the aspect of affairs in regard to the threatened scarcity is becoming daily more grave. By the end of the 3rd mo. 25,000 laborers will be paid off from the coffee estates, and in a month or two there will be some 60,000 to provide for. Meantime gangs of starving men, women and children are coming over from India.

The London Times of the 16th ult. announces a dividend of 5 per cent, for the six months ending the 25th

of 2nd mo., by the Bank of England. The four preceding dividends were 13 per cent, for the six months, 5 per cent, not having been paid since 1874.

John Bright, the English statesman, has written a letter to General Eaton, Commissioner of Education, acknowledging the receipt of a copy of the Commissioner's report on the public libraries of the United States. Bright expresses his appreciation of the volume, which, he says, "strikingly indicates the wide-spread education of the American people" and he adds: "There is great and universal satisfaction here at the settlement of your Presidential difficulty, and the good sense of your people is admitted and admired on this side of the Atlantic."

The city statistics for Liverpool in 1876, show 20,426 births and 13,447 deaths. The deaths of infants under five years were 6827, or 47 per cent, of the total mortality, the principal cause being an epidemic of measles and whooping-cough, which prevailed up to the 7th mo. Small-pox caused 288 deaths during the year.

The Japanese Minister has received a telegram from the capital of Japan announcing the sudden suppression of the rebellion in Kinshu by the Imperial forces.

UNITED STATES.—The Louisiana Commission has been finally announced, and the members were expected to leave for New Orleans on the 31st inst. They have received formal instructions. The commission consists of ex-Governor Brown, of Tennessee; Judge C. B. Lawrence, of Illinois; General J. R. Hawley, of Connecticut; General John M. Harlan, of Kentucky, and Wayne McVeigh, of Pennsylvania. Of the five men to whom this difficult and important service has been assigned only one, ex-Governor Brown, is called a Democrat. The others are classed as Republicans, but are supposed to be liberal high-minded men, in accord with the policy of conciliation and justice which the new administration is desirous of establishing.

Governors Wade Hampton and Chamberlain, the representatives of the two rival governments in South Carolina, have come to Washington at President Hayes' request, and have had a free and friendly conference with both of them, endeavoring to ascertain their respective views on the anomalous condition of affairs in that unhappy State. In the interview the President did not commit himself to any expression of opinion, but informed them that no action whatever would be taken without the concurrence and approval of Congress, and after the most careful reflection and consideration.

It was decided at the Cabinet meeting on the 2d inst. that the troops should be withdrawn from the State House in Columbia, and the Secretary of War was directed to prepare an order for their removal.

The news that the troops are to be removed from the State House in Columbia, and the withdrawal with demonstrations of unbounded joy in that city, and elsewhere throughout South Carolina.

It is a singular fact that the old State of New Hampshire persists in withholding the full privileges of citizenship from Jews and Roman Catholics. This remnant of old time bigotry is constantly condemned by nearly half the people, and at the late election a strong effort was made to adopt a constitutional amendment which would make the institutions of New Hampshire harmonize with those of the rest of the Union, but it failed for want of a few more votes.

The Treasury Department has reason to believe that the whole amount of the four per cent. interest loan will be taken before the regular meeting of Congress in the Twelfth month.

The public debt statement for the 3rd mo. shows a decrease of \$14,107,016. The largeness of the reduction arises from the cancellation and destruction of \$9,453,800 of the balance of the 5 per cent. bonds of 1861, held in trust for the payment of the awards made by the Commissioners of the Alabama Claims.

The internal revenue receipts for the 3rd mo. were \$9,250,297, nearly \$1,000,000 in excess of the receipts for the same month of 1876.

During the three months ending 3d mo. 31st, there were 132 deaths from cholera, 233 from typhoid fever, and other violations of the Post-office law. Not more than one letter was lost out of every four thousand registered letters deposited in the mails last year.

A large number of supernumerary employees in the Bureau of Printing and Engraving at Washington, and some superfluous clerks in the navy department, have been dismissed as a measure of economy.

The fast freight train of twenty cars of silk and tea, from San Francisco, arrived in New York on the 30th ult., having crossed the continent in ten days.

The interments in Philadelphia for the week ending 3d mo. 31st, numbered 321, which was 67 less than for the corresponding week in 1876.

A telegram from New Orleans says the Times of that

city will today publish a statement which it says "comes from high Republican sources," that the eight Electoral votes of Louisiana "properly belong to Governor Tilden," and that "the testimony will be furnished him in the prosecution of his quo warranto, suit."

The New York Express says the papers for the quo warranto suit to test the title of Hayes to the Presidency have all been prepared, and are in the hands of a lawyer of Washington. The suit will be instituted in the Supreme Court of the District of Columbia.

The Market, &c.—The following were the quotations on the 3rd inst. Philadelphia.—Gold, 104½. U. S. sixes, 138½, 117½; do. 5½, 184, 110½; do. 4½, 42½, 189, 106½; Cotton, 11½ to 12 cts. Flour, \$5.75 to \$10.00. Pennsylvania red wheat, \$1.64 to \$1.66; amber, \$1.67 to \$1.70; white, \$1.72 to \$1.75. Rye, 74 to 82 cts. Corn, 54 to 54½ cts. Oats, 41 to 46 cts. Cheese, 14 to 16 cts. Beef cattle, sales \$8.00 head at 6½ to 6½ cts. for extra; 5½ a 6 cts. for fair to good; and 4 to 5 cts. for common. Sheep, 10.00 per head, at 3 to 7 cts. Hogs, 3.200 head, at from 7½ to 8½ cts. New York.—Superfine flour, \$5.90 to \$6.15; State, extra and fancy, 6.15 to \$6.55. Finest western brands, \$7.75 to \$10.75. Winter wheat, dull, no quotations; No. 2 spring, \$1.47 to \$1.49; ungraded, \$1.30 to \$1.40. Barley, 46 to 53 cts. Corn, 3½ to 57 cts. Oats, 39 to 58 cts.

BOOKS FOR SALE AT FRIENDS' BOOK STORE, No. 304 Arch street.

The History of the Rise, Increase and Progress of the Christian People called Quakers, by William Sewell, 1 vol., sheep, \$2 25
do. do. do. 1 vol., calf, 3 00
An Apology for the True Christian Divinity; being an Explanation and Vindication of the Principles and Doctrines of the People called Quakers, by Robert Barclay, 1 25
do. do. do. cheap edition, 1 50
Of Immediate Revelation, being the second Proposition of Robert Barclay's Apology, flexible sides, 10
Of Universal and Saving Light, being the Fifth and Sixth Propositions of Robert Barclay's Apology, flexible sides, 15
Piety Promoted, in a collection of dying sayings of some of the People called Quakers, in four vols., edited by Wm. and Thomas Evans, 4 00
The Works of Isaac Penington, a Minister of the Gospel in the Society of Friends, in four vols., 5 00
Rules of Discipline of Philadelphia Yearly Meeting, 1834, 50
do. do. do. sheep, 75
The Original and Present State of Man, briefly considered, by Joseph Phipps, 45
Letters on Religious subjects, written by divers Friends, deceased, by Jno. Kennell, 75
Letters of the late John Barclay, sheep, 75
Extracts from the Letters of Elizabeth, Lucy and Judith Usher, 35
A Journal of the Life, Travels, &c., of that ancient, eminent and faithful servant of Jesus Christ, George Fox, 1 75
Journal of the Life and Religious Services of Wm. Evans, 2 50
do. do. do. sheep, 2 75
do. do. do. half morocco, 3 00
Journal of John Richardson, 75
do. Thomas Ebbwood, 75
do. William Sverry, 75
do. Henry Holley, 1 75
do. Thomas Chalkley, 1 50
do. do. do. calf, 1 50
do. John Churchman, 75
do. Elizabeth Collins, cloth, 20
do. Thomas Scattergood, 2d edition, 1 25
do. do. do. half morocco, 1 75
Life of John Woodman, 62
do. Richard Davies, 62
do. Abel Thomas, 20
Memoirs of deceased Friends, to 1787, 75
do. do. do. 1819, 75
do. do. do. 1874, 75
Memoir of George Whitchock, 75
Memoirs of Isaac Penington, by Joseph Gurney Bevan, 62
Memoir of John Roberts, flexible sides, 25
Some account of the Lives of Samuel and Mary Neady, 75
The Samuel Scott, 75
E. Binney, P., Extracts from the Papers of 25
Concise Account of the Religious Society of Friends, by Theo. Evans, 40

Advices of Philadelphia Yearly Meeting to its Members, edition of 1859, 30
A Brief View of the Doctrine of the Christian Religion, as professed by the Society of Friends, by John Bevans, 35
The Rise and Progress of the People called Quakers; with a Key, opening the way to their exact Unity how to distinguish the religion professed by the people called Quakers, from the pervasions and misrepresentations of their adversaries, &c., by William Penn, 35
Exposition of the Faith of the Religious Society of Friends, by Thomas Evans, 35
A Catechism and Confession of Faith, by Robert Barclay, 35
No Cross No Crown, a discourse showing the nature and discipline of the Holy Cross of Christ, and that the denial of self and daily bearing of Christ's Cross is the alone way to the rest and Kingdom of God, &c., by William Penn, 35
A Treatise on Church Government, formerly called Anarchy of the Routers, &c., being a two-fold apology for the Church and People of God, called in derision Quakers, by Robert Barclay, 35
The Religion of the Seventeenth Century, by Charles Evans, M. D., new and revised edition, cloth, do. do. do. half morocco, 2 00
Brief Biographies of some Members of the Society of Friends, showing their early religious exercises and experience in the work of regeneration, compiled by Joseph Walton, 2 50
do. do. do. stiff binding, 2 50
Letters of Isaac Penington, cloth, 75
The Doctrines and Ministry of George Fox, flexible sides, 68
do. do. do. paper covers, 68
A Concise Biographical Sketch of William Penn, do. do. in Spanish, 15
An Inquiry into the Accordancy of War, with the principles of Christianity, by Jonathan Demond, cloth, 15
Journal of William Penn while visiting Holland and Germany in 1677, 40
A Compendium of Religious Faith and Practice, designed for young persons of the Society of Friends, by Lindley Murray, 25
Examples of Youthful Piety, by Thos. Evans, 25
Published by the Tract Association.
Biographical Sketches and Anecdotes of Members of the Religious Society of Friends, 1 25
Musings and Memoirs, being chiefly a collection of Anecdotes and Reflections of a Religious character on various subjects, 1 00
An Abridged Memoir of Mary Dudley, with some accounts of her Daughters, 75
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Tracts issued by the Tract Association of Friends, 3 vols., cloth, 1 50
The following are in German, 50
No Cross No Crown, by William Penn, 75
The Religious Principles of the Society of Friends, by Henry Pike, 75
An Account of the Life, Travels and Labors in the Gospel of George Fox, 75
A Concise Biographical Sketch of Wm. Penn, 20
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Demond on War, 75
Remarks on Theatrical Amusements and Horse Racing, 75
Appeal for the Due Observance of the First Day of the Week, 75
Barclay's Apology, 75
No Cross No Crown, by Wm. Penn, 75
A Concise Biographical Sketch of Wm. Penn, 75
Rise and Progress of the People called Quakers, by William Penn, 25
Account of the People called Quakers, by Anthonyenez, 75
Also, Several Pamphlets, most of which may be obtained gratis.
True Christian Baptism and Communion, by Joseph Phipps, 15

Ancient Testimony of the Religious Society of Friends, commonly called Quakers, respecting some of their Christian Doctrines and Practices, 1813, paper, 35
do. do. do. flexible sides, 35
On Silent Waiting, by Mary Brook, 35
Selections from Letters of Thomas Kite to his Daughter, while at Westown E. School, 35
An Appeal for the Ancient Doctrines of the Religious Society of Friends. Published by Direction of Yearly Meeting, held in Philadelphia, Fourth mo 1847, addressed to its members.
An Address on Theatrical Amusements and Horse Racing, 1874, 35
An Appeal for the Due Observance of the First Day of the Week, 1876, 35
An Appeal of the Religious Society of Friends in Pennsylvania, New Jersey, Delaware, &c., to their fellow citizens of the United States, on behalf of the Col. Ross, 35
Epistles of Advice, &c., issued at various times several subjects.
An Address of the Yearly Meeting of Friends, held in Philadelphia, to its own members and the men of other Yearly Meetings, 1868, 35
A Brief Narrative in Relation to the Position of Philadelphia Yearly Meeting, 1873, 2 00
An Epistle from the Yearly Meeting of Friends, 1 in Philadelphia, to its members, 1876, 2 50

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of Westtown Boarding School, will be held in Philadelphia, on Seventh-day, 14th inst., at 2.30 P. M.

SAMUEL MORRIS, Cler

WANTED.

A situation for a Friend qualified to teach the Irish branches and classics.

J. SMEDLEY, 304 Arch St., Philad

FRIENDS' SELECT SCHOOLS.

A suitably qualified Friend is wanted as Principal of the Boys' Select School, at the opening of the term the Ninth month. Application may be made to Joseph S. Elkinton, 331 South Fifth St. Board of Friends, 127 South Fifth St. James Smalley, 415 Market St. George J. Scattergood, 413 Spruce St.

WESTTOWN BOARDING SCHOOL.

The Summer Session opens on Second-day the 4th of Fourth month. Parents and others intending to send pupils, will please make early application to BEXJA W. PASSMORE, SUPT., (address Street Road P. Chester Co., Pa.) or to CHARLES J. ALLEN, Treas 304 Arch St., Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSIAH H. WOODSTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 21th of Twelfth mo, 1876, at her residence in Pensuville, Leaning Co. PA. SARAH wife of Edward Whitacre, in the 67th year of her a member of Muncy Monthly Meeting of Friends. —, after a lingering illness, on the 29th of month, 1877, at the residence of his widowed mother, near Plymouth, Lyon Co., Kansas, THOMAS JONES, aged 29 years, 7 months and 8 a member of Toledo Monthly Meeting. During last few months of his illness he was enabled to himself on his Saviour. And in proportion as earthly tenement failed, his affections loosened earth and earthly things, and in faith did cling to him who saves; and it is believed by his relatives and friends that he was one of those whom his found waiting. —, in Manchester, Iowa, on the 7th of Second 1877, LUCISA S., wife of Lewis Paxson, in the year of her age, a member of Wilmington Monthly Meeting, Delaware.

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

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L. L.

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PHILADELPHIA.

For "The Friend."

Notes of a Southern Visit.

(Continued from page 263.)

Wilmington, N. C., while calling on a Baptist minister, at whose place of worship we had a meeting about a year ago, with some curious superstitions prevailing among these people. His wife handed me cake and nuts for refreshment, and only remarked, that if we had come on Monday (the first of the year) we might have received anything. This led to the notion that some of their people think bad omen to give anything away on New Year's day, as it implies that they will go away all the year. They think also that if they eat delicate and costly food on New Year's day, they will be poor as the year advances. Hence they buy the coarsest and cheapest materials for new Year's meals; which custom has led to cow-peas, and hog's head. So usual is the practice, that the stores are stripped of these articles as the day approaches.

Mears' Bluff, a few miles from Wilmington, had an opportunity of examining one of the large rice plantations which border the Fear River. The ground is low, and soiled with banks and flood-gates, that it is covered with water from the river. The crop requires it. The rice-plant nearly resembles oats than any other cultivated in the North. Most of the rice used in its production in the neighborhood of Wilmington, is farmed by the colored men who rent patches of it from the owners' soil. About fifty bushels of grain in the soil is considered an average crop.

We found a large and well-conducted guano yard located here. The basis of the manufactured article is a phosphate rock, which is brought from Navassa, a small island in the Indies. This is pulverized, treated with uric acid, and mixed with potash salts from Germany, and dried blood and other matters. The proportion of the ingredients, and the price of the resulting compound, varies with the purpose for which it is intended. Tobacco-growing is the richest and most expensive production; while the cotton planters buy a good article, because their crop is much less resting to the soil. The company will ship their guano to the planters on condi-

tion of receiving 300 lbs. of the cotton raised by its help for every ton of the manure. This method of selling guano we found to be common in the South.

The colored people in the neighborhood spoke in high terms of the superintendent of the factory, as a "Christian gentleman," who did not interfere with their politics, or attempt to control their votes.

From Mears' Bluff we went into the central part of South Carolina, and soon found we were in a warmer political atmosphere. We met with several of the colored members of the State Legislature, with whom we had free conversation. Two of these confirmed the reports we had heard, of attempts on the part of the Democrats to obtain by bribery a quorum for that portion of the House of Representatives which adhered to their side. They said they had been offered \$4000 each, to induce them to make the change.

The recent political contest in South Carolina was one of unusual bitterness. A widespread belief prevailed, that the State government had been badly managed, and that it was desirable on financial grounds, to put its control into other hands. In endeavoring to effect this, violence and intimidation were freely resorted to in some places; and in others, the support of a party was made the condition of obtaining employment, or of being received as tenants on the lands that were rented. In Darlington county we found much unsettlement and distress from a combination formed by the owners of a large part of the plantations to rent land to none of the negroes who would not sign a pledge to support their candidate for governor. We were there about the beginning of the year, when contracts are usually made; and many of the small farmers were greatly at a loss to know where to go or what to do. In listening to their troubles, one was ready to exclaim,—"who shall pour oil on the troubled waters." Yet it was a stay to the mind to reflect, that there is an over-ruling Providence, who is able to make the wrath of man to praise Him, and can restrain the violent passions of men.

We had meetings at Darlington, Sumter and Camden, which were satisfactory opportunities. At one of these, held at Sumter, when the minister in charge intimated, that it would be a suitable time to address the congregation, he was told that an interval of silence would be acceptable. He mentioned it to the congregation as our wish. A time of deep silence followed, which was referred to in the communication which followed, as being unusual in their meetings; and that text was brought to view, which says, "Keep silence before me, O islands, and let the people renew their strength." The more fully we came to experience the work of Divine Grace, the more we would value the communion of the soul with its God; and that we would seek to experience it oftener than the returning day. The desire was expressed

that all might know the transforming power of Grace to perform a thorough work in them, so that they might become new creatures. There were some present whom the Lord (it was believed) was visiting with His Holy Spirit, and seeking for an entrance into their hearts. These were earnestly exhorted to be obedient.

In going from Sumter to Camden, it is needless to wait several hours on the banks of the swamps (here four miles wide) which border the Wateree river, at the crossing of the two railroads, till the Camden train comes along. It is a lonely spot, with no carriage-road nearer than two miles, and no house in sight, but a small one by the side of the railroad, occupied by the flagman. The tediousness of the delay was greatly relieved by a walk in the woods, where much of the vegetation is unlike that of the more northern States; and by watching the birds. The Cardinal Grosbeak and Blue Jay were quite abundant. The Mocking Bird seems partial to the vicinity of man, and is more tame and domestic than even the Robin is with us. It was a mild, pleasant day; and as one wandered along the woodland paths, or rested on a fallen tree, listening to the murmur of the wind through the pine leaves, and to the sound of falling waters from a brook near by; the mind enjoyed a season of rest, in a quiet reverie of pleasing but sober thought.

The meeting at Camden was large, and was attended by the three colored ministers who reside there, and by a number of white persons. The pastor of the colored Baptists, in whose house it was held, called on us before the meeting; and we explained to him the custom of Friends when assembled for worship. This prevented the singing which is usual in their assemblies. In the vocal service, reference was made to the peaceable nature of Christ's kingdom, as illustrated by the prophetic declaration, that the wolf should lie down with the lamb, the leopard with the kid, the calf, the young lion and the fattening together, and a little child should lead them.

This indicated a great change in the destructive nature of those beasts of prey; and showed the character of that change wrought in the heart of man by the regenerating power of Christ. It was needless that we should be born again, and be grafted into Christ; and those who had thus become true Christians would live together in love. Yet there was a spiritual warfare to be fought by every individual, so that every thought might be brought into the obedience of Christ. Many young people in their setting out in life, intended at some time to become good Christians; but postponed yielding up their hearts to the work of grace, desiring first to enjoy more of worldly pleasures. These were plainly admonished of their danger, and exhorted no longer to delay, lest they might be like the foolish virgins, who were refused admittance when the Bridegroom came, because they were

not prepared. Those who had in earnest entered on the heavenly journey, had need to be on their guard, that they be not drawn back into inattention and forgetfulness of God.

We had reason to believe that the meeting was acceptable to the people, and that an open door was left behind.

After leaving Camden, we made no tarriance for religious service till we reached Beaufort in South Carolina. This is near the ocean, on one of the salt water rivers or creeks, that run far up into the land, and make a perfect net-work of channels; thus forming numerous islands along the coasts of North and South Carolina and Georgia. It is beautifully situated on the bluff shore of a semicircular sweep of the river, of perhaps two miles in diameter. In former times, it was the favorite residence of many wealthy slaveholders, who owned plantations on the surrounding islands. It was here the ordinance of secession was concocted; and we were shown the house where it received its final touches and signatures. Little did the active agents in that measure imagine that they were signing the death warrant of their favorite system of slavery. It is but one of the many illustrations furnished by history, of the great fact, that the Most High ruleth among the kingdoms of men; that He taketh the wise in their own craftiness, and makes them His instruments in working out designs they never intended.

In this part of South Carolina, the colored population is far more numerous than the white; and a large portion of them own land, and are free from the annoyances to which their race is exposed in some other sections of the State. One of us called on a former member of the State Legislature, a colored man, who had assisted Friends a year ago in procuring some legislative action respecting the meeting-house property under their care in Charleston. He was living at the house of Robert Small, a large and well-furnished mansion. In his youth, R. Small lived as a slave in the out-building attached to this property. During the war, he brought the steamship Planter out of Charleston harbor, past the guns of the Confederate forts in safety; and was awarded salvage by Congress. He subsequently purchased for his home, the property where he had been brought up as a slave.

W.

(To be continued.)

The late Hannah C. Bachhouse on the Christian Profession of the Society of Friends.—I believe, my dear friends, that we might go among any people, that we might search all the families of mankind, and make the most diligent investigation of the principles we make profession of—yea, we might search the whole of professing Christendom, and after all has been discovered that the most penetrating eye can behold, we shall not be able to find more evidence of the profession of the faith once delivered to the saints, than are to be found in the Society of Friends. And I believe that the testimonies they have borne to the spirituality of the Christian religion, and in consequence of these testimonies the practices resulting therefrom, will remain even unto the end of time. I believe that Christianity in its purest form is still to be found within the pale of this Society. We believe in the Father, the Son and the Holy Spirit; and that these three are one. We believe that the Word was made flesh, and dwelt

among men; that He was "the Son of God"—"God made manifest in the flesh." We believe that through this mysterious revelation of the one eternal, self-existent Almighty Jehovah, salvation was opened to man; that in the inscrutable counsels of Omnipotence, it was His good pleasure to be reconciled unto man through the death of His Son. These are mysteries which have been acknowledged by the Society from its beginning.

—British Friend.

Hannah Gibbons.

For "The Friend."

It is thought the publication of the following brief extracts from the memoranda of our late beloved friend Hannah Gibbons, might be seasonable, and perhaps encouraging to some at the present time. After attending the Yearly Meeting of 1852, then 81 years of age, she writes: "Desires are raised that the hands of the laborers may be strengthened by the mighty God of Jacob to do his work; and that a succession of laborers may be raised up to support the precious doctrines and testimonies given to us as a people, that Zion may again arise in her ancient beauty."

4th mo. 1853. "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 come 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 all 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."

1854. 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; 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."

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 condescends 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."

9th mo. 30th, 1856. "The present is a day of close trial and searching of heart to those

* This continues to be the case.

who are concerned for the welfare of the religious Society. Nevertheless, a hope arises, that as those who are concerned maintain it on its ancient foundation through holy help, steadfast, there will Lord's time be a gathering unto the our poor Society be favored with the settlement, and know an arising as in beauty."

From a letter to her friend and Hannah Rhoads, 1863: "I was much hearing that our late Yearly Meeting time of renewed favor, a time whereof of the cementing influence of heaven was experienced than for some years past. Such seasons are cause of humble gratitude to the Author of all our blessings. I doubt not, of renewing the times, those who have none to look to for but the Lord alone. I will also leave amidst of these an afflicted and poor people they shall trust in the name of the Lord."

1857. 4th mo. 19th. On hearing of a being exercised in the Select Yearly Meeting on the subject of silent, reverential work and recommending it as one of our privileges, she said, "It did me good to it. Oh! this is what we want as a society, silent waiting before the Most High." "worship spirit which is among us, I don't what it will come to; and yet I will check the liping of a babe in Christ. A few words, fitly spoken, are like apples in pictures of silver."

26th. In allusion to the late Yearly meeting she said, "I think I saw on Seventy morning, with undoubted clearness, the Friends gathered under feelings of reverence and holy fear—fear to offend—and if any was expressed, if it was under the same influence, it would have a tenderer gathering; but if the wisdom of man got up, it would do a great deal, it would make serious work;" adding, "it is only that which comes from above can gather there. Oh! the great 'I Am' may govern." On informed it was thought a better feeling, veiled, she said, "that is what we want, seemed greatly comforted."

The following is from a letter to her friend William Evans, in 1854: "Desires are raised that we may not be suffered to cast away confidence in the unerring arm of Israhel's Shepherd. I think I often see our state to be as on a sea of glass; wherein great the necessity of watching unto prayer. There is no time to be idle, lest, as our forefathers while men sleep the enemy sow tares. 'Tis a day when he is very busy, striving draw the mind away from the pure and simple Truth as it is in Jesus, and persuade the unwary that there is an easier way to kingdom of heaven, than by self-denial the daily cross."

From a letter to the same friend in 1854: "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, given from the Lord. As these are faithful, their Divine Leader, striving through His to uphold the excellent testimonies given us as a people to bear, I trust they in Lord's time, will be brought to see eye to eye; to walk by the same rule, to mind same thing; and to be built up a spirit house to the praise of His excellent Name."

* "I unite with thee in believing that *spirit of supplication* was lived in by thee universally—and it is the duty of all hearts would be softened towards one, and that mercy which we crave for thee would be sought for others also, often have I desired that this kind of might more prevail among us." In a letter to the same, 1853: "The being of my heart often is, Lord help us, in the help of man. What a mercy that through all the shaking permitted, foundation of God standeth sure: having seen, the Lord knoweth them that are real, he knoweth them, and will tenderly direct these, I surely believe, who are entering to follow Him in the obedience of not leaning to their own understanding, a better can we do, dear friend, than to quit the cause unto the Lord, whose power over every other power, hoping and trusting in his own time He will take it into His hands, and then who shall let it." The following is from a letter thus endorsed: "G.: 'The within is the latter part of a letter sent to W. and E. Evans, dated 4th July, 1859.'" "Yearly Meeting is fast approaching, and I doubt not brings an increase of exercise of mind, in which you have my sympathy. But how consoling is it, you can say from heartfelt experience, unto the Lord hath helped us: and I trust will help you even unto the end of the slated path."

Scientific Notes.

Artificial Butter.—For some years past attempts have been made to manufacture from fat of beef, mutton or veal, a substitute ordinary butter, but until recently with little success. At the present time, however, an article is produced in considerable quantities, a sample of which was lately prepared by X. A. Willard, the President of New York State Dairyman's Association, which is far superior to any I have seen in flavor or texture. He adds, "I have shown it to a number of experts in butter, and they are greatly surprised at its flavor," and it is of a fine white texture in the article was produced, "it would puzzle some to distinguish from genuine butter." This wax compound, it is said, is acquired by age. From an account of the process, given by Henry A. List, one of its originators, in the *American Chemist*, the following description of it has been condensed. After the fat is well cleansed, it is thrown into large tanks containing lepidolite, where it is thoroughly washed in successive portions of cold water. It is then removed to a machine in which it is reduced to small fragments. In this condition it passes the melting tank, where it is exposed to a temperature of about 122° F. Here it is separated from the adipose membrane accompanying it, and a clear yellow oil is obtained, which is carefully drawn off and allowed to solidify. It is solidified oil or refined fat, is divided into all blocks about 4 inches wide, 8 inches long, and 1½ inches thick, which are placed in cloths, and subjected to heavy pressure in suitably arranged press. This operation results in separating the refined fat into two portions,—a pure white solid stearine, which remains in the cloths, and a more oily portion which is subjected to further treatment. The stearine thus obtained is in a condition for use, and is one of the by products of the

manufacture. The oil at the temperature of 70°, is now introduced into a churn with sour milk, in the proportion of about one hundred pounds of the former to fifteen or twenty pounds of the latter, together with a small amount of a solution of annatto, to impart an orange color to the product, when the whole mixture is thoroughly agitated for 10 or 15 minutes. The mixture is then allowed to flow from the churn into a tub containing pounded ice. As the contents of the churn fall upon the ice, the oil is solidified. The tub is constantly kept in motion until it becomes filled with the solidified oil. This is then emptied out, the ice allowed to melt away, the solidified oil collected, crumbled up by hand, and then agitated in a suitable vessel with a nearly equal quantity by weight, of churned sour milk, for about 15 minutes, during which the solidified oil takes up a certain percentage of the milk, together with its flavor and odor, and pure artificial butter is produced. Thus as the finished product, is removed, drained, salted, worked and packed into firkins for sale. This made, the manufacturer states, it contains nothing foreign to the very best butter, and its keeping qualities are much better than that made from cream, while chemical analysis shows that they are almost identical in composition. 500 lbs. of artificial butter, it is said, can be made from 490 lbs. suet, and the cost of producing it in a suitably arranged factory, including all expenses excepting the license fee, is set down at 13 cents per pound.

Stoves.—A commission of the French Academy has been investigating the effect upon health of cast-iron and wrought iron stoves. Soft coal was burned in stoves of each kind, and rabbits were exposed to the air heated by them, and their condition afterwards examined. It is stated that the results of these experiments show that the use of cast iron stoves at a red heat diffuses an amount of poisonous carbonic oxide gas which produces changes in the blood the repetition of which may become dangerous, while the same method of investigation has not shown similar effects from stoves of wrought iron. The carbonic oxide which is produced when stoves of cast iron are used, may arise from several different causes. 1st. The permeability of the stove by the gas, which will pass from the interior of the fire pot to the exterior. 2d. The direct action of the oxygen of the air upon the carbon of the cast iron, heated to redness. 3d. The decomposition of carbonic acid contained in the air, by its contact with metal heated to redness. The commission recommend that all stoves and heating apparatus of cast iron, and some of wrought iron, be lined with fire-brick, or other substance, so as to prevent their attaining a red heat.

Selected for "The Friend."

They Shall Build the Waste Places.*

One of the most important objects of religious Society, is the oversight of its members, particularly those of little age and experience, with the view of guarding them against temptations, and promoting their growth in the Truth. Scarcely any thing

* The above article was published in "The Friend" in 1850, and has been transcribed and sent to us by a valued correspondent for republication at this time. We commend it to our readers as containing pertinent counsel for our approaching Yearly Meeting.

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around them more effectually contributes to this end, than the consistent example of the older, and those who are regarded as the most experienced Friends. As constant watchfulness is essential to enable any to furnish this example, so it has a powerful influence upon observers. Watchfulness is inseparable from inwardness of spirit—an eye continually directed to the Preserver of men. This will appear in the countenance, the spirit, the temper, and the general manner and practice. It is putting the candle on the candlestick, so that all who are in the house do see the light. Where young people have such examples before them, they feel their influence, which restrains them in some measure from doing wrong, and incites many to obey the requisitions of the Truth, in the love of it. If instead of showing forth the fruits of the Holy Spirit, the active members get from under this watchfulness, and division and contention spring up, and a different spirit producing other fruits, takes the place of the spirit of Christ, this stumbles the weak, and tends to turn away the younger members, from the cause of religion, to the pleasures and profits of the world. The effect of spiritual religion is to make men "steadfast, immovable, abounding in the work of the Lord;" but where unsettledness gets into the visible church, and the inexperienced members think they see that there is little difference between themselves and their brethren, lukewarmness is introduced, and they substitute temporal pursuits for their religious duties. Innovation upon the doctrines and discipline of the Society has had a very unsettling effect. Many young people have been greatly perplexed, and the enemy has taken advantage of this, to entice them to the world for their enjoyments, that he might thereby hinder the Lord's work in their hearts. But while the church keeps under the government of the blessed Head, He will lead it to look after the flock, over which He has appointed watchmen, and bring it under a lively concern from time to time, to extend a helping hand where it is needed. How cheering to young persons, to see the devotedness of elder brethren and sisters to their Lord and Master, striving under the power of His gathering arm to draw them into the fold of Christ.

When George Dillwyn with many other worthies, occupied our galleries during the sittings of the Yearly Meeting, he often had a sweet word of encouragement for the younger and less advanced members, which spread like balm over their exercised spirits, and animated them to increased dedication to their heavenly Leader. Such evidences of love and tender solicitude in the fathers for the children, produced returning feelings of love and respect towards them, and the unity of the Spirit bound them together in true and unfeigned fellowship. Many young people went to Yearly Meeting to participate, according to their capacities, in the general travail for the welfare of the Society, the mutual help of each other, and to receive the admonitions and the counsel of experience, dictated by the Shepherd of the sheep.

Since that day we have partaken of a large share of afflictions; and were it consistent with the will of the Head of the church, many would rejoice to witness the flowing of the healing waters, to restore the diseased, to renovate the feeble and the faltering, and to invigorate the weary with energy to rebuild

the waste places. Possibly some of the hardships we have endured, have been permitted to show us, that worldly ease throws open avenues for the enemy to enter under various guises—the dangers of unwatchfulness—and that nothing but a patient, confiding reliance upon the Lord, who alone can keep the city, will serve to draw down His protecting power. It may be that prayer has not been the clothing of many, as it ought to be; not asking of Him to undertake for us and His cause, nor putting their trust and faith in Him, instead of their own wisdom and strength. Well will it be to learn by the things we have suffered, and to join in fervent mental breathings, that He would hasten the period, when true Gospel love and unity shall take the place of all party feelings, throughout our borders, and laborers be sent forth, qualified to build up the broken walls, and to sound forth the Truth so as to awaken to righteousness, many who are in danger of sleeping the sleep of spiritual death. Could we experience in our approaching solemnity, something of the feast of ingathering, every one abstracting his thoughts from things abroad, and looking into his own condition, witnessing Christ Jesus to be in the midst, teaching us Himself, and opening to the collected church the way to minister to the various branches, there would be a little harvest of comfort and Divine strength, to animate the members to discharge their respective duties, when they reach their homes. The burden-bearers would be made to rejoice, and the Lord's name would be praised by hearts, humbled in a sense of His unmerited goodness to His afflicted people. Thus saith the Lord, "again there shall be heard in this place, the voice of joy, and the voice of gladness, the voice of the bridegroom and the voice of the bride—the voice of them that shall say, praise the Lord of hosts, for the Lord is good; for His mercy endureth forever—and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land as at the first, saith the Lord." May it prove to be our happy experience!

The Tiger.

John McLaurin, Missionary at Cocanada, East India, writes to the *Canadian Baptist*:

About 2 p. m., as we were standing on the veranda of the Travellers' Bungalow, we saw a few men run swiftly along the road which we had to go, towards a pass or gorge in the hills; they were followed by three or four women crying and weeping at top of their voices. These were followed by scores of people, gesticulating and apparently greatly excited. We went off to enquire the reason, and the word came back, "A boy carried off by a tiger."

It appears that the boy had been out watching cattle, when the *real* king of the forest came and took him off. This was not very encouraging, especially as we had to pass along that same way after dark that night. However we had with us a double barrelled shot gun, which we nearly half filled with powder and swan shot, and giving a few directions to our servants and preachers, how to act in case we were attacked, and commending ourselves to our Heavenly Father's care, started on our way. We saw nothing of our friend.

Just as we were getting ready to start home

(on account of trouble in the school we had to come home sooner than at first intended) word came to us that a man had been mauled by a tiger. He was a shepherd and was out herding a flock of goats when the fellow came and laid hold of one. Like a good shepherd he shouted and ran at the beast. It dropped the goat and seized the man. Several of his neighbors being near came and rescued him, but not before he was mangled very much. We saw him as they were starting with him for the hospital in this place. The animal had taken refuge in a hill on the road we had to travel, just about a mile in advance of us. Now this was not a cheering prospect; a disappointed tiger with a supper in view so near us, might be lurking under any bush by the wayside. However, we did not choose to remain any longer in Tuni, so we started. I told all our people to keep well together with one lantern before the bandies and one behind. We had three bandies; Bro. Currie was in the hindmost one, our tent, &c., in the second, and I in the first. We had passed the place where the brute had secreted himself, and had passed on about nine miles, when I heard just in front of my bandy the half whispured words, *puli, puli, (tiger, tiger)*. I had jumped up and grasped my gun when Josiah came saying that there was a tiger before us on the road. The bandies had stopped. I came to the point, and there he was just passing along among a few bushes by the roadside, not more than seven or eight yards distant. I had my gun in my hands, but thought discretion the better part of valor, as the shot in my gun could not possibly kill such an animal, and he would certainly have turned and either killed or badly injured some of us had I provoked an assault. He passed along just behind Bro. Currie's bandy, and across the road as if intending to come before us for another chance. (They often do this,) and evidently displeased at being balked of his prey. When first seen he was crouching on the side of the road, ready for a spring, evidently having seen the lantern from a distance; but he was disconcerted by those in front seeing him before he sprang, and by the bold front they put on. He then slowly arose, and keeping an eye on them moved away step by step.

The tiger is the king of beasts of prey. A full grown Royal Bengal Tiger is one-third stronger than the strongest lion. This is a well ascertained fact in natural history. The one we saw would be about nine feet long in all. His head about the size of a common pumpkin. He would stand about three and a half feet high, and his forearms would be about the size of a French pony's foreleg. He is about as heavy as four or five of the largest sized dogs at home. His tusks are between two and a half and three inches long above the gums, while at the base they are nearly an inch in diameter. Such a tiger as this could spring about fifteen or twenty feet if need be.

The day after our arrival here, a number of men came to Cocanada, bearing the tiger which had maimed the man at Tuni. They brought him to the house to show him to us. He answered the description given above. He had been shot by one of the Tuni Teminlar's hunters. We were glad to see the monster dead.

In-shrine memories in gratitude.

If the Editors of "The Friend" think following extracts, from the writings of thy, godly men in their day, have any practical application at the present time, will please publish them for the perusal and consideration of the general reader:

BARCLAY AND JORDAN.

"The present, indeed, is with us a degraded degeneracy; and many, many of those who should by this time, have been as monuments of Divine grace and good are merely dwarfs in a real heart-felt excellence and possession of what they profess, 'having the form of godliness, but in reality denying the power; by not receiving the seed and dwelling under it; and so hardly desiring the honorable stigma of Quaker, nevering themselves 'trembled at the Word of Lord,' in any sense of the expression. They are the stumbling blocks indeed to those who plainly see them to be, more or less worldly-minded set. Such greatly clogged chariot wheels, many ways; and we are increasingly concerned in tender love for desiring they may be aroused and awakened to see their lamentable condition, and, through merciful help, still held out to many, mend it."—From a letter of John Barclay.

Richard Jordan, in the Eighth month 1826, a day closely foreshadowing deep to the Society of Friends, "lamented much feeling, the deviations from simplicity and plainness which were conspicuous many of the members, the avidity with which they pursued the pleasures and riches of the world, and the apparent want of religious concern on their own account, and for the welfare of the church. Much labor, he remarked had been bestowed upon them; spiritual temporal blessings had been dispensed with liberal hand, and yet disobedience and ingratitude had been too generally returned for these favors; and he feared lest those might be considered as the children of kingdom, if they persisted in this course would be cast out, and others raised up from the stones of the streets, to support doctrines and testimonies given to Friends bear. He however expressed, that gloom as the prospect of a succession of unstandard bearers seemed, he had faith to believe, that those doctrines and testimonies never would fall to the ground; * those who continued to maintain the ancient faith and discipline of Friends, would be served as a distinct body of Christian professors.

Great was the anxiety he evinced, that friends of Christ and his holy cause might stand firm in a patient, persevering testimony against every innovation, whether in doctrine or discipline, and by the steadfastness of their faith, the purity of their lives, and the meekness and humility of their spirits, evince while they dared not strive to carry party views and schemes, they felt themselves strained by a sense of religious duty, earnest to contend for the faith once delivered to saints."—From an Addenda to the *Journal of Richard Jordan*.

It is the delight of the Lord and his glory to deliver his people, when to the eye of seer it seemeth impossible. Then doth the Lord delight to stretch forth his arm, when a false can help; and then doth it please Him deal with the enemies of his truth and peo

on they are lifted up above the fear of Him, are ready to say in their hearts concerning them, "They are now in our hands, who deliver them."—*Isaac Pennington.*

For "The Friend."

Random Notes of Travel in Europe.

(Continued from page 268.)

Edinburgh, 7th mo. 11th.—On First-day ended Friends' meeting, where we found a full company assembled, including a number of students from the University, who are members of our Society. The meeting was interesting one; the silence being broken our friends W. and I. M. We seemed here for a season, within "a quiet habitation" wherein the ceaseless throb of the heart the great city, was scarcely audible. We enjoyed the unexpected pleasure of meeting with several relatives whom we had never seen. Taking tea with the dear friends named, at their beautiful place at Millerside, here, as well as at the homes of our relatives, had opportunities to see something of the domestic life of Edinburgh. These were "as brooks by the way."

The Museums of this city are full of interest. The Antiquarian collection contains many ecclesiastical curiosities, among which may be seen "the Brank," an ancient instrument, Scotland often called "the Scot's bridle," is made of iron, and is a cruel invention for purpose of "correcting incorrigible scolds." It has also been preserved one of Rob Roy's scabbards, with pistols so concealed that on snapping to open the purse one would be struck through the hands. The Thumbstick or Ambuscade, an instrument of torture for pressing the thumb, largely used by the Inquisition in Spain, and occasionally in Britain, is applied to some of the Covenanters, may be seen.

The Industrial Museum we found extremely interesting and very instructive. Here are deposited Hugh Miller's collections of Geological specimens, and here the history of almost every art is fully illustrated, oftentimes by bits of great beauty and value. We lingered long and admiringly among the wonderful displays of Venetian glass, old porcelain or tery, or to dwell upon the beauty of the architecture of this museum. We remarked that Europe could present us with institutions that we do not rival, except industrial museums, a want that is about to be supplied by our permanent exhibition in the new Park.

On the morning before us, and we therefore left Edinburgh with less regret, though a feeling sadness came over us, as we cast our last lingering look upon the fair city, where we spent nearly a fortnight of pleasant days. On Hill, with its modern ruins of the National Monument, "often pointed at as indicative of the pride and poverty of Scotland," its beautiful Grecian temples, dedicated to Dugald Stewart, Prof. Playfair and Robert Burns, Arthur's Seat, Salisbury Crags, and graceful Gothic pile in memory of Sir Walter Scott, must all be left behind us as long as those we may never see again. Our weather still continued; literally floods of sunlight were poured upon rock, tree and shadow as we passed along, and we have yet scarcely seen a Scotch mist. Suddenly the conductor called out "Linnithgow!" and we staid long enough to catch a glimpse of the ruined walls of the fine old palace, the

birth-place of Mary Queen of Scots, as well as glance at the narrow streets of the town which will ever be associated with the dark tragedy of Hamilton, of Bothwellhall, and the Regent Murray. Thence our course was onward, through a well cultivated country, abounding in historic names and places, each awakening a new interest, until Bannockburn was announced. As we gazed eagerly from the window at the small village, and the sloping hill beyond it, an old Scotchman exclaimed, "Surely, madam, y'e're no English lady, or ye would na wish to see the field of Bannockburn!" with a meaning smile, and a most exulting twinkle in his grey eye. But soon

"The bulwark of the north,
Grey Stirling with her towers and town,
Upon our fleet career looked down."

We were enjoying a much more speedy transit from place to place, than was ever contemplated by the jaded hunting party who rode up the narrow streets to the castle gate, on the summer morning pictured by the poet in the lines we quote. With what consternation would they have looked upon our shrieking engine entering the depot at the foot of the hill; what triumph of mechanical art and science crown our day with comfort and convenience! Stirling appears at first glance a miniature Edinburgh—its castle seated upon a similar bold eminence, around which, especially in former days, the town at its foot, clung for protection. The streets are, however, more difficult of ascent than are those of Edinburgh.

Stirling of old was appropriately named Stryveling, the Celtic name having been Strilla, both of which terms signify the hill or town of strife, from its having been the scene of many conflicts between the Picts and the Romans. The conflicts between the Scots and the Picts were also many and sanguinary, and in the words of the old ballad,

"The Picts were undone—every mother's son—
For not teaching the Scots to brew heather ale."

At the expiration of this warlike race by the Scots, two persons, says an early historian, alone remained, who were possessed of the secret of brewing a delicious drink from heather tops. The lives of these were offered them on condition that they would teach the ancient enemies of their race the mode of brewing this favorite beverage. They were father and son. The father agreed to make the disclosure on the condition that a boon should be granted him. This was promised and sworn to. "My demand then is," said he, "that you strike off the head of my son."

The Scots were surprised at this request, but he persisted, and they complied. "Now," exclaimed the stern old captive, "you may put me to death also; my son was young and timorous, and the promise of his life might have availed with him. I am old and resolved, and by no tortures which you can inflict, shall you ever extort from me the knowledge you so much desire." The next moment he also lay stretched in death. The name Snowdon, meaning the fortified hill, has also been applied to it. The castle stands upon the site of a Roman station, and one of our walks was along a narrow path, which led to the precipitous side of an adjoining portion of the hill, to some rocks bearing the appearance of heath stone, and which may have been part of the Roman stronghold, judging from the faint marks thereon, which seem to have been made by the 6th Roman Legion.

The castle wall is eight feet in thickness, and thus quite broad enough for a promenade upon its top. At one corner a low stone step was pointed out by our guide as the favorite stand of Victoria when visiting the castle. I have seen nothing finer than the view from this parapet overlooking towards the North, the beautiful Ochil hills, and in the distance the tower of Alloa. To the southeast, on a calm day may be seen in the distance the Lammermoor and Pentland hills, Edinburgh Castle and Arthur's Seat; westward "the Vale of fair Menteith" stretches away to the highlands where Ben Lomond, Ben Ven, Ben A'an and Ben Ledi close the scene, while the glittering folds of the Forth, like the tortuous windings of a serpent, appear along the course of Stirling, bordered by fields of deepest green, interspersed with luxuriant woods. The Abbey Craig surmounted by the Wallace Monument rises boldly on the North. In the foreground are the town and its bridges across the Forth, Cambuskenneth Tower and ruined Abbey, and the Bridge of Allan, which last is a very picturesque village imbedded among trees. No one endowed with any perception of the beautiful in landscape but would sympathise with Prince Albert and the Queen, who always gazed with admiration upon this magnificent outlook, perhaps the finest in the United Kingdom. A few yards from the Victoria Lookout is Queen Mary's aperture, simply a hole in the wall through which she could view the tournament and other sports below and remain herself unseen.

Stirling Castle is used for barracks; soldiers were marching and countermarching in the great square of Castle Green, drilled by a pompous officer on horseback. "Food for powder," is the involuntary suggestion on seeing men thus employed. The present store-room and armory was once the Chapel Royal, built by James VI. for the baptism of his son Prince Henry; while the lower Court contains the palace begun by James V., and finished by Queen Mary in 1565. This last edifice is richly ornamented with pilasters and the most grotesque statues we have yet seen. Passing through a low archway, the entrance to the ramparts, we found ourselves in a small beautiful garden, containing some of the most delicate creamy-white roses I had ever seen. "This," said our guide "is the Douglas Garden, and from that small window above your head the body of the Earl was thrown after he had been killed by the King."

"Ye towers within whose circuit tread
A Douglas by his sovereign bed."

Ascending a broad flight of steps we entered a large wainscotted room which had been partially destroyed by fire a few years ago. This had been a royal chamber or reception room, and a door on one side opened into a smaller one where the above tragedy had been enacted.

The Earl of Douglas came to Court protected by a safe-conduct from the King's own hand, but upon refusing to break up a rebellious confederacy with other disaffected nobles, he was slain in a fit of passion, the King exclaiming, "If thou wilt not break the bond, this shall!"

"Here," said our guide, pointing to a low door, "here you see the entrance to the prison house of Roderick Dun—yonder is the guard room, and on the Castle Green they still use

the Douglas Cast." It had been long since I had read the poem which has rendered us most familiar with scenes in the life of that chieftain, and I therefore concluded that the "Cast" was some sleight in wrestling, but found that "To hurl the massive bar in air" was the feat referred to. Thus history, song and tradition alike conspire to throw a veil of romance around these grey old towers.

At the foot of Broad street stands the house in which Darnley lived when his son James VI. was baptized. As we passed it, a woman suddenly appeared with a child in her arms at an upper window, thus giving us a vivid realization of the little prince, who inheriting the blood of the Tudor and the Stuart kings, rivited the two kingdoms in a union to which Scotland ascribes much of her prosperity.

Bannockburn lies two miles south of Stirling, in a hollow between Milton and Gillies Hill. The whole ground is covered by waving grain, and we look in vain for any traces of the old field as we imagine it to have appeared. The morass which bordered the rivulet, and where, it is said, the Scotch digged so many pits which disabled the English horses, is now drained; but the Borestone, where Bruce displayed his royal standard, still marks the centre of the battle field. This stone lies on the right side of the road as we approached, and would 'er this have been entirely clipped away by Vandal visitors, had it not been protected by an iron frame-work secured firmly in the earth.

Almost six hundred years have passed since this famous battle field, on which we stood in peaceful musing, had shook with the tramp of armed men, and momentous as the consequences were to Scotland, the event would probably have almost faded from memory, had it not been kept ever fresh by the stirring ode of Burns, which can still arouse the spirit of his countrymen to the highest pitch of patriotic ardor. "I told you," says a companion of Burns, "that in the midst of the storm, on the wilds of Kenmore, he was wrapt in meditation. What do you think he was about? He was charging the English army along with Bruce at Bannockburn. * * I did not disturb him. Next day he produced me the address of Bruce to his troops." In a letter to the Earl of Buchan, he says: "Independently of my enthusiasm as a Scotchman, I have rarely met with anything in history which interests my feelings as a man equal with the story of Bannockburn; on the one hand a cruel but able usurper, leading the finest army in Europe to extinguish the last spark of freedom among a greatly daring and greatly injured people; on the other hand, the desperate relies of a gallant nation devoting themselves to rescue their bleeding country or perish with her."

Note.—On page 255, Prof. Hurley should read Prof. Huxley.

Our duty, our greatest duty is, humbly to follow on to know Him; to abide under his holy redeeming hand; that every branch which would sprout out of his holy counsel may be early removed; thus, I believe, a happy equanimity of spirit might be more generally known, and perhaps less of that deep suffering which sinks beneath the happy medium. I am afraid deep sufferings and baptisms must be known by all who retain their place in the Lamb's army; but such is the equity and truth of our captain, that if pa-

tience have her perfect work, his true followers, even through the region of the shadow of death, fear no evil. May the stay of the righteous in every generation thus direct our steps, in the midst of the paths of judgment, to the honor of his cause, the dignifying his name, and to our own peace.—*S. Fothergill.*

For "The Friend,"

The Gospel a Power,—not merely a record claiming assent.

(Continued from page 267.)

The Gospel, therefore, as it was presented to the mind of the inspired teachers under the law; as the apostles received it, and as it is communicated to all now who truly embrace it, is not merely the declaration of glad tidings written or spoken, but the means by which the Father in His great love toward a fallen race, would infuse renewed life and energy into His Church, and finally procure for all His awakened children an inheritance in the Church Triumphant. As a power, it therefore manifested by its fruits. Hence it is apparent, the faithfulness of the professing church, may be estimated by the life and warmth thus received into it.

If filling up its measure of usefulness by an example worthy of its high calling, as the representative of the Divine character and efficacy of this blessed Gospel, the only hope of salvation, whereby we come to partake of a measure of Christ's sufferings, even unto the death of the cross, its [the church's] light will indeed go forth as brightness, and its "Salvation as a lamp that burneth." "The Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name; thou shalt be a crown of glory, and a royal diadem in the hand of thy God."—*Isa. lxi. 1.*

And again the prophet breaks forth in these words, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night, until he establish, and make Jerusalem a praise in the earth." This lively and beautiful description respecting the Church of God, as thus quickened and renewed, presents to the mind a touching picture, deeply instructive; showing that the accomplished purpose of the promulgation of the Gospel is nothing less than the redemption of the world; the lifting up of mankind out of a state of separation through disobedience. That it describes or points to a condition far above the state to which the great mass of men, as well as the professing Church as a body have yet attained, is cause for deep humiliation; yet there is rich compensation in the assurance from the inspired penman, that the provision is abundant, not only as it applies to each soul, but that it pre-eminently the work of the Gospel through Christ to establish a mystical church, without spot or wrinkle, or any such thing; which shall ultimately absorb all of whatever name, into its own purity, simplicity and beauty, even as the natural heart of man is created anew by being born of the Spirit, and united to Christ, and to the brethren. The life and efficiency of the Church must primarily consist in perfect love individually exercised toward God, and to all mankind; and this will be shown in minding the promptings of the Holy Spirit, leading into great watchfulness, and true abasement. The service which the child of God renders must be a willing service, and how can this be given, except a

pure love fills the heart for Him whose "grace has led thee to repentance."

As the carnal mind is at enmity with God and is ever resisting all that promotes his cause, no progress in the highway of holiness can be made, until under a deep sense of our proneness to sin and need of help, we embrace in the fulness of faith "the law of the Spirit of Life in Christ Jesus as inwardly and spiritually revealed." No external help, of his own power, save any soul from guilt wherein it stands by nature. The power of escape is that provided in the Gospels through a crucified and risen Saviour, with power, is knocking at the door of every heart. By this only can the affections be changed, and we led on into purity of purpose, uprightness, and that holy fear which is as an anchor to the soul. By this only the Church put on her beautiful garment and Christ come to be known as its Head; its Priest and Lawgiver, Bishop and King; His government the rule more of all who profess His name; outward helps less depended upon, and the hope before us in the Gospel would abound in perfection of faith and the dispensation of His richest blessings and gifts, to the exaltation of His Grace. Christ dwelling with the Church spiritually, we should witness the fulfilment of Paul's declaration, that the Gospel is indeed the power of God unto salvation to every one that believeth. I refer here to the Church, in that sense which comprehends those who are of the household of faith, with regard to outward condition or circumstance. All are equal in the sight of the Almighty and the objects of his redeeming love and mercy; so that if any are shut out from Him it is because of their impenitence and hardness of heart.

"If our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—*2 Cor. iv. 3, 4.* In the same chapter, Paul makes this clear declaration of the universality of God's love in bringing the Gospel of His dear Son, whereby it would be brought nearer to the Fountain of Life, and being directed to Christ Jesus would in Him behold the excellency and glory of the Father. "For God who commanded the Light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power, may be of God and not of us." cannot be supposed the apostle referred to those who were known as Christ's disciples to the Church at Corinth whom he was dressing; who were engaged with him spreading a knowledge of the Gospel, which he speaks of God revealing Himself to the world, or as in the text, shining in their hearts. His was a *comprehensive belief*, as is evident from many other passages, embracing all whatever name upon the one condition of faith, and submission to that which maketh manifest; "For that which maketh manifest is light."

Hence it is again evident that Christ reveals Himself by his Spirit to every rational soul; and freely condescends to communicate all that may be essential for His children know, whose outward situation places th-

and the reach of, or the knowledge of the tidings recorded in the Holy Scriptures. We fully appreciating the great blessing conferred on us by a knowledge of the truths revealed by inspired men in the New Testament, we may rejoice to believe, that through whose power is not bounded by space, who knowing the wants of all His house as a compassionate High Priest touched the feeling of every human infirmity, descends graciously to help the ignorant; seeking soul is placed within the promise He hath made for salvation. The Good message is, "Come unto me all ye that are weary and heavy laden, and I will give rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and shall find rest unto your souls."

Thus the call is without exception: all are led to come, renouncing themselves, and relying upon Him, whose Spirit and power would bring them to confess their sins, and to would be faithful and just to forgive their iniquities." "Preached in every tongue," the Gospel speaks availing to thy heart, however estranged from God, will but turn to and obey that measure of light and Grace, which is our appointed portion; and if followed, thou shalt magnify His Power, though it may be in great similitude, which has thus opened a way for thy perseverance through Him who died for all.

Hereby is the Christian's hope established upon a Rock which never faileth; a pledge to which he may cling with safety every storm; for he feels the covenant of grace to be a perpetual covenant, unless he breaks it. No wonder, therefore, that Paul, who was perhaps the most eminent instrumental Gospel laborer the world has known, should have left upon record in his several epistles so many comforting assurances, in which the Gospel's power and fitness, to set the believing heart in the way and work of salvation.

To his life, and labor in its defence; and his testimony in support of its Divine character, and the means whereby he was solemnly arrested in his downward course—Gospel message being freely poured into his heart, may we refer with comfort and engagement; and for the clearest vindication of our faith, we have in the life of any Christian teacher, that the Gospel of Christ is indeed an unsatisfying, renewing power, bringing gladness to the true believer.

P. B.

(To be concluded.)

Perils of English Railway Travel.—The apartment cars used on English railways, wherein passengers are securely locked, and stand end each other's company from station to station, whether agreeable or otherwise, with no chance of escape, have from time to time been the theatre of shocking scenes. Two singular instances of insecurity recent occurrence are recorded. In a train running between Liverpool and Chester there were in one compartment three persons—one artist, and two laborers, father and son, and Holmes. After the train had passed down station, the young man Holmes drew knife and attempted to cut the artist's coat. The latter, thinking his money was stolen, handed forth his purse, containing £8, which was promptly thrown out of the car window, and then his watch, which

shared the same fate. In the struggle which ensued the artist received knife-wounds in his neck and face, and had his right thumb bitten off. He and the father together were unable to overpower the infuriated young man, who managed to get out of the car window and was clinging to the outside of the car as the train approached a station and was stopped, when he fell to the ground. The explanation of his dangerous conduct was that "he had buried his wife on the previous Sunday, and had been drinking to excess."—*National Temperance Advocate.*

Selected.

Abraham Keyser, an esteemed member of Germantown Particular and Frankford Monthly Meeting, Pa., was convinced of the Truth about the 25th year of his age; he was admitted upon his application into membership with the religious Society of Friends, and stood firm through many vicissitudes therein, to the testimonies of Truth as professed by them. When in his 86th year, he penned the following: "I have a strong testimony to bear in favor of the attendance of all our religious meetings, held on what are called week-days. Many and various are the difficulties and losses that those sustain that plead they cannot leave their temporal concerns on those days, but are not sensible of the Hind that permits them. If the discipline is established in best Wisdom, which I believe it is, that enjoins their attendance, then eventually no loss will be sustained, but rather a blessing, as I have experienced."

All the events of life are precious to him who sees in everything the hand of his heavenly Father. No wind can blow wrong; no event be mistimed; no result be disastrous. If God but cares for our inward and eternal life, and if by all our earthly experiences he is unfolding it, and preparing for its full and perfect disclosure above, then nothing can befall us but prosperity. Every sorrow is but the setting of some luminous jewel of joy. Our very mourning is but the enamel around the diamond, and our very hardships but the metallic rim that holds the opal, gleaming in splendor with strange interior fires.

Our times (some read it our opportunities) are in God's hand; and therefore he knows how to choose the best time for his bestowment or our deliverance, and we must wait for it.—*Matthew Henry.*

THE FRIEND.

FOURTH MONTH 14, 1877.

Ere this number of our Journal reaches very many of our subscribers, a large part of them who are members of Philadelphia Yearly Meeting, will have left their homes to attend the annual assembling of that body. The recurrence of these solemn gatherings calls forth feelings of varied character. The young and those of buoyant spirits, look toward them with pleasing anticipations of reunion in social intercourse with loved friends and companions; some of them, we doubt not, with desires to share with their elder Friends in religious travail for the welfare of their be-

loved Society, and the promotion of the cause of truth and righteousness in the earth. The older members and those more deeply experienced in the work of religion, sensible of the peculiar trials that abound, and the loss sustained in the removal by death of many who had long stood nobly for the cause of their Divine Master, feel their burden to press heavily upon them; and that their hope and confidence must rest on that power which is invisible, and which in days that have gone by and in seasons of close conflict, has again and again worked deliverance for his struggling people, and enclosed them in his protecting, preserving arms.

It has always been the assured belief of Friends that the church, when assembled for the purpose of transacting those affairs that pertain to its welfare, and the right administration of its trusts and duties, must know its dependence to be on its adorable Head alone, in order to be made instrumental to enlarge the kingdom of the Redeemer, to expose and refute error, and to edify its members in love. To experience this, the individuals composing it, must dwell in a lowly, contrite and prayerful state of mind, that so those "who by reason of use have their [spiritual] senses exercised to discern both good and evil," may recognize and obey the voice of the good Shepherd, while they watch against following the voice of the stranger, and refuse to walk in his by-ways or crooked paths. Is there not reason to fear that this fundamental doctrine of the necessity for the immediate revelation of the will, wisdom and strength of Him, who "loved the church and gave himself for it, that He might sanctify and cleanse it with the washing of water by the Word," has been disregarded by many in membership in various places; and instead of waiting in deep reverent exercise of soul before the Lord, which is needful to attain to this knowledge, and that the assembly may witness the arising of Divine life and power, the wit and contrivance of the natural man has been substituted therefor, and the important business of the church transacted under no higher authority than the unsanctified intellectual abilities of the actors.

How unspeakably desirable it is, then, that those who still adhere to the doctrines and testimonies that have distinguished Friends from the beginning, should have their minds imbued with a correct sense of the importance to the whole visible church, of their supporting them in their purity and their integrity. There is but one way in which this can be accomplished. By laying the burdens and afflictions which are inseparable from the present low state of things in the Society, on the almighty arm of Him, whose ear is ever open to the cries of his poor militant church, and who has declared, "Lo! I am with you to the end of the world," and "Greater is He who is in you, than he who is in the world," while each one continues to take up his cross daily, despising the shame, and in abasement of self, follows the leading of the Shepherd of Israel, though it may be into deaths' dith. In proportion as this is the case, we shall know the "Lord of hosts to be for a crown of glory, and for a diadem of beauty unto the residue of his people, and for a spirit of judgment for him that sitteth in judgment, and for strength to them that turn the battle to the gate."

We commend the following extract from the Discipline of Philadelphia Yearly Meet-

ing, to the serious consideration of every one who may attend its sittings.

"Dear Friends, be patient in the exercise of your gifts and services, and take no offence at any time, because what seems to be clear to you is not presently received by others; let all things in the church be propounded with an awful reverence of Him that is the head and life of it; who said, 'Where two or three are gathered together in my name, there am I in the midst of them.' Therefore, let all beware of their own spirits and keep in a gracious temper, that so they may be fitted for the service of the house of God, whose house we are, if we keep upon the foundation that God hath laid; and such He will build up, and teach how to build up one another in Him. And as every member must feel life in himself, and all from one Head, this life will not hurt itself in any, but be tender of itself in all; for by any one life of the Word, we were begotten, and by it ye are nourished and made to grow into your several services in the church of God. It is no man's learning, nor artificial acquirements; it is no man's riches, nor greatness in this world; it is no man's eloquence nor natural wisdom, that makes him fit for government in the church of Christ: all his endowments must be seasoned with the heavenly salt, his spirit be subjected, and his gifts pass through the fire of God's altar, a sacrifice to His praise and honor, that so self being baptized into death, the gifts may be used in the power of the resurrection of the life of Jesus in him."

SUMMARY OF EVENTS.

UNITED STATES.—The mean temperature of the Third month, by the record kept at the Pennsylvania Hotel in Philadelphia, was 39.4 deg. The highest point attained during the month was 71 deg., and the lowest point reached was 19 deg. The amount of rain and melted snow during the month was 6 inches. It is stated that the average mean temperature of the Third month for the past 88 years has been 39.10 deg., that the highest mean temperature period was 87.8 deg. in 1871, and the lowest mean in all that time was 30 deg., in 1843.

The number of interments in Philadelphia last week was 267. There were 68 deaths from consumption, 40 inflammation of the lungs, and 18 old age.

President Hayes and his wife have determined that at their public receptions, they will entertain whites and neither wines nor liquors of any kind shall be dispensed.

The President and his official advisers, after hearing the heads of the two rival State governments in South Carolina state the grounds on which each claimed to be the rightful organization, concluded that Wade Hampton had the better of the case, and he is elected. The party of which he is the head at present, does not consist exclusively of white men, but embraces many thousands of the most respectable and intelligent of the colored voters who have become convinced that the ignorant and prejudiced negroes who, led by unprincipled white men, have lately contrived the State and waded its resources, would soon bring it to financial ruin, and even cause a relapse into partial barbarism.

Gov. Hampton gave emphatic assurances that he and his friends desired and had the ability to protect all classes of the people in their just rights. The President and cabinet believed these declarations and promised to make it good faith, and have directed that the U. S. troops to which Chamberlain looked as a last resource, in case of need, should be withdrawn from the State and placed in barracks elsewhere. On this decision being announced Chamberlain at once withdrew from the contest.

In regard to Louisiana the Commissioners have been requested to take some time to inform themselves fully in regard to every thing it is important to ascertain, and when they make their report at Washington, the President and Cabinet will carefully consider and decide what duty the general government has to perform in the case.

On the night of the 4th inst., about 1500 of the Indians who were recently engaged in hostilities with the

United States troops encamped near Butte Creek, Dakota, on their way to Spotted Tail Agency to surrender. They were destitute and anxious for peace. They report that Sitting Bull and his followers will accept no terms, and were retreating to British Columbia.

The total anthracite coal product of Pennsylvania is about 20,000,000 tons, about half of which would ordinarily come to tide water. This quantity is probably two millions more than can be consumed during the present depressed condition of trade and manufactures. The Presidents of the various coal companies have unanimously agreed that the quantity sent to tide water or other competing points shall not exceed 8,000,000 tons, and that it shall be divided among the different companies in the following proportions: Philadelphia and Reading 25, Lehigh Valley 18, Delaware and Hudson 15, Delaware, Lackawanna and Western 15, Central New Jersey, and Lehigh and Wilkesbarre 15, Pennsylvania Coal Company 10 hundreds, and that each interest be left to sell at any price or in any manner it may desire.

During 1876 there was received of the precious metals at Omaha, over \$60,000,000 in value of gold and silver. The Black Hills gold product amounted to \$2,000,000. The total received about 27 millions was in silver, and 33 millions in gold.

The writ of *quo warranto* which was stated Samuel J. Tilden and his friends intended to offer to test before the Supreme Court the right by which President Hayes holds his office, had not been presented up to the 9th inst., and it was generally supposed the attempt would not be proceeded with in view of the title ground there was to expect a decision in accordance with their wishes.

The Supreme Court of the United States has decided that the Congressional appropriation of \$1,500,000 to the Centennial Exhibition, must be repaid to the U. S. Treasury before there is any distribution among the subscribers to the stock.

The *Market*.—The following were the quotations on the 9th inst. Philadelphia.—American gold, 105 1/2, U. S. sixes, 1881, 113; new five per cents, 111 1/2; 4 1/2 per cents, 106 1/2; 107. Uplands and New Orleans cotton, 11 1/2 a 11 1/4 cts. Pennsylvania and Southern wheat, choice at \$1.82 a \$1.85 for amber and white. Rye, 80 cts. Yellow corn, 56 a 57 cts. Oats, 40 a 47 cts. Sales of 3250 sheep at 4 a 6 1/2 cts. per lb. gross, and 10,000 sheep at 4 a 7 cts. per lb. gross. About 3800 hogs sold at the range of 7 a 8 1/2 cts. per lb. net.

FOREIGN.—The merchant navies of the world at the beginning of the present year, aggregated 58,298 sailing vessels, with 15,533,338 tonnage, and 5771 steamers with 5,675,342 tonnage; these figures include only self-propelled vessels, those engaged upon inland waters not being enumerated. Of the sailing vessels, more than one-third are British, and not quite one-sixth American.

Prince Bismarck, Chancellor of the German Empire, has tendered his resignation on account of failing health, but his Emperor has not accepted it, and wishes him, instead, to take a prolonged period of rest and relaxation.

The quarrel between Turkey and Montenegro remains unsettled. On the 5th inst. the Montenegrin delegates at Constantinople had another interview with the Turkish Minister of Foreign Affairs, in which they demanded that all their previous demands, including a cession of territory on their southern border. They informed the Turkish Minister that they would leave Constantinople during next week in the event of receiving a definite refusal.

Intelligence from the City of Mexico to Third mo. 20th, represents that dissatisfaction to the government of Diaz has been rapidly spreading among the people and the army. Some of the troops had pronounced for Lerdo, and there was a great probability that his party would soon regain power.

The correspondent of the *London Standard* in Berlin says, he has reason to believe that Bismarck will retain office, but he doubts whether the Kaiser ever alone, provided the organization of the Imperial and Prussian Governments are thoroughly changed in accordance with his views.

Fintel and Sons, of Bristol, England, sugar refiners, have failed with liabilities amounting to \$2,500,000.

The *London Pall Mall Gazette* says that unless Turkey yields to all her previous demands, including a cession of territory on their southern border, they will leave Constantinople during next week in the event of receiving a definite refusal.

The Wolverhampton Iron Works, England, are about to be closed, because the enforcement of the eight hour system by the miners has resulted in a continuous loss, and 1200 workmen will be thrown out of employment.

NOTICE.

A person has been engaged to take charge of Committee Room, Arch Street, during the sitting the Yearly Meeting in order to give greater scope to articles left there during that period.

The Eighth Annual Meeting of "The Indian Association of Friends of Philadelphia Yearly M." will be held in Arch Street Meeting-house, Philadelphia, on Fifth-day, Fourth month 19th, 1877, at 9 o'clock, P. M. Friends generally are invited to attend.

RICHARD CABREY, Clerk.

FRIENDS' FREEDMEN'S ASSOCIATION PHILADELPHIA AND ITS VICINITY.

The Annual Meeting of The Contributors will be held in the Committee Room of Arch Street Meeting-house, on Second-day evening, the 16th inst., at 9 o'clock. Friends generally are especially invited to attend.

JOHN B. GARRETT, Secretary.

WANTED.

A situation by a Friend qualified to teach the English branches and classics.

Apply to J. SMEDLEY,

304 Arch St., Philad.

FRIENDS' SELECT SCHOOLS.

A suitably qualified Friend is wanted as Principal the Boys' Select School, at the opening of the term the Ninth month. Application may be made to BENJ. W. PASMORE, Supt., (address *Street Road P. Chester Co., Pa.*) or to CHARLES J. ALLEN, Treasurer, 304 Arch St., Philadelphia.

WESTTOWN BOARDING SCHOOL.

THE SUMMER SESSION opens on Second-day the 5th of Fourth month. Parents and others intending to sojourn, will please make early application to BENJ. W. PASMORE, Supt., (address *Street Road P. Chester Co., Pa.*) or to CHARLES J. ALLEN, Treasurer, 304 Arch St., Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia Physician and Superintendent—JOSUAH H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at the residence of her brother, John Swen-ton, Nannch, Rockland Co., N. Y., on the 21st of 2 month, 1877, SUSAN KING, widow of the late JOHNS KING, Ledyard, N. Y., in the 66th year of her age, at a long and painful illness, which she bore with patience and resignation, a member of Scipio Monthly Meet-ing of Friends.

—, on the 24th of 2nd mo., 1877, at the residence of Thomas Cornelius, PIERRE HAIGHT, relic of the late Hiram Hight, of New Derham, in the 67th year of her age, a member of Norwich Monthly Meeting of Friends, Canada. She manifested a lively interest in the welfare of our Society and a strong attachment to its principles. In her last illness she was favored with calmness and resignation, being sustained through much suffering by the Everlasting arms which she felt to be round about her, and with an assurance of having a building of God, a home not made with hands eternal in the heavens.

—, on the 25th of 2nd mo., 1877, at the residence of her father, PIERRE, daughter of John Palmer, in the 63rd year of her age, a member of Norwich Monthly Meeting of Friends, Canada. Through her illness was favored with resignation to the Divine will, a few friends have the convincing evidence that her death was peace.

—, Second mo. 28th, 1877, in Philadelphia, M. daughter of Daniel E. and Mary H. Thompson, a member of Bradford Monthly Meeting, Chester Co., Pa., the 26th year of her age. Naturally of a quiet disposition, she exhibited much innocence of heart and was accompanied with that "circumference of meek and quiet spirit which, in the sight of God, is declared to be of great price." Her last illness was short, yet as the glow near, a comfortable assurance was granted that her death was peace.

WILLIAM H. PALE, PRINTER,
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PHILADELPHIA.

For "The Friend,"

Notes of a Southern Visit.

(Continued from page 274.)

In making arrangements for meetings with colored people at Beaufort, we called on pastor of one of the Baptist congregations, had an interesting conversation with him. He is a man of decided character, and of considerable mental ability. He was originally from Savannah, where he married in his life. Having been sold to a firm in Columbus, Georgia, he was there employed as a porter in a hardware store; and was thus separated from his wife. He longed to communicate with her, but was unable to write, could not bear to disclose his thoughts to any person to write for him; and thereupon sent her verbal messages, as opportunity offered. The desire to write to her with him, and one day he picked up in street an envelope torn from a letter, and read some one to read to him the address on it. This he carefully studied, and then practiced when alone, imitating the forms of the letters. The first letter he learned was "T.," availing himself of the chances thrown in this way, he gradually learned to read and to write.

His writing abilities at one time nearly brought him into trouble. A colored man, who had been badly used, persuaded him to take a pass to enable him to go on the cars to Alabama. The man went, and remained there for some time; but his desire to see his wife was so great, that he ventured back to Columbus. He was arrested at the depot, and destroyed the pass before it was taken from him.

A change in the firm rendered his services necessary; and his master permitted him to return to Savannah, and find a purchaser where he could be near his wife. Here he remained till freed by the war. Though he had been comparatively well-treated himself, he used strong language in talking of the cruelties of slavery; and of the ill-treatment of his people recently on official accounts. He seemed fixed in the belief, that the Democratic party at the South had no intention of giving equal political rights to his race; but that its rule meant the placing of power in the hands of a few, and the subjection of the bulk of the people to their government. His hope for the future seemed to be placed in the goodness of the

Lord, who sitteth king for ever. Divine Grace, he thought, was the preserving power which restrained the evil passions and propensities of men, and prevented man from becoming worse than the brutes.

The meetings at Beaufort were satisfactory opportunities. At the close of the service of that held in the evening, the pastor of the colored Baptist congregation commended to the audience the advice which had been given them, and expressed his belief that it came from the Holy Spirit. In conversation afterwards, he referred to the closeness of the doctrine preached, and said it struck a hard blow at his people, but he was satisfied and thought it all right.

The day following, a meeting was held a few miles off, near Port Royal, in a school-house. It was largely composed of children, as many of the men were engaged in loading and unloading some vessels. We afterwards drove to the residence of the teacher, Elizabeth Botume, who is a northern woman, and much interested in her charge. She resides a short distance from the school, in the old family mansion of the plantation, surrounded by an extensive grove of live oaks. Near the house are the walls of a fort, built by the French Huguenot settlers in 1562. Along the river front, the foundations have been washed away, and the wall lies in huge masses; but the other three walls are in good preservation. They are between five and six feet in thickness and built of oyster shells and cement.

In this grove, on the first day of the year 1863, President Lincoln's Emancipation Proclamation was read to a great assemblage of slaves, estimated at 5000 in number; who gathered there from the surrounding country, to listen with mingled joy, surprise, and bewilderment, to that most important document.

"Old and young, and little children,
Deaf and blind, and sick and lame,
In their worn and tattered garments,
Shoeless, halless—in they came—
Just as slavery's ruth had left them,
Trembling, doubting, waiting, sad,
Bewildered,—ever hopeful
For a word to make them glad."

At Beaufort we were most kindly and comfortably accommodated at the house of an old schoolmate of one of our party, who had moved down here during the war to labor among the colored people. The family not only provided for our outward wants, but entered heartily into our concern, and greatly assisted us in the arrangements which were made for holding meetings. Through the help of our host, the way was made easy to visit the island of St. Helena, which lies between Port Royal and the ocean. The population of this island is estimated at more than 5000, of whom only about fifty are whites. It is peculiarly isolated, being approached by but one road, which crosses Ladies' island, and connects with a ferry from Beaufort. This isolation imparts some peculiarity of charac-

ter to the islanders; who look with coolness or suspicion on strangers coming among them, without some apparent motive for their movements. They are an orderly people, having no civil officer among them but one constable. If any one is arrested on a criminal charge, he must be taken to Beaufort, perhaps 10 or 12 miles distant, where the nearest magistrate resides.

This island came into the possession of the United States forces, early in the war; and schools were soon established, which are still kept up. A large portion of the former slaves purchased land, and their thrifty condition is shown by the decided improvement in their houses, and manner of living. During the time of slavery, they were an exceptionally degraded and ignorant body of people; because they were shut out from intercourse with the outside world, and had practically no redress, when exposed to the cruelty of a severe master. We were the guests of Laura M. Towne, a Philadelphia woman; who went there soon after it was taken in possession by the Union troops,—and has since resided on the island. She has made it her permanent abode, and purchased the buildings and one hundred and sixty acres of land on the old Frogmore plantation. Here she makes a home for two other of the women teachers engaged in the schools. She presides over a school of about 170 scholars, where the more advanced pupils from different parts of the island collect. Her own services, as well as those of one of the teachers who resides with her, are altogether gratuitous.

She gave us a most amusing account of her first experience in teaching. It was in the early days of her residence in St. Helena. The teacher then employed was sick; and Laura, who had never tried her powers, was induced to take her place for the day. She entered the room, with about 80 little black things, who looked all alike to her, not one of whose names she knew, and whose language she could not understand. The natural result was a wonderful scene of confusion; children fighting with one another, rolling over the floor, and a general uproar. She compared it to a number of colts let loose together in a yard. A black woman passing by heard the noise, and, comprehending the situation, came to her rescue with a big stick, with which she smote right and left. The children soon slunk to their seats; and then her new assistant wanted the delinquents pointed out, so she might give them a whipping. At this juncture, one of the boys stepped out into the aisle and made a speech with very animated gestures and a wonderful flow of words, not one of which could Laura understand. Her school is now well disciplined and in good order; but she discards corporal punishment. The children generally receive an education, and the influence exerted over them by their teachers has been beneficial. They have a temperance society of 750 members, and it

is considered disreputable to drink whisky among the younger and more cultivated class.

The people are principally Baptists. They have one large brick place of worship, and the congregation claims 2000 members. There is also a small company of Methodists, who meet in a very old building, formerly used by the whites. In addition there are little log or frame buildings scattered over the island, called praise-houses, where the neighbors often meet in the evening for religious exercises.

One cannot dig many feet on any part of the island, without coming to water. Hence the houses are all without cellars; and, wherever they can afford it, elevated a few feet on posts, so as to permit a free circulation of air underneath. This no doubt adds to their healthfulness. The proximity of the water to the surface makes all their graves wet, and explains an expression used by an old colored man, who spoke at a meeting which we attended, of the time when they should be committed to their "watery graves."

The manner in which they clip their words in pronouncing their peculiar idioms of speech, and the native accent, often render it difficult for strangers to understand all that is said. As an illustration of this, we were told of a northern man, who in riding on the island noticed something wrong among the bushes, and inquired of the colored boy who was driving him, what it was. The boy replied, "I ant been a shim, sir." The stranger made him repeat it over and over till he had imprinted it on his memory; and in the evening asked Laura what kind of a thing, "I ant been a shim sir," was. The interpretation of the mystical words was found to be, that the boy had not seen the cause of the movement; the expression, in a less contracted form, being, "I have not been a seeing him, sir;" i. e. "I did not see."

The shouting and modulated movements which were formerly common, and are still somewhat practised among them towards the close of some of their meetings, or after the regular services are ended; are supposed to be a relic of customs which were brought over from Africa. The same explanation is given of a practice which prevails here, when a man marries, of living for the first year at the former home of the bride; and also of the right which the grandmother possesses, to claim the first-born child of her daughter, and bring it up herself. W.

(To be continued.)

From "The British Friend,"
"At Ease in Zion."

Is an easy-going religion—a religion easily acquired, and easily pursued—the religion of our Lord Jesus Christ? His Kingdom suffereth violence, and the violent (the striving) take it by force (strife). To strive for entrance at the "strait gate" is to *agonize* for it. And if the "straitness" of a baptism of repentance for the remission of sin, which belongs to the "baptism of the Holy Ghost and of fire," has not been livingly experienced, so as to raise the cry, "A Saviour, or I die; a Redeemer or I perish for ever," there is but too substantial a ground for the belief, whatever may be our "name to live" or our standing in the church, that we are not members of Christ, and have not yet really entered that fold of which He is both the door and shepherd. There will be no true submission to these purifying operations, as by fire, of the Holy Spirit, no efficient

preparation to endure hardness as good soldiers of Jesus Christ.

In fact, if through religious education and orderly conversation there has been an easy sliding into the visible church, it may become our *world*, as surely as the world of vanity is the sphere of worldly men. Such a place in the outward church may not, indeed, have been obtained by "climbing up some other way" as thieves and robbers, for the doctrine and authority of Christ have not been questioned; but He has not been known as the door—that was found (it may be) after many struggles—by which there was such an "entering in" as is for salvation, and finding pasture. Nothing but an experience in penitential baptism makes Christ so unutterably "precious" that His love constrains to take up the cross daily and follow Him. "There is a necessity," says Rutherford in one of his deep and racy sermons, "for us to go once through the fire. Can our Lord not get a kirk from among the dross, but by fire? No, indeed. Christ plucks his own out of hell, and from among the rest of the world, by fire and sword, as it were by the hair of the head." At the same time, it is to be remembered, that the manner and duration of this baptismal work is widely different amongst true subjects of it.

With some, and not the least experienced of the baptized members of the church, the operation, while effectual, has been so gradual, that there is scarcely the recollection of a time when the Spirit did not strive in the secret of the heart; and certainly there is no ability to assign a date to conversion. But with all, however varied the dealing, who are introduced into the living church of Christ, there must have been the experiences of a process, whether shorter or longer, that has driven out of self-dependence; out of all reliance save in Christ alone, out of every "refuge of lies," and that settles the soul upon Him, who is the refuge of the soul and the rock of its salvation.

Moreover, when such living members of the church are brought out into true liberty, the peace and joy of believing, such a "remembrance of the wormwood and the gall" of conviction for sin, and of the baptism for its remission, continues to attend the spirit, as keeps it broken and lowly. A contrite heart is a reverent heart; and the "much forgiven" while they "love much," approach holy things, still, with penitential awe, as well as humble gratitude. Their tone of mind religiously, is deeper and richer than is found with the superficial in heart-work, how good soever their esteem among men. The recollection of all that preceded the sense of pardon remains lively, "my soul hath it still in remembrance, and is humbled within me!" and the hope of present "acceptance in the beloved" is gently chastened (though by no means neutralized) by bearing about continually the weight of the imputation, "Let him that thinketh he standeth take heed, lest he fall."

WILLIAM BALL.

The cultivation of red clover was introduced into the upper end of Bucks county about 1800, by Isaac Barson, for which he is entitled to the thanks of every farmer. While the field was in bloom it attracted great attention, and people came for miles to look at it, some days the fence around the field being lined with spectators.—*History of Bucks County.*

Captain Ball's Experience, as Related by Himself

"I have had a strange experience," said Captain Ball, speaking with much emotion. "It began about three weeks ago. I had just been making some very good trades; and, one night, I was riding home, reckoning up my gains, and feeling a pride and triumph in what I had got in the world by my own shrewdness and exertions. It was starlight, and very still; I could scarcely hear a noise but field-crickets and the tramp of my horse on dark road, when suddenly a voice said, 'What shall I profit a man if he shall gain the whole world, and lose his own soul?'"

"Was it actually a voice?" I questioned. "No; I knew it wasn't at the time. It was I have no doubt, my own mind; or rather, the voice of the Holy Spirit in the conscience. But the expression was just as distinct and unexpected as if it had been spoken by some person in my ear. I went to talk with my minister. I wanted to go into the church where I thought I should be safe. I had conception of repentance and a change of heart. I supposed our pastor would commence questioning me about doctrines and forth, to let me know what I would have understand and believe before I could become a church member. But he didn't take a such course. He made me go into the hall and sit down in his study, where he talked with me a long time about the blessedness of religion, and its value above all other things of this world, independently of its reward hereafter. Then he said,

"Captain Ball, do you know the first thing requisite to be done, if you would be a Christian?"

"I did not know."

"The Christian life—the life of a faithful follower of Jesus Christ," said he, "can be founded only upon repentance. Now, it is easy to say we repent, but the only repentance that is worth anything is an active repentance—by which I mean not only sorry for sin, and an earnest desire to avoid it in the future, but one that goes to work, and seeks, as far as it is in his power, to make amends for every wrong we have ever done. Is there a person in the world, Captain Ball, who can look you in the face, and say 'I have wronged him?'"

"He knew my weak point," added the captain. "Every man has his weak point, and suppose the lancest man be applied there first. That question was like sharp-screwing steel driven into my soul. I writhed and groaned inwardly, and struggled and perspired a long time before I could answer. I saw it was going to be dreadful hard for me to be a Christian. I meant, however, to get off as easily as I could. So I determined to confess some thing which I suppose was known to everybody who knows me—my horse-trade with Peter Simmons, last spring.

"Did you wrong Peter?" said the minister.

"I shaved him a little," said I.

"How much?" said he. "Tell me honestly what you think."

"I let him have a ring-boned and wire-braced nag that I had physicked up to be pretty gay—worth, for actual service, over ten dollars, and got in return a sound and steady beast worth sixty dollars, a twenty-five dollars to boot. So I honest think," said I, "that I shaved him out about seventy-five dollars."

"And with seventy-five dollars in your

ession belonging to poor Peter Simmons, or think you can commence a life of christianity? Do you think that Christ will your prayers for pardon, with stolen in your pocket?" said the minister.

"I said something about a trade is a trade, men must look out for themselves when swap horses—but he cut me short.

"Your own soul," said he, "will not admit excuses which your selfishness invents." But the rule you apply," said I, "will cut the heads of church members as well as es. There's Deacon Rich; he trades in es, and shaves when he can."

"No matter," said he, "whose head is cut no matter what Deacon Rich does. You to deal with your own soul, and with Lord. And I tell you, whether you are of the church or in it, a single dollar which have unjustly and knowingly taken from man, without rendering him its full value be best of your ability—a single dollar, I will be like a millstone hung upon your to sink your soul into the sea of spiritual b?"

"I couldn't stand that. The Spirit of God those words with terrible effect upon my t. I was greatly agitated. The truth en by the pastor appealed to my understanding with irresistible power. I went y, but I couldn't rest. So I took seventy-dollars, and went to Peter and paid him; ing him promise not to tell anybody, for is ashamed to have it known that I was science-stricken, and had paid back money. Then I went to the minister again, and him what I had done. He didn't praise s I thought he would. He took it as a er of course, and no more merit in me it is to wash my hands before I sit down upper. On the contrary, he seemed to eet that my hands were not quite clean."

"He wanted to know if I had wronged ody else besides Peter. I tried to say ut by my conscience wouldn't let me. I d have told a plumper lie than that once out flinching—yes, and flattered my own t to believe the lie. I was discouraged. t bitterly disheartened. It was, indeed, uch harder being a Christian than I sup- ed, that I regretted going to talk with the ister at all. Like the young man who had at possessions, I was on the point of going y sorrowful. But my heart burned with- e, and I was forced to speak."

"In the way of business," said I, "no doubt- e taken advantage here and there—as ybody does—as church members them- es do, where they can."

"What everybody does is no rule for you me, Captain Ball," said the minister. "It o be Christians in the fullest sense—not- ly to be church members—that we must e with all our hearts. The fact of being he fold does not make the lamb; there are ves in the fold, alas! but we are by no ns justified in doing as the wolves do, even o they appear in sheep's clothing."

"I felt the rebuke." "Well," said I, "there Deacon Rich—I think he paid me a note ce. The first time he paid it we were nsacting other business, and by some mis- e the note wasn't destroyed. I found it ng my papers afterward. I was a good e excited, and lay awake more than one t thinking what I ought to do about it. Deacon was a hard man, I considered, took advantage of people when he could.

He had driven more than one hard bargain with me."

The Deacon, who was present, and heard these allusions to himself, winced and coughed uneasily. Captain Ball went on, without appearing to mind him.

"So," said I to the minister, "I concluded I would serve the Deacon as he would probably have served me under similar circumstances. I kept the note by me a good while, and when I thought the particulars of our settlement had slipped his mind, I said to him one day, maybe he would like to take up that note which had been due then a considerable time. He was surprised—looked excited and angry—said he had paid it, and held out stoutly for a while; but there was the note. There was no proof that it had ever been paid, and finally he took out his pocket-book, and with some pretty hard words, paid it over again, with interest."

"And now," said the minister, "what are you going to do about it?"

"I suppose," said I, "the money must be paid back."

"So I went to the Deacon the next day, told him that, on reflection, I was convinced that he was right and I was wrong about the first payment of the note, and returned the money—one hundred and thirteen dollars—a good deal to his astonishment."

The Deacon coughed, and wiped his forehead.

"I hoped then all was right," continued Captain Ball. "I tried to satisfy my conscience that it was. But I was afraid to go back to the minister, he has such a way of stirring up the conscience and finding mud at the bottom, when we flatter ourselves that because it is out of sight there is no impurity there. And I knew that as long as I dreaded to see the minister, something must be wrong; and on looking carefully into my heart, I found the little matter of a mortgage which I had foreclosed on a poor man, and got away his farm, when he had no suspicion but I would give him time to redeem it. By that means I had got into my possession property worth two thousand dollars, for which I did not actually pay, and for which Isaac Dorr never actually realized more than half that amount. But the proceeding was entirely legal, and so I tried to excuse myself. But my awakened conscience kept saying, 'You have taken a poor man's land without giving him a just return; the law of God condemns you, although the law of man sanctions the wrong. You shall have no peace of soul; your heart will burn you until with justice you wipe out your own injustice to him and to all others whom you have wronged.'"

"Against the decree of my conscience I rebelled a long time. It was hard for me to raise a thousand dollars, together with the interest due from the time the mortgage was foreclosed; and it was like taking a portion of my life to be obliged to subtract so much money from my gains, and give it to a man who had no legal claim upon me. I groaned and mourned over it in secret, and tried to pray; but that mortgage came right up between my prayer and God, and heaven looked dark and frowning through it. At last I could not resist the appeals of conscience any longer, and I went again to the minister. I told him my trouble and asked him what I should do.

"'What is a simple test,' said he. 'Do you

love your neighbor as yourself? If you do you will be just to him, if it takes from you the last dollar you have in the world.'

"That was a terrible sentence. I went out, staggering from it as if I had received a blow. 'Oh God,' I said, 'how can I be a Christian?' But I had help beyond myself, otherwise I could never have ended that struggle. I knelt before God, and solemnly vowed for His sake, for the sake of His pardon and love, I would not only do justly to the poor man I had wronged, but would give up, if need be, all I had in the world, so that I might find peace in Him. A strange, soothing influence came over my soul, and a voice seemed to say, 'Though you lose all you have, God and Christ, and the blessings of a heart pure and at peace, shall be left you—the best and only true source of happiness and life.' And in the solemn night time, after I gave up the struggle, that comfort seemed to me so great and precious, that I felt willing, if it would only stay with me, to accept poverty, and to go into the world poor and despised, hugging that priceless blessing in my heart. The next day I was as light as if I had wings. Nothing could keep me from going to see Isaac Dorr, with a couple of hundred dollars in my pocket, and a note for the remainder of what I owed him.

"Well," said the narrator, with tears running down his cheeks, "I only wish that every person here could have seen the Dorr family when I visited them and made known my errand. Poor Isaac had grown discouraged, and had just made up his mind to quit his wife and children and go to California. His children were crying, and his wife was in an extremity of distress and despair. She received me a great deal better than I anticipated; I had acted according to law, she said, and Isaac, careless and imprudent, was greatly to blame.

"Yes," said Isaac, with the firmness of a desperate man, "it was a savage game you played me, but I was a fool ever to get into debt as I did, and then fancy that any man would not take an advantage when the law permits it. I am ruined in consequence, and here you see this woman and these babes—"

"The poor fellow broke down as he looked at them, and cried like a child.

"Isaac," said I, as soon as I could speak, "I have come to show you that a man can be honest even when the law doesn't compel him to be. I want to do right, because God commands it, and I have come to tell you that you needn't leave your wife and babies yet, unless you prefer to."

"Prefer to—go off into a strange country, and leave them here to suffer," he cried; and he caught the children in his arms, and wrung his wife's hand, and sobbed as if his heart would break.

"Then I counted out the money I had brought, and explained what I intended to do, and gave him the note; and such surprise and happiness I never saw. They would have kissed my feet if I would have let them. It seemed to me as if heaven were opened then and there—and it was opened in my heart, with such a flood of light and joy as I had never experienced, or thought possible before.

"My friends," added the Captain, his once hard voice now almost as mellow as a woman's, his cheeks still moist with tears, "I have been constrained to make this confession; I thank you for listening to it. The

minister tells me a man may be a church member and not a Christian. I mean to be a Christian first, and if I fail—"

He could proceed no further, but sat down with an emotion more effective than any words.

I have nothing to add to his narrative, except that he became a church member, and that his example of thorough repentance, of child-like faith in Christ, and of vigorous, practical, every-day righteousness, elevated many degrees the standard of Christianity among my people.

The Late George Smith.

The discovery of the manner of reading the Persian cuneiform by Grotefend in 1803, and the subsequent decipherment of the Assyrian by the late Dr. Hincks and Sir. H. Rawlinson in 1836, followed by the researches of Edwin Norris, Fox Talbot, and in 1866 by the late George Smith, placed his country in the first rank of this branch of inquiry. He had already attained ten years ago such an eminence in this study that, at the recommendation of Sir H. Rawlinson, he was employed on the Egyptian collections of the Museum, and, from his own powers of decipherment, and from the materials placed at his disposal, rapidly attained to the position of the most advanced Assyriologist in this country. His chief works were a history of the Assyrian monarch Assurbanipal, or Sardanapalus, accompanied by the Assyrian texts and translations, in 1871, and his discovery of Assyrian tablets in the collections of the Museum recounting the Chaldean version of the flood, communicated to the Society of Biblical Archaeology on the 31 of December, 1872, at an evening meeting, at which Gladstone, then Prime Minister, was present. He had already, at the close of 1871, discovered the value of most of the letters of the Cypriote alphabet. G. Smith made three expeditions to Kuoyunjik, the ancient Nineveh, opposite the modern Mosul, 1873-1874 and in 1876—two for the Trustees of the British Museum and the third for the *Daily Telegraph*, and died on his return from the last in the autumn of this year, having secured by purchase about 2,000 tablets and other objects for the national collections. Educated only till his 15th year, and acquainted with no other language than his own and the ancient Assyrian, the admirable penetration, undaunted research, and logical acumen he showed in the interpretation of Assyrian texts entitle him to be considered an instance of self-taught and reliant scholarship rarely found. His premature death, in the 37th year of his age, is a loss to science and a deep affliction to his family; and although the Queen has graciously accorded a pension to his widow sufficient to place her beyond want, the large family he has left behind him requires some additional aid, which will without doubt be accorded by those who admire genius and sympathize with its misfortunes. The tablets obtained and forwarded by his care for the national collection have arrived, and are an additional claim on the consideration of the public. The collections of Babylonian and other antiquities purchased by the late G. Smith at Bagdad have arrived at the British Museum. They consist of about 2,000 objects; among them are the celebrated lion, with the name of the Egyptian Shepherd King Set inscribed on its

breast, some pieces of sculpture, and a great number of clay tablets with inscriptions in Babylonian cuneiform, supposed to be the deeds of a commercial firm which continued from the time of Neriglissar to that of Darius. Some are dated in the reign of Belshazzar, whose name occurs as King for the first time in these cuneiform inscriptions. Some other documents of interest are among the collections.—*London Times*, 11 mo. 20th, 1876.

"A THANKSGIVING."

For the morning's ruddy splendor,
For the noontide's radiant glow;
For the golden smile of sunset,
Flung all his halos;
For flowers, these types of Eden,
That gem the verdant sod,
And seem to ope their petals
To tell us of our God.

They flood the silent wilderness
With beauty and perfume;
They bloom around our pathway,
They blossom on the tomb;
They are alphabets of angels,
Thought written on the sod;
And, if man would read them wisely,
Might lead his soul to God.

For the Spring, with all its promise,
For the Summer's boundless store;
For Autumn's richer treasures,
And the Winter's wilder roar;
For the jorons evening fireside,
By thought and feeling awed;
For the loving hearts around it,
I thank Thee, Oh, my God.

For the memories that enircle
The happy days gone by;
For the holy aspirations
That lift the soul on high;
For the hope in brighter regions,
By seraph footsteps trod,
To meet the lost and good ones,
I thank Thee, O, my God.

WHICH LOVED BEST?

"I love you, mother," said little John;
Then, forgetting his work, his cap went on,
And he was off to the garden swing,
And left her the water and wood to bring.

"I love you, mother," said rosy Nell;
"I love you better than tongue can tell;"
Then she tossed and played fall half the day,
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fian;
"To-day I'll help you all I can;
How glad I am school doesn't keep!"
So she rocked the babe till it fell asleep.

Then, stepping softly, she fetched the broom,
And swept the floor and tidied the room;
Busy and happy all day was she,
Helpful and happy as child could be.

"I love you, mother," again they said—
Three little children going to bed,
How do you think that mother guessed
Which of them really loved her best?

The Growth of the Earth.—In the interesting course of lectures on astronomy which R. A. Proctor has been delivering in the theatre of the Society of Arts, for the especial benefit of young persons, his subject the other evening was "Meteors, Comets and Stars."

In speaking of meteors, he developed at some length the thought, which will strike many as a novelty, that the earth is, has always been, and so long as it shall exist as a part of our cosmoical system must ever continue to be, growing in size. Meteors are bodies, composed of extra-terrene matter, which travel in vast belts and in highly eccen-

tric orbits round the sun. These belts, or tens of meteors, are very numerous, and their orbits intersect that of the earth are brought within the influence of its gravitation, and on entering our atmosphere come luminous and fall to the surface of planet in those periodical showers of shooting stars which are so well known.

Not a night passes in which some fast stars are not seen, and in certain months on particular nights the golden rain is is sent. Of course, too, meteors fall in the time, although unseen. It is computed, the lecturer, that hundreds of thousand these extra-terrene bodies become incited with the earth every twenty-four hours and 400,000,000 in the course of each day. They may vary in weight between a grain and a ton. One is known to have fallen in South America which weighed fifteen tons. Yet these small accretions to the earth's surface would take many millions of years to amount to a single foot to its diameter.

It had been shown that one of these meteoric systems followed in the track of a solar telescopic comet, although not to be confided with its tail, and it was now the general opinion of astronomers that all these belt meteors were similarly related to comets.—*London Times*.

Worldliness.—The following remarks, taken from one of the Journals of the day, are applicable to other religious societies, as well to the Methodists. They are clear and forceful and may well awaken serious thoughtfulness in the minds of many:

"The tendency to build costly churches for the wealthy, while the poor are neglected, springs from the same cause as the tendency to loose church discipline,—Christian morals, and the patronizing of dance and the theatre, as allowable Christian recreations. A conformity to the world's spirit and habits of life, instead of a transformation into the image and spirit of Christ, leads to it all. In times past the Methodists were marked for their protests against worldliness, and the broad distinction they made between manners and habits of life between the professed disciples of Christ, and worldly people. Then their piety had a stern simplicity which might have repelled the carnal, but had immense power over men. Then they dressed plainly, lived abstemiously, built modest meeting houses, abominated the theatre and dance, and labored earnestly and successfully for the salvation of souls. Those were the days of their glory,—days which are fast departing. And with them depart the power of Methodism over men, to compass their salvation. Worldliness and the worldly will applaud the change, and call it improvement; but the godly will lament it as an inevitable loss to the cause of true piety."

Insincerity in Asking Advice.—Nothing less sincere than our manner of asking and giving advice. He who asks advice would seem to have a respectful deference for the opinion of his friend; whilst yet he only aims at getting his own approval of, and his friend responsible for his conduct. On the other hand, he who gives it, repays the confidence supposed to be placed in him, by a seemingly disinterested zeal, whilst he seldom means anything by the advice he gives but his own interest or reputation.—*Roche孚cult.*

For "The Friend."

Political Parties in France.

Hamerton in his book, "Round my fire," gives some account of his efforts to establish a book-club in the part of France he resided. His experience furnishes a curious illustration of the strength of party spirit among the French people; and gives insight into the dominant ideas which mark their political differences. He says: "I began by suggesting the idea to three who belonged to three entirely different parts of society, and each went to work in his own sphere, with so much success, that in a month we had a surprisingly long list of subscribers, when all the three lists added together.

"I drew up a set of rules, very like the rules of such book-clubs in England, when one of my private friends asked where the place was to be established, and who was to be secretary to it. Evidently, we must have come from somewhere for the library, and a man to give the books out, and keep an account, and get the books back again (most full of duties!) from members who kept them indefinitely.

"The most tempting solution was immediately offered by a friend who was also a member, and was no less a personage than the Sub-Prefect. It happened that in the court-yard of the Sub-Prefecture, close to the entrance, there was a neat little building one story high, which served as offices for the clerks. There were several small rooms in this little building, so the Sub-Prefect showed me one room, not occupied, and said, 'Would not you do capitally for the library?—you shall have it for nothing, and we can save the expense of a clerk, for one of my clerks shall take the accounts and deliver and receive them. He has plenty of leisure moments, they may just as well occupy them in this way.'

"Nothing could be more perfectly adapted to the needs of the nascent book-club than this most amiable proposal. The place was delightfully accessible; the building looked clean and nice (it had some pretensions to architecture); then it was close to the gate, none had to be passed through to get at the clerk was there all day; and such a diligent, intelligent, attentive clerk, that we had brought a long time for the like of! 'I will have shelves put all round the room for the books,' said the Sub-Prefect, for as part of my scheme that the books belong to the club were to accumulate and be in a library in time. In my innocence I thought we could at least accept these charming facilities for the first year or two, after which we might set up more independently, if necessary. Another consideration was, that I liked the Sub-Prefect personally. He always been very civil to me, and I did not wish to refuse his amiable proposal. He was certainly one of the most intelligent men in the place, so that there was a certain attraction to the Sub-Prefecture, as when he opened to be at leisure, we went and smoked and chatted together in the garden.

"All this only shows that a foreigner may be for years in a country, and be little better than a fool about it after all.

"In those days we were living under the Emperor Napoleon III. Our Sub-Prefect was a Bonapartist, of course, or he would not have held that official position. Political

reasons had never prevented me from being on friendly terms with any one whose acquaintance I liked to cultivate, and this made me forgetful, for a moment, of the intensity of political hatreds in the country where I now lived. This man and I had never once talked politics together; we had found plenty to talk about in other pursuits or amusements, so that he was not associated with politics in my mind. Not so in the public mind, however. The Legitimists all abominated him as the representative of a low usurper; the Republicans at the same time hated and dreaded him as the instrument of a tyrant who was ready at any time to repress liberty by the most arbitrary exercise of force, ready to cast them into prison or banish them to a deadly climate if they stirred hand or foot in the cause that was dear to them. When political differences are so profound as to reach down to the nature of the government itself, official position does not command respect. In a country where the system of government is settled and accepted, an official is recognized by all as a legally appointed person. In France, under Napoleon, the prefects were respected only by the Bonapartists; the Republicans looked upon them as paid spies; the Legitimists despised them as men who took a share in the booty of a successful thief. Under every French regime the officials are hated by the partisans of the other regimes, and this hatred goes to such a length that men cannot tolerate each other enough to meet as gentlemen on some neutral ground of literature or art. Of course, I knew that a Bonapartist Sub-Prefect would be an object of political animosity to other parties, but I was innocent enough to hope that this animosity might be forgotten in relation to literature. There was my mistake. I accepted the Sub-Prefect's offer, he put a joiner into the room, who soon shewed it round, the clerk opened a new account book for the concerns of the club and I congratulated myself on having concluded a most convenient and inexpensive arrangement.

"Then came the storm! The representative of the Legitimists, who had promised to subscribe (a very ardent Legitimist himself, and appointed agent of Henri V.), at once told me in the most decided manner that neither he nor any other member of his party would ever consent to fetch their books from the Sub-Prefecture, and they all withdrew in the body. Then the representative of the Republican members of the club met me in the street and said, 'It is all over the town that the books are to be kept at the Sub-Prefecture, so all the Republican members have withdrawn their names from the club.' Now there were seventeen Republican members, which in a small country book-club may be considered rather an important contingent. There may have been a dozen Legitimists. The next question was, who remained with us? Had we a remnant strong enough to carry on the scheme? There were a few Bonapartists, and a few men of not very decided political colour who liked to keep well with the authorities. Some books were bought, and the club maintained a precarious existence for perhaps eighteen months, after which it died of inanition. Other subscribers had succeeded my friend the Bonapartist, but I have never sought their assistance for the foundation of any more book-clubs.

"This little history may give some faint idea of the extreme division of French society as a consequence of the events which have agitated the country during the last hundred years. The English reader will no doubt think of his own country, and congratulate himself that Englishmen can meet on the common ground of literature, as cultivated men and gentlemen, without carrying political animosity into everything."

"Speaking of a sitting in the French National Assembly in March, 1872, the *Graphic* said in conclusion: 'We may congratulate ourselves that in the British House of Commons such a scene would be impossible. With us, a member, however unpopular his opinions may be, is sure to receive a patient hearing.' This was curiously put to a practical test in the same month, when Mr. Auberon Herbert supported Sir Charles Dilke's motion for an inquiry into the employment of the Civil List. A German who was present, the London correspondent of the *Allgemeine Zeitung*, said that a large number of honorable members 'formed into a dense group in the background, set up a frightful howling, crowing like cocks, bellowing like cows or oxen, neighing like horses, braying like asses, barking like dogs, and mewling like cats—in short, a whole menagerie seemed to have broken out into a maniacal orgy.'

"Now as we see that the members of this assembly, who sit so high above us, and are an example of manners for our study and imitation, actually bark, bray, neigh, howl, crow, mew, and bellow, when the question of monarchy is touched upon at its extremest outskirts, we ought, I think, to regard Frenchmen with some indulgence if they do not always disguise their sentiments when their monarchial or anti-monarchial feelings are, not merely tickled rather unpleasantly on the outside by asking a question about a Civil List, but wounded to the very quick, and that in the very sorest places."

"You cannot reasonably expect a Republican, whose dearest friends were imprisoned, or exiled, or shot by the agents of Louis Napoleon, to think only of his amiable qualities (they say he could be very amiable in a drawing room.) A Legitimist, on the other hand, remembers the death of Louis XVI.,—rememberers, too, very probably, that his grandmother had her head cut off, or that the family estate was confiscated—so that he does not quite like liberty, equality, and fraternity as understood by the democratic party. The Bonapartists have had much less experience of persecution than either of the other two great parties, and yet they seem always to have dreaded the possibility of a future application of it to themselves. On the whole, it must be admitted that political differences are very serious when society is living in a condition of suppressed civil war, with the recollection of civil war in violent outbreaks, and the anticipation of similar outbreaks in the future."

"How do you know, with certainty, the truth of your religion?" said an inquirer to a humble but faithful disciple. "Just as I know the sun shines," replied the other: "because I see its light and feel its heat." And so there are thousands, competent and faithful witnesses, who know from their own experience the truth of Christianity, because they have

felt in their own hearts and lives its transforming and comforting and sustaining power.

The Society of Friends.

BY H. H. SIMMAN,
AN OUTSIDE VIEW.

This body of Christians, venerable alike for its age and its devotion to moral reforms, has for the last fifteen or twenty years been undergoing a change in some respects, and no little uneasiness is felt as to the result by many of its members.

What may be called the Progressive School, hold that the spirit of entire consecration which was the animating principle of Fox, Penn, and the early Quakers, has long since given place in a large degree, to formalism; that the slow progress they have made as a church, and the heresies that have arisen among them, have resulted from a decline in spiritual life. It is held that the changed circumstances under which we live demand a modification of the usages of two hundred years ago; and that true consistency requires a cheerful acceptance of what God, in His Providence, has shown to be useful as a means of leading men to Christ. Hence revival meetings, in which singing, the anxious seat, and other methods of Christian work have been largely adopted. Many hopeful conversions and much apparent prosperity to the church has been the result.

On the other hand it is held by what may be called the Old School Quakers, that while it is true that the church is in great need of a genuine revival, yet the end will not be secured by such means; that the old landmarks are being departed from; that unworthy members are being received into the church, and that statistics show an actual decline in morals as the result of the new measures.

It is true that on both sides, it is there that in the world's great harvest, the Society of Friends has an important mission. She cannot afford to be slothful or careless, and that a great want of the church is a more earnest, active and aggressive piety.

I cannot but warmly sympathize with those faithful men and women that are laboring to awaken the church to a higher life, are teaching anew the doctrines of holiness as taught by Paul, Fox and Penn, and whose hearts yearn for the perishing multitudes that are outside of the church. But I perceive (or think I do) that there is imminent danger of departing from what has always been the crowning glory of this Society of Friends, viz: that they applied Christianity to all the affairs of life, and if they shall in their zeal for growth and outward prosperity be led to accept a mere emotional and sentimental religion for practical righteousness; if they shall fail to insist on a religion which makes men abhor war and oppression, and which teaches them simplicity and plainness in speech, manners, and dress, if they shall neglect to inculcate simplicity and candor as the essential elements of true spiritual life, and which is utterly inconsistent with the cunning craftiness of lodge secretism, then they will have done incalculable injury to the cause of Christianity.

In the world's great battle we cannot spare the Society of Friends, nor afford to have them forget their distinctive principles. May they have the wisdom of the Lord to direct, *Christian Cynosure.*

Higher Education for Women.

Whatever differences of opinion may exist upon the question of female suffrage, or even upon the less mooted point of woman's employment, there is, at length, an entire unanimity in regard to her right to the best and highest education that her abilities and circumstances will enable her to obtain. In the thirteenth century, the proper education of woman was defined, by a European writer, as "knowing how to pray to God, to love man, to knit and to sew;" and for several centuries, scarcely more than reading, writing and accomplishments were added to the list. Gradually, however, the barriers against her mental improvement have given way, and now each year opens up new and improved methods for her intellectual development. Even the sneer of "blue-stocking" has died away, or if at times feebly echoed by some would-be wit, it falls harmless, having lost its sting. Many of the best colleges in the land have freely opened their doors to women, and we hail the day when, in fact as well as in name, her educational advantages shall be established on as solid a foundation as those of the other sex.

To promote this desirable end, there is nothing so much needed as *thoroughness*. At present, the chief impediment to the higher education of woman is the superficial character of her studies. In the two, three or four years commonly devoted to the higher branches, she is rapidly led through a maze of languages, mathematics, sciences, philosophy, history, literature, and accomplishments that a lifetime would be too short to apprehend. If conscientious, perhaps her health breaks down under the constant strain, and then we hear the cry of the physical incapacity of the sex for mental labor. In any case her mind is left with an inextricable tangle of confused knowledge, which she can neither classify nor remember; and her mental powers, taxed but not disciplined, are unable to cope with subjects of deep thought or of practical importance. Education, to be worthy of the name, necessitates time, labor, patience, system, and those who crave its privileges must pay its price. It is far better to learn a few things thoroughly than many superficially; not only for the worth of the knowledge thus obtained, but still more for the mental development that ensues.

Teachers and friends of education generally are becoming awakened to this need of thorough mental training for our young women, and many judicious plans are being brought into operation to secure it. Perhaps none have been found of greater practical efficacy than that of frequent written examinations, given at short intervals, upon the studies which have previously engaged the attention. These afford so fair, and usually so correct a test of the scholar's real acquaintance with the subject, as to leave no doubt as to her fitness for further advancement. They also afford an equally correct test of the character of the teaching and the wisdom of the plans that have been pursued, thus keeping alive in both pupil and teacher the spirit of improvement, and exposing all superficiality, however brilliant a gloss may have hidden it from view. In many of our best schools, both public and private, this plan is being put into successful operation, and we cannot too highly recommend it in every stage of education.

In 1874, Harvard University offered to women, as a test of culture, written examina-

tions of two grades, preliminary and a final, and promised certificates to successful candidates, stating that they had "passed" or "passed with distinction," or "passed the highest distinction," the prescribed examinations. These were held for the first in Boston, then in Cambridge, New York, Cincinnati. A local committee is now organized in Philadelphia, to co-operate with Harvard, and to offer the same opportunities in the spring of 1878. Neither of the examinations are identical with the entrance examination of the University, or with any given to resident students, but are impregnated as tests of liberal culture, and thenceforth as assurances of proficiency in high and most trustworthy source. It is hoped that many of our young women take advantage of this opportunity, and during the coming year, will prepare themselves to join this class of candidates for literary honors. Whether regarded as a special preparation for teaching, or other literary work, or as a means of purely private mental cultivation, it cannot fail to richly compensate those who are willing to strive earnestly for a thorough education.—*Phila. Ledger.*

Selected for "The Friend"
Samuel Fothergill to John Brazz,
Warrington, 1st mo. 21, 17

I received, about twelve days ago, an anonymous letter, requesting my return there agreeable to the subscription I intend to fix upon this. The author is personal stranger to me; but I am not altogether stranger to the situation described, and I deeply value for instruction and ability direct, agreeably to the mind of Truth, the sympathy I feel on my mind with distressed. Expect not from me an elaborate disquisition into speculative points; for I know from experience, that part must which longs to comprehend more truth, yet the former discoveries are yet disobeyed. The first principles of religion, as I have found are the knowledge of our own weakness, & Almighty sufficiency to supply all defects. Whoever builds on another foundation will be finally disappointed. Thy letter manifests a sense of want; and as thou attends to it, sense, that which gives it, will, in due time supply it; for the Lord our God hears our own. The state of leprosy Naaman has strongly with me on thy account. He was disquieted under his malady, and sought relief, but he had like to have missed it, by attending the means; his pride was piqued at the prophet came not out to work an immediate cure with some visible demonstration power; so that stooping to the simple means of bathing in Jordan was very mortifying to him; he remembered Abana and Pharpar rivers of Damascus, and was willing to believe they were of equal virtue.

But know this assuredly, there is no rivulet capable of cleansing the soul but that which proceeds from under the throne of God—a stream flowing from speculation, or any natural powers can wash out the stain and bring peace to the soul. Deeply and submissively abide with the sacred Minister of the new covenant; if thou art weak, he is strong; and I am, the God of all strength and Truth would not leave thee destitute. Be content to be a child, or thou wilt be a monster; let thy day come upon that which is lofty, and thy cross be taken up to hurtful things, and

ght thou wilt see more light; and until hast been fed from on high with milk a babe, stronger meat or higher dishes would not be good nourishment, but disorder for want of digestion.

God fervently desires thy help; but number with holy trembling, the way to lies through the gates of death. The of all mercy and strength renew effect his visitation to thy soul, and build thee the sure foundation that can never be n.

thy true friend and well-wisher,
SAMUEL FOTHERGILL.

Selected.

ny were the baptisms he passed through, such his faith and allegiance were closely id; but as he endeavored to abide pa- by under the operations of the Divine y, he was not only brought down into lows, but through the mercy and goodness im who is the resurrection and the life, God was preparing him for an important on in His church, he was raised up again of the pit and the bury clay, and his feet pon the rock Christ Jesus, the foundation any generations. It was in this school rned to distinguish the voice of the trueed from the voice of the stranger, and epared to understand the language of pirit unto the churches, and to wait idly upon the Great Head from whom eived the gift of a discerning spirit, and d judgment in things pertaining to the ing of the household of God. * * * He a practical believer in the necessity of e qualification, renewed from season to on, for transacting the affairs of the So- y; and in meetings for discipline, and on- nities, or when otherwise engaged in ervice of Truth, he was weighty and de- vative, seeking for, and relying upon its- ings, as the ground of right judgment in church. * * * Having accustomed him- through life to frequent retirement and ation, he possessed an unflinching source of plation and support in his daily reverent paches before Him, who had been his igh light, his sun and shield in the ighth of his days, and through dedication on, he was now established as a father pillar in the church of Christ.—*Memorial*
Joathan Evans.

THE FRIEND.

FOURTH MONTH 21, 1877.

he Yearly Meeting of Philadelphia as- sessed for the transaction of its business on nd-day, the 16th inst. The number in- andance was large, though there were paratively few from other Yearly Meet- ings. For the first time within the memory y present, the clerk was prevented by- ness from opening the meeting. In- vitation was given, that in accordance with provision of the Discipline in such a case, and had been appointed by the Meeting Sufferings to arrange the reports and srs to come before the Yearly Meeting, so s its business might not be delayed. The er Assistant Clerk, Clarkson Sheppard, appointed to act as Clerk till the Repre- natives made their report as usual; and a nd was named to assist him.

During the season of waiting on the Lord, which preceded the commencement of busi- ness, a covering of solemnity and exercise was graciously vouchsafed; and some earnest desires were briefly expressed that we might individually so dwell under that covering as to experience Divine help and preservation.

Three only of the Representatives were absent—and for these satisfactory excuses were given.

After the opening business, the minutes of the Meeting for Sufferings, which were quite long, were read. They showed that many concerns had claimed attention during the past year. The occurrence of the Centennial Exhibition at Philadelphia last summer, and the strong effort then made to open the gates to the public on the First-day of the week, had led the Meeting for Sufferings to draw up an Appeal for the observance of that day, which had been widely circulated. Eighty thousand copies in English and twenty thou- sand in German had been printed. In this Appeal, any superstitious regard to one day of the week as more holy than another was dis- claimed; but the propriety, advantage and duty of setting apart such a portion of time for religious observances and for rest, was enforced and sustained by solid argument. It is believed that its publication was timely. It has been noticed with terms of approval by several of the religious periodicals of the day.

The attention of the Meeting had been called to an effort made in the Legislature of Pennsylvania to repeal the law which prohibits horse-racing, so far as relates to Agri- cultural fairs, or to trials of speed under the auspices of certain incorporated companies. Believing that the proposed measure would open the door to a further influx of vice and immorality, a Committee was set apart, who visited Harrisburg, and had an interview with the Committee of the House to whom the bill had been referred. Their remarks were listened to with respect; and while they were still present, it was decided, unanimously, to report the bill with a negative recommenda- tion. The session closed without its becoming a law.

A communication had been received from the executors of Henry Mosher respecting the bequest of \$10,000, left by him to Philadel- phia Yearly Meeting for the distribution of the writings of Friends. To this a reply was sent—that when the subject was first laid before the Yearly Meeting, it had decided to accept the trust, if the executors should pay over the amount—that the executors them- selves were the proper persons to decide any questions which might be raised under the will—and that it was not within the duties entrusted to the Meeting for Sufferings to take any action in the case.

When a person consents to act as an executor of a will, he assumes the responsibility of carrying out its provisions; and it would be an unusual and unsafe proceeding for him to act on the advice and judgment of the beneficiaries themselves. We have no doubt, that it was the intention of H. Mosher that \$10,000 of his estate should be placed under the care of Philadelphia Yearly Meeting of Friends; and that there is no other body, but that which is holding its sessions in the house on Arch street, Philadelphia, during the present week, that can possibly claim to be the meet-

ing intended. Yet this is a point of which the executors of his will must satisfy them- selves before they can safely relieve themselves of the charge they have undertaken; especially, as there is nothing in the will, so far as we know, which requires any Meeting to prove its claim to the funds in question.

The Trustees of the Charleston Meeting-house property, procured, a year ago, an act of the South Carolina Legislature authorizing the application of funds in their hands to the erection or repair of meeting-houses of Friends in any part of the United States. An appropriation of \$500 from this fund had been recommended by the Trustees, and approved by the Meeting for Sufferings, to aid in paying for a meeting house recently erected at Barnesville, Ohio.

A new circular had been prepared and adopted, for the guidance of the Friends who have charge of paying the travelling expenses of Friends attending Philadelphia Yearly Meeting and other services of the Society. The funds at their disposal arose out of the sale of a lot of ground left by that valuable minister, John Pemberton, for the pasture of Friends' horses, and which came into the possession of the Society after the decease of his wife. The altered situation of things at that time prevented its being used as originally designed; and by authority of the Legisla- ture, the ground was sold, and the interest of the proceeds used for "like purposes." The income is about \$1000 a year, and is principally expended in paying the railroad fares of Friends from distant parts of the Yearly Meeting, who attend our Yearly Meeting, Philadelphia Quarterly Meeting, and the Meeting for Sufferings; or who have occasion to leave home on committees of either of those bodies. It was stated, that during the past year the expenditures had more than equalled the receipts.

The report of the Book Committee showed an unusually large distribution of books during the year—amounting in all to 5936 volumes and 67,538 pamphlets. Of these, 62,000 pamphlets, principally The Appeal for the Observance of the First Day of the Week, and the Tract on Theatrical Amusements and Horse Racing, had been donated to "The Philadel- phia Tract and Mission Society." The remainder had been widely scattered over various parts of the United States; and some had been sent to England, Italy and S. America. Several hundred volumes had been given to colored persons in the Southern States, principally to those officiating as ministers to the different congregations. A large number had been sent to Friends and others in the Western States.

There had been added to the sets of stereo- type plates belonging to the Yearly Meeting, Isaac Pennington's Letters, Life of John Roberts, Epistle of the Yearly Meeting of 1876, Mary Brook on Silent Waiting, Life of Richard Jordan, Bevans' View of Christian Religion, Appeal for the Observance of the First Day of the Week, and Biographical Sketch of William Penn. The plates of "Friends in the Seventeenth Century" had also been presented to the Yearly Meeting, by the author.

The total expenditure for books, stereotype plates, &c., for the year had been \$3,828 22; of which, part was received from books sold and from the income of sundry funds, and the balance, \$1972, was paid out of the general fund of the Yearly Meeting.

The number of copies of books printed was 6250, and of pamphlets 116,000.

The Book Committee had received many expressions of thankfulness and appreciation for the works which had been thus widely circulated. One person, writing from Texas, said of a copy of Barclay's Apology which had been given him, "It has recalled me to things, once of momentous interest to me, but unhappily lost in the cares of life. It has been of great pleasure and profit to me." Another refers to the religious writings that had previously been in his possession, and adds, "They are of little account, compared to the writings of Fox, Barclay, Pennington and others. With these come deeper and more intense longings for a larger measure of the Holy Spirit." A colored teacher in a large public school at the South, to whom a few books had been sent, remarks, "The three first propositions of Barclay's Apology have satisfied me as to the merits of the book. I say honestly, that I would not now part with them under any consideration. For I have never seen anything which so nearly accords with my views on the subject of a spiritual religion, or the immediate presence of God's Spirit with His church."

Satisfaction was expressed in the Yearly Meeting with the labors which had been thus detailed, and encouragement given to persevere in attending to whatever openings for service, in the line of its duties, might present to the Meeting for Sufferings. Reference was made to the increasing openness to receive and read the approved writings of Friends; and to the inquiry, among other professors, for more spiritual views of religion. An exercise spread over the meeting, that our members might individually exemplify in their lives and daily walk among men, the blessed effects of the doctrines we profess, so that others, seeing our good works, might glorify our Father who is in Heaven. Such books as the Life of John Woolman and of Thomas Shillitoe were spoken of; and the desire expressed, that we might live, as those Friends did, in the obedience of faith.

The harmony of exercise which prevailed was very grateful to the feelings of many. After appointing a committee to examine the Treasurer's account, the meeting adjourned, with thankfulness for the favors vouchsafed.

It was particularly satisfactory, that the members of other Yearly Meetings, whose voices were heard among us, were prepared to enter into sympathy and unity with the concerns that arose; and were preserved from being made instruments of unsettlement and trouble.

We propose giving an account of the remaining sittings, in our next number.

SUMMARY OF EVENTS.

UNITED STATES.—The United States troops were withdrawn from the State House in Columbia, S. C., on the 10th inst., and Chamberlain issued an address announcing his abandonment of the contest for the governorship. His private secretary was instructed to deliver up the executive office to Governor Hampton on the following day.

The law relative to appointments in the Treasury Department provides that they shall be so arranged as to be really distributed among the several States and Territories and District of Columbia according to population. It is announced that Secretary Sherman will rigorously enforce this law, and that under it those at present he no appointments from New England, New York, Pennsylvania, Ohio, Maryland, Delaware, Virginia, West Virginia and the District of Columbia.

The Secretary will insist also that only one member of a family shall be employed in the Treasury Department.

The Southern Hotel, in St. Louis, was destroyed by fire on the morning of the 11th inst. A considerable number of the lodgers perished in the flames. Estimated loss on the hotel \$720,000.

A severe gale and rain-storm prevailed at Charleston, and throughout South Carolina, on the 13th inst. Considerable damage was done to the wharves at Charleston, and a larger portion of the city was flooded.

A clipper ship recently sailed from New York with 262 passengers for Australia. The emigrants include 56 married couples, 172 single men, 8 single women, and 70 children.

An English steamer has sailed from New York for New Haven, Conn., where she will load a cargo of munitions of war for the Turkish Government. This will make the seventh cargo of war material taken from this country to Turkey.

A bill passed at the last session of Congress, contains an appropriation of \$25,000 for a survey of the Mississippi and its tributaries, with a view of determining the proper method of reclaiming the alluvial lands of the Delta of the river. The Chief of the Engineer Corps has given directions for the expenditure of this money for surveys, with a view to the construction of levees.

The Markets, &c.—The following were the quotations on the 14th inst. *New York*.—Superfine flour, 26.60 a \$7.00; State, extra and fancy, 27.30 a 27.75; finer brands, 28.00 a 28.50. No. 2 Chicago spring wheat, 21.75 a 22.00. No. 3 Chicago do, 21.50 a 21.75. No. 1, 21.82 a 21.90. Yellow corn, 62 a 65 cts. Oats, 45 a 58 cts. *Philadelphia*.—American gold, 104½. U. S. sixes, 118½, 112½; do, 1867, 112½; do, five per cents, 111½; U. S. 4½ per cents, 108. *Uplands and New Orleans*.—Cotton, 14 a 14½ cts. Flour, \$5 a \$16.50. *Pennsylvania*.—Red wheat, \$1.92 a \$2.06; do, amber, \$1.98 a \$2.12; white, \$2.05 a 2.10. No. 3, 21.50 a 21.75. No. 2, 21.82 a 21.90. Oats, 46 a 58 cts. *Choice New York City*.—Choice, 15½ a 16 cts.; western, 14½ a 15 cts. *Chicago*.—No. 1 spring wheat, \$1.49; No. 2, 1.41; No. 3, \$1.30. Corn, 48 cts. Oats, 35½ cts. Rye, 76 a 77 cts. *London*.—S. Louis, \$8 a \$2 red fall wheat, \$1.71; No. 2, \$1.65; No. 3, 2½ cent. *Calcutta*.—No. 2, 21.82 a 21.90. Red wheat, \$1.70 a \$1.80. Corn, 46 a 48 cts. Oats, 39 a 43 cts. *Lard*, 10½ cts.

EUROPE.—The danger of an early commencement of hostilities between Russia and Turkey is increasing. The Turkish Chamber of Deputies has finally rejected the demand for an armistice for a year or 18 months.

A despatch from Constantinople to the Telegraph Company says, the Turkish Senate has not confirmed the Deputies' rejection of Montenegro's demands, but has decided to leave the settlement of the question to the Government.

The Voyage Lord Derby's reservation on signing the protocol has been misinterpreted at Constantinople. Lord Derby has since written to Constantinople categorically declaring that the Porte must in no way rely upon England.

An Imperial order grants leave of absence to Prince Bismarck until the 8th inst. Hoffmann, President of the Imperial Council, will take his place in the absence of the Duke of Saxe-Coburg in the Department of Foreign Affairs, and Camphausen will represent him in the Prussian Cabinet.

Business on the London Stock Exchange is very dull. Turkish bonds are lower than at any time since the debarment of Sultan Abdul Aziz, last Fifth month.

The United States Fish Commission has decided to maintain its independence and not to amalgamate with the Anglo-American Company.

A telegram from Halifax reports the capture of a whale, 96 feet in length, at Schooner Pond, Cape Breton. It was driven ashore by ice.

The Chancellor of the Exchequer has informed the House of Commons that there is an actual surplus revenue for this year of £443,000. No addition to or remission of taxation is proposed.

Renter's Constantinople dispatch says the Montenegrin delegates had a final interview with Selvet Pasha, who declared that the Porte rejected their demands. Subsequently the Grand Vizier telegraphed Prince Nicholas that the armistice had ended and would not be prolonged.

Hostilities have broken out between the Turks and the Christians in population of Albania, near Sutarri. In the House of Lords, the Porte's circular in reply that the proposed was laid on the table. Lord Derby said that he would not vote in support of a satisfactory character, or that it would lead to a peaceful settlement.

It is announced that on the 1st of the 5th mo, next,

the tariff on the Atlantic cables will be three per cent. per word.

Lord Derby, in a despatch to the British Mission Constantinople, dated the 12th inst., says that he did not see what further steps England could take in war, which appeared inevitable.

WEST-MON BOARDING SCHOOL.

THE SEVENTH SESSION will commence on *Saturday the 20th of Fourth month.*

In order to avoid delay in the classification of the School, all new scholars should be present on *Monday*, that they may be examined and assigned appropriate classes; and the *old* scholars show on that day, or not later than *Thursday* evening it is expected that the regular recitations will commence on *Thursday* morning.

Pupils who have been regularly entered and by the care from Philadelphia, can obtain tickets from the West Chester and Philadelphia R. R. corner of Thirty-first and Chestnut streets, by their names to the Ticket-agent there, who is furnished with a list of the pupils for that purpose. In the passage, including the stage fare from the R. R. Station, will be charged at the School, to be paid with the other incidental charges at the close term. Tickets can also be procured of the Ticket-agent at the R. R. Station. Conveyances will be at the R. R. Station on *Saturday* and *Sunday* mornings, the 30th and 1st prox. to meet the trains that leave Philadelphia at 7.50 and 10 A. M., and at 12.30 and 2.30 P. M.

Baggage may be left either at Thirty-first and Chestnut streets or at Eighteenth and Market. If the latter place, it must be put under the care of Alexander & Son, who will convey it thence to Thirty-first and Chestnut at a charge of 10 cents per ton to be paid to them. Those who prefer can have the baggage sent for to any place in the built-up part of the City, by sending word on the day previous (thor' post-office or otherwise) to H. Alexander & Son, corner of 18th and Market Sts. Their charge is 25 cents per ton for baggage to be taken to the streets, will be 25 cents per ton. For the same they will also collect baggage from the other roads, if the checks are left at their office, on 18th and Market Sts. Baggage put under their care properly marked, will not require any attention the owners, either at the West Philadelphia depot or at the R. R. Station, but will be forwarded to the School. It may always be returned to the owner, but it will go on the *same* day, per the notice to H. Alexander & Son reaches 11 o'clock.

DURING THE SESSION, Passengers for the School meet at the Street Road Station, on the arrival of the first train from the City, every day except First and small packages for the pupils, if left at the Book Store, No. 301 Arch street, will be forwarded every Sixth-day at 12 o'clock, and the expense of it in their bills.

Fourth month 17th, 1877.

FRIENDS' SELECT SCHOOLS.

A suitably qualified Friend is wanted as Prince the Boys' Select School, at the opening of the term the Ninth month. Application may be made to Joseph S. Elkinton, 331 South Fifth St.

Edward Mark, 127 South Fifth St.
James Smalley, 415 Market St.
George J. Scattergood, 413 Spruce St.

FRIENDS' ASYLUM FOR THE INSAN
New Frankford, (Twenty-third Ward), Philadelphia
Physician and Superintendent—JOSHUA H. W. INGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at the residence of his son, Lewis Passmore London Britain township, Chester Co., Pa., on the 10th mo, 1876, GEORGE S. PASSMORE, in the year of his age, a member of New Garden Mo. Meeting.

On the 4th of 2nd month last, at the residence of his son, William C. Sheppard, near Salem, Jersey, CHARLES SHEPPARD, in the 79th year of age, a member of Salem Monthly Meeting of Fri New Jersey.

WILLIAM H. PALE, PRINTER,

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Experiments with various Fertilizers at the Bussey Institution.

Trials of Various Fertilizers upon the Field of the Bussey Institution" of Har-University, by Professor F. H. Storer, such more elaborate, accurate, and useful any other field experiments ever ated in this country, and will, if continued, in these respects all European ones ex-hose of Lawes and Gilbert at Rotham- in England.

The motive of these experiments has been determine, if possible, what kinds of fer- rous, among those ordinarily obtainable in on, are best fitted to increase the yield of grown upon a field that had been chosen typical representative of the thin, light, ty soils which so frequently overlie the dly drift in New England." The plan en to divide the field into plots, and to upon them dif-ferent crops with different s of manure, repeating the same crop on ame plot, with the same manure, year year. Three kinds of crops—barley, e, and ruta-baga—were grown. Yard stable manure, muck, fish scraps, lime, meal, superphosphates, salts of ammonia, b and soda, and other fertilizers were either singly or in combination with other. The experiments were com- ed in 1871, and reports for four years -4) are now issued.

Idea of the magnitude of the work may be obtained from the fact that some 285 ex- perimental plots, each five meters (=about od) square, have been cultivated, some g the whole, and others for part of this

The experimental crops suffered some- from the casualties to which crops in ral are exposed, such as heavy rains, deprivations of animals, failure from eed, and particularly from drought. The ification of the experiments through a series ars, however, served to make up for the rances from these causes, so that the ral results are, on the whole, quite con- ve and reliable. The conclusions apply, rse, to such soils as that of the experi- al field, and only in a more limited de- to others.

one respect, however, these experiments a very great value. Most of the investi- ons upon which the accepted theories of ural science are founded have been e in Europe, where circumstances obtain,

in many respects, different from our own. And so long as we depend entirely upon re- sults of European experience to guide our practice, we shall run the risk of falling into error. A number of illustrations of this truth are brought out by these experiments of Storer.

In the experiments described above it was found that potassic manures yielded the best crops, while phosphates and nitrogenous ma- nures did but little good, and in some cases positive harm. The largest crops were ob- tained with farm and city stable-manure, and with wood ashes. Nitrate, sulphate, and car- bonate of potash (pearlash) likewise brought large returns. In a summary of comparative results, wood-ashes proved more efficacious than any other single fertilizer, the yield being larger than with either yard or stable manure.

Professor Storer concludes that the soil needed potash rather than phosphoric acid or nitro- gen. "The addition of potassic ma- nures to the soil manifestly enables the crops to make use of a certain store of phosphoric acid and nitrogen that the land contains. It is clearly shown, moreover, that the amount of available potash in the soil must be very small, since neither the phosphatic nor the nitrogenous manures by themselves, nor mix- tures of the two, such as several of the so- called superphosphates are known to be, could enable the crops to get enough potash from the soil to keep them from starving after the first year." And further, "It is plain that the soil of this field, like those of thousands in New England, needs fertilizers that are rich in potash, and that, under the existing condition of things, no advantage can be gained by applying mere phosphatic and ni- trogenous fertilizers to the land. . . . If only potash enough be given to this soil, the latter can of itself supply all the other ingredients that compose the food of plants, at least for the term of years during which the experi- ments lasted, and for as many more, of course, as the store of phosphates and nitrogen may hold out. . . . The crying want of the land is for potash, and potassic manures should be applied to it to the well-nigh complete exclusion of all other fertilizers until an equi- librium can be reached."

Besides the results of his own experiments, Professor Storer finds proof of the lack of potash in New England soils in the common impressions and practice of farmers. Good farmers about Boston maintain that wood-ashes and the so-called "long" horse-manure from city stables, which contains a good deal of straw, are worth more than night-soil and Peruvian guano. These all, except the ashes, are rich in nitrogen, and all contain phos- phoric acid. The night-soil, and particularly the guano, a good deal. But the night-soil and guano are poor, and the ashes and straw horse-manure rich in potash. The fact, then, that on soils in the district near that of the

experiments ordinary practice shows the long horse-manure and ashes to be more useful than guano and night-soil is an additional proof of the lack of potash in these soils. The guano and night-soil, with their large supplies of available nitrogen, would temporarily stimu- late the growth of plants, but the result would be a speedy exhaustion. That is to say, these fertilizers would enable the plants to make speedy use of the small amount of available potash in the soil; but thereafter, until the potash was re-supplied, a large yield would be impossible.

The widely prevalent opinion that, in nearly all cases, nitrogen and phosphoric acid are the only important ingredients of commercial manures is of essentially transatlantic origin. In European practice, the lack of phosphoric acid and nitrogen has been felt more than that of potash. Mr. Lawes, who, with Dr. Gilbert, has conducted the famous experi- ments at Rothamsted, England, states that "the only two substances really required in artificial manures are, first, nitrogen; second, phosphoric acid;" and that "potash is generally found in sufficient quantities in soils, and the artificial supply is not required." This opinion is evidently based upon his own ex- perience and observations on the other side of the Atlantic. In England and on the con- tinent of Europe the great bulk of commer- cial fertilizers are bought for the phosphoric acid and nitrogen they contain, though in Germany, especially, potash salts are coming into very general use.

As Professor Storer points out, the circum- stances affecting the amounts of plant-food in the soil in New England have been different from those in Europe. Here grass and forage crops, with very little grain, make up the chief produce of the soil. But little dung has been applied, nor has the custom of re- turning straw to the soil ever prevailed as in Europe. Clearing land by burning wood has probably aided the exhaustion. No doubt other matters besides potash have been removed from the land by these practices, nor that, in many instances, phosphates are needed also; but the evidence would seem to show that, in the present case, the supply of potash originally contained in the land has given out first. It is no great matter of sur- prise that this thing should have occurred in a country mainly devoted to grazing and the growth of forage. If New England had been a grain-growing country, phosphoric acid might perhaps have been its weakest point.

In the field experiments of Lawes and Gil- bert, in England, alongside of heavy crops that have been raised, year after year, on manured plots of land, smaller yet not inconsiderable yields had been obtained in suc- cessive croppings, on similar plots, without ma- nure. This has served to bring out very forcibly the fact that soils have a certain capa- bility of re-supplying the plant-food removed in cropping by the working over of materials

present in greater or less quantity in every soil, into forms fit for the nourishment of the plant. To this restoring power the term "natural strength" has been applied.

In Storer's experiments, crops of some, though limited, size were obtained without manure. By adding moderate quantities of appropriate manure a much greater yield was obtained. But an increase in the manure above this amount was not followed by a corresponding increase of crop. Very heavy manuring was not economical.

In the causes of this are to be found some principles of great practical importance.

From the fact that only very small crops were obtained without manure, Storer concluded that the natural strength of his soil, in the sense above referred to, is not great.

But there is another sense in which this term may be used, and another condition of the capability of a soil for producing crops, besides its capacity for working over into available forms the stores of plant food it may contain. It is important that it should be able to utilize, economically, the manure it receives. And this latter is an important factor of the natural capability of a soil.—*Annual Record of Science and Industry, 1875.*

For "The Friend,"

Notes of a Southern Visit.

(Continued from page 282.)

The annual meeting of the ministers belonging to the South Georgia division of the African Methodist Church, was held the present year at Bainbridge, near the south-western corner of the State. Even before leaving home, drawings had been felt towards this body of people; and though there was some shrinking when at Beaufort from taking such a long journey, involving time, expense, and about 600 miles of additional travel; yet when favored to attain a state of true submission to the Divine will, the light again and again shone in that direction.

After leaving our kind friends at Beaufort, and carrying one night at Savannah on our way; we took the cars at the latter place, intending to stop at one or two places. The day train, in which we left Savannah, went no farther towards our ultimate point, than the station where the cars diverge to Florida. From that place onward, the journey must be made in the night; and a delay of some hours is unavoidable. We selected Blackshear as our first stopping place, chiefly because the night train passed there about 10 P. M., which seemed a suitable hour to commence a night journey. After dinner, we walked out to view the place; and finding a meeting of colored people would be held in the evening, believed it would be right to go to it. The heat of the sun was oppressive; and it was with a sense of weariness and physical weakness, that the meeting was attended. It proved to be a relieving season, in which the light of the Lord's countenance was lifted up; and we came away refreshed in body and mind.

At Thomaston we again left the cars, and remained over First-day. (1st mo. 21st.) holding two meetings there. On Second day morning, an early train took us to Bainbridge, where the Conference was meeting. The Bishop, J. P. Campbell, received us very kindly and cordially, and spoke to those assembled in very eulogistic terms of the Society of Friends, with whom he had been acquainted for fifty years, as a body of people

who always opposed war, but were always ready to mitigate the evils inflicted by that scourge of mankind. He referred also to their long-continued kindness to his race, saying he had himself known of many cases in which it had been extended. His remarks were quite eloquent.

The way opened to make some observations; exhorting them to place their dependence on the Lord, and to keep in view the true source of all Gospel ministry. There was reason to believe that in the dark times of slavery, the Lord had raised up from the ignorant and unlearned among them, those whom he had enlightened by his Holy Spirit, and whom he had made living witnesses to point to others the way of salvation. There was a danger now, when literary education was opened to their people, and the opportunities for acquiring it eagerly embraced, that some might depend too much on it in the work of the ministry. The call to be a minister of the Gospel must come from the Lord; and the ministry itself could only be exercised in the ability which He gives. For though a man of talent might compose eloquent sermons, yet if they lacked the Divine anointing, they could not be of any spiritual benefit to the people. Reference was also made to the distribution of some tracts and a few books among the people they represented.

What was said to them was received with evident marks of approbation; and the offer of books and tracts was thankfully accepted. The Bishop recommended the publications of Friends, as reading matter which they might receive and use with all confidence, and arrangements were speedily settled as to the method of their distribution. We left the room with light hearts, feeling at liberty to turn our faces homeward.

The southern part of Georgia is principally a sandy, pine country, with a soil of only moderate fertility. In passing through it, one of the principal vegetable peculiarities we noticed, was the great abundance of the dwarf palmetto, which in many places seemed almost to cover the ground. Our homeward route was via Mason and Atlanta; and we observed the more rolling character of the country, and change of soil from sand to red clay, as we receded from the sea, and attained greater elevation above its level.

We passed in sight of the stockade that formed the famous prison enclosure of Andersonville—a place where so many thousands of the Union prisoners died from exposure, hardship and neglect—a place which will ever be associated with sad memories in the hearts of many who there lost relatives or friends. That such scenes as Andersonville witnessed, should be possible in a Christian country, is a proof of the wickedness of war; which has been truly described as a reversal of all the principles of morality.

Some of the isolated mountains in view from the railroad, are very interesting objects. Among these is Stone mountain, north-east of Atlanta, with a beautiful dome-shaped summit; and King's mountain on the southern border of North Carolina, more irregular in its outline, but standing out in view with much distinctness. On its top, a battle was fought during the war of the Revolution.

A rapid railroad passage through central North Carolina gave no opportunity for mingling with Friends there—a privilege which would have been gladly embraced, if way had

opened for it. A close look-out at the stations, near which Friends reside, if discover any who could be recognized as members of our Society; though it is possible such may have been seen, and not be from not wearing the plain dress.

When we left southern Georgia, the fields there were ploughing the fields, early; work had been performed, beets and other vegetables were above ground, arquils were in bloom in the yards. We rode home, to find the ground frozen and covered with snow.

For "The F"

Random Notes of Travel in Europe.

(From St.

(Continued from page 275.)

Trossach and Loch Katrine.—From St. by rail, to Callander, at the foot of Ben A. short distance above the bridge at the place, the waters from Loch Venachar Lubnaig meet and form several picturesque islands, one of which is used as the bar place of the Baehanans. It is said that Gaelic is the prevailing language of this district, though English is spoken tolerably well, a strong provincial accent. The usual employments of the people are carting wool, and wood, to the Lowlands, and bringing back coals, and a few of the luxuries to the Highlands; providing accommodation for tourists also brings occupation to others.

As many passengers left the railwayriages for the Trossachs, a general resort ensued to obtain seats in the coaches wply between Callander and the former p. There were sixteen on ours; the seats ejected over the wheels, and we were peralot in the air, in rather an uncomfortable fashion. Had we known what awaited it would have been much better to have taken a private conveyance. Our fellow-travellers were generally English tourists, out for holiday. A quaint Chinese poem says,

"That in London about the period of the ninth mo. The inhabitants delight in travelling to a distant land. They change their abodes and betake themselves to the country,

Visiting their friends in their rural retreats."

Our companions had no intentions, apparently, of a social character; enough of rural forest lay around and before us all for present. As we rode along the banks of Teith, the scenery became every moment more grand and wild. High rugged mountains closed around us, then receded, leaving wider valley for the windings of road a stream; small meadows and richly wooded knolls, with here and there a Highland cottage, gave a softened beauty to the scene.

Our coachman did not allow us to forget that we were on classic ground, and seem to consider it part of his vocation to dole out small portions of the "Lady of the Lake" to the passengers, as occasion presented; and as proceeded he announced in lugubrious notes that—

"This is Coliantogle ford,
And thou must keep thee with thy sword."

At length we came where stern and steep
The hill sinks down upon the deep,
Here Venachar in silver flows,
There ridge on ridge Ben Ledi rose,
Ever the hollow path twined on
Beneath steep bank and threatening stone."

Loch Venachar is not more than five miles long, but very beautiful notwithstanding its tiny proportions, with Ben Ledi rising in

ly three thousand feet above it, and the Scotch mountains we saw, wear purple bloom upon the summit; whether the color of the rock or from masses of purple bloom we could not tell. This lovely scene was coming into blossom, bestowing an site grace on rock and moorland. Then Loch Achray and the Brig of Turk, and our coachman remembered

That nearer was the copsewood grey,
That waded and went on Loch Achray,
And mingled with the pine trees blue,
On the bold cliffs of Ben Venue."

And when the Brig of Turk was won,
The foremost horseman rode alone."

Each of life has been thrown, by the poem,
These quiet scenes, that we almost cease
To think

"The hunter and the deer a shade,"

er resting awhile, and lurching at the which stands near the entrance of the arches, we took our seats on another coach, but this time with a great decrease in number of passengers, as many preferred to walk through the defile which leads to Katrine. How much did I regret not having joined one of the walking parties, for found afterwards that there was time to have loitered by the way. "Here time embalmed the air,—hawthorn and mingled there." Gay groups passed us hands filled with blue harebells and the rose, and "creeping shrubs of thousand" of which we eventually obtained a at the landing place.

I did not about the Trossachs: I do not in this celebrated pass quite so "grand and peculiar" as the poet thought it. Probably for the reason that our own northern States, has so many mountain passes, and are far more wild and precipitous than I imagine there are deeper depths, however, than those we saw, for Scott told us until the present road was completed, there was no mode of issuing therefrom except by a ladder composed of the branches of roots of trees.

As we were on board the steambot which crosses Loch Katrine; and our passengers, the boat was crowded, were rushing to see "Ben Isle," which lies like an emerald on water—where "weeping birch and willow, and their long fingers swept the sand," or saw themselves reflected in the waters of this loveliest of Highland mir-

The day was like many which had added it, if not absolutely without clouds, enough remained to ascertain their claims of supremacy of beauty in the upper deep, were now in the heart of the Highlands, on the lake which derives its name from wild robbers who once haunted its shores. I had a long time to wait at the Stronacherr Inn, few of us wishing to enter it, while could watch the changing hues on lake mountain. A piper brought out his bagpipes to entertain those who remained; but I thought the droning of his time-honored instrument too great an infliction to be patiently endured. At length the coaches ap- peared, and all who were bound for Invers- ardy, including ourselves, were soon singly seated among the cushions on top, and were to enjoy the short drive of five miles to the country to Loch Lomond. So we were and gave a parting glance at this High- land, in its summer setting of green and

gold, mentally repeating with Roderick Dhu, "Tis the last time, 'tis the last."

Our road became quite steep as we descend- ed the hill not far from the Inversnaid Hotel. Two days before the coach had been over- turned here, and some of the passengers rolled over the precipice next to the lake, but none were seriously injured. A few minutes later and we had passed the wood on our right, and this queen of Highland Lochs lay before us, glowing beneath the warm tints of a rich sun- set, which deepened the blush on the forehead of Ben Voirlach on the opposite side, and tinged the white spray of the beautiful falls near the Inn. It seemed impossible to leave all this at once, and go on board the little steamer lying at the small wharf, so we concluded to remain until the next morning.

Just as I was needing rest, I wandered out alone for a walk. The air was deliciously cool and invigorating, and fragrant with the smell of the resinous trees which bordered the path along the hill-side. Budding heather lay at my feet, opening into a rosy bloom where it could catch the sunbeams, and paling beneath the dark shadows of the pines. Up, and up, my path led me: away, far away, from the sun and its surroundings—not a sound could be heard—suddenly my path ended, a small field lay before me, covered with long grass of vivid green, such as we see among mountains only, and at the upper side of this was a low, tiny cottage: Yes! a veritable Highland home, hidden away among the firs and birches, just such a one as we had caught glimpses of ever since we had been among the lakes, and I had longed to explore. It was built of large grey stones, undressed, and laid together without mortar, the walls of great thickness, as could be seen at the doors and windows. It was covered with thatch, and not more than eight feet in height. Roses grew over the doors and windows, while a bent Scotch-fir leaned with a protecting air over the whole, screening the humble abode, somewhat, from the keen mountain air. Had Wordsworth this Highland hut in his mind's eye when he wrote—

"The walls are cracked, sunk is the flowery roof,
I dressed the pathway leading to the door;
But lore as nature loves the lonely Poor
Search for their worth, some gentle heart wrong-
proff,
Meek, patient, kind, and wore its trials fewer,
Belike less happy.—Stand no more aloof!"

After sitting for some minutes on a great stone in front of the house, contemplating the quiet scene—for there seemed no appearance of life anywhere—a respectable looking woman came to the door and invited me, in the kindest manner and in the purest English, to enter her humble abode. She seemed to enjoy my interest in her surroundings, and bade me be seated in her "best room," which was clean and neat, with a floor of flag stones; the walls and ceiling were covered with paper, which hung in festoons, and how it was made to adhere to the uneven stones beneath was a mystery; a bed, with high-posts reaching to the low ceiling, almost filled this "ben" or "spence!"—while an cupboard containing a few pieces of chinaware occupied another corner. The woman told me she was a MacFarlane, that she lived here with her two brothers; that their ancestors had owned the house and lived in it for five generations, and that this was the MacFarlane side of the lake. I should like to have seen the inside of the kitchen or "but" as well as of the "ben" of the little es-

tablishment, and did catch a glimpse of it as I came away—a low, dark, smoky apartment. Many of these houses have no chimney proper—a hole in the centre of the ceiling answering that purpose; an iron basket contains the burning peat, and the smoke curls above it among the rafters, until they become black and polished like ebony. But a warm-hearted hospitality sends forth a stronger glow than the mouldering peat fire, and the wandering stranger feels that he is among a manly, intelligent and noble race, who have few superiors in any clime or country. Humble must be the cottage which contains no books, generally of a theological cast. "Their the Genevan's sternest creed;" but works on history, poetry, ballads especially—are not uncommon.

A low, wattle, circular fence in front of the door, seemed scarcely strong enough to keep a cow within bounds, but various milk-pans announced the existence of that useful animal; while various washing-tubs indicated that work was to be had of the kind to which they are appointed.

On my return to the hotel I inquired of the boatman the name of the small house on the hill. "Clach Boule," was the reply, spelling the name as correctly as possible in accordance with its Gaelic sound. He added, "Would ye na' like to see Rob Rye's cave? this is the MacGregor country, ye ken!—I could so na' tak ye there!"—but much to our regret it was too late to visit it. This celebrated cave is on the shore above the inn, and is formed of masses of rock, all so stern and wild and dreary, that necessity alone could induce any one to hide there. Yet, in its utmost need, Robert the Bruce found refuge here after his defeat at Strathblair by MacDougal of Lorn; as also did Rob Roy and his proscribed clansmen.

The falls of Inversnaid are of no great height, but their feathery foam falling over mossy rocks are beautiful enough to have elicited from Wordsworth, in his address to a Highland maid, the belief that

"Till I grow old,
As fair before me shall behold,
As I do now, the cabin-small,
The lake, the bay, the waterfall,
And thee, the spirit of them all!"

See cont.

Oh! that our young friends, who are growing up, would come to seek the Lord in their early years. He would assuredly be found of them; my soul is a witness of what I now speak. When I was but a lad, I had secret desires after him, inasmuch that I thought I could be content to mourn out my days in a cave of the earth, so that I might have an assurance of a dwelling with him, when time here should be no more. So strong were the desires that the Lord had raised in me, that nothing short of this would satisfy, which caused me many times, I might say years, to go mourning and seeking the Lord, till at length he was pleased to appear by his inspeaking word in the secret of my heart, saying, Thou art mine, wait thou on me, and I will protect thee. Oh! how has he made good his promise; yea, he has done more for me, both inwardly and outwardly, than at any time ever entered my heart to desire or expect; the which causes adoration and praises to ascend from me, who am but as a worm before him.—Account of Thomas Bitsby.

The Stage and its Virtues.—An eminent and very logical preacher of the present day, in a sermon on Nonconformity to the world, argues thus as to theatrical performances:—

"We will suppose every play to have its moral, and the audience to be duly impressed with it. * * * Yet, here begins our objection to the stage. We ask what model of excellence is there held up for imitation? What virtues are exhibited on the stage; what character would you be conformed to if you followed out the lessons there taught? Would it be to the image of God? Are the stage virtues the virtues of the Bible? Is the good man of the stage the good man of Scripture? Is he not emphatically worldly, and his goodness that of a man conformed to the world? He is at best an honest, honorable man, benevolent and moral upon the whole, though not too strict in his religion; high-minded, certainly, and not likely to put up with an insult; in short, a worthy, agreeable, amiable man of the world. Does the morality of the stage ever rise above this? Who would venture to produce upon the stage a character humble, holy, patient, forgiving, gentle, self-denying; one in whom was the mind of Christ? Would such a character as this draw crowded houses? We know it would not. * * * Here, then, is our objection to the stage; not solely for its attendant and inseparable evils, nor yet for the vice it displays, but for the *virtue* it exhibits; we object to it, because it sets up a false and worldly standard of morality."

Orange Culture in Florida.—Just across the river St. Johns from Palatka, lies the beautiful orange grove owned by Colonel Hart, in which seven hundred trees, some forty years old, annually bear an enormous crop of the golden fruit, and yield their owner an income of \$12,000 or \$15,000. The trees bear from 1200 to 2500 oranges each; some have been known to bear four or five thousand. The orchard requires the care of only three men, an overseer and two negroes. The myriads of fish to be caught at any time in the river, furnish material for compost heaps, with which the land is annually enriched. At the gateway of this superb orchard stand several grand bananas; entering the cool shade—some fine December day—one finds the negroes gathering the fruit into bags strapped at their sides, and bearing it away to store-houses where it is carefully packed for the steamers which are to bear it north. On the sand from which the hardy trunks of the orange spring, there is a splendid checker-work of light and shade, and one catches through the interstices occasional glimpses of the broad river current. In an adjacent nursery a hundred thousand young orange trees await transplanting and budding.

This culture of oranges will certainly become one of the prime industries of Florida. The natives, of the poorer class, who might make fortunes by turning their attention to it, are too idle to develop the country. They prefer to hunt and fish, and, as a rule, cannot be prevailed upon to undertake serious work. The mass of Northern men who undertook orange raising directly after the war, failed because they did not employ skilled labor. The eastern bank of the river is considered safer than the western for the culture, as frosts rarely reach the former. But for many miles up and down the stream, this culture has proved resoundingly successful on both

sides. The property is becoming exceedingly good, yearly rising in value. Colonel Hart thinks his grove is worth at least \$75,000.—*From "The Great South."*

A WATERFALL.

By H. MACMILLAN.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."—Isaiah xliii.

Beside a lofty waterfall I've stood,
Formed by a torrent from a mountain height,
And gazed far up, to where the foaming flood,
Burst from the sky-line on my awe-struck sight.

So vast its volume, and so fierce its shock,
No power at first its headlong course might stay;
It seemed as if the everlasting rock,
Before its furious onset would give way.

But as it fell it lingered in mid-air,
And melted into lace-like wreaths of mist,
Decked by the sun with rainbow colors fair;
And surged by passing breezes as they'd list.

And when at last it reached the dimpled pool,
Hid in its granite basin far below,
Its spray fell softly as the showers that cool
The sultry languor of the summer glow.

The aspen leaf scarce quivered to its sound,
The blue bell squired beneath its benison,
And all the verdure of the forest round,
A fresher greenness from its baptism won.

So have I watched for coming sorrows dread,
With heavy heart for many a weary day,
Foreboding that the torrent overhead,
Would bear me with o'erflowing flood away.

But when the threatened evil came, I found
That God was better than my foolish fears;
The furious flood fell gently to the ground,
And blest my soul with dew of grateful tears.

God bless my mercy with each judgment stern,
Brings goodness out of things we evil see;
Then let us from our past experience learn,
That as our day, our promised strength shall be.

Selected.

A HUNDRED YEARS TO COME.

Where, where will be the birds that sing.

A hundred years to come?

The flowers that now in beauty spring,

A hundred years to come?

The rose hip, the lofty brow,

The hearts that beat so gaily now?

Oh! where will be love's beaming eye?

Joy's pleasant smile, and sorrow's sigh,

A hundred years to come?

Who'll press for gold this crowded street,

A hundred years to come?

Who tread your church with willing feet,

A hundred years to come?

Pale, trembling age, and fiery youth,

And children at its side as of yore—

The rich, the poor, on land and sea,

A hundred years to come?

We all within our graves shall sleep,

A hundred years to come;

No living soul for us will weep,

A hundred years to come!

But other men our lands will till,

And other men our streets will fill,

While other birds will sing as of yore,

As bright the sun shine as to-day,

A hundred years to come!

After a meeting held at the house of Bulstrode Whitlock (one of the most accomplished men of the age) to which he gave an entire liberty for all that pleased to come, he was so deeply affected with the testimony of the light, spirit, and grace of Christ in man as the Gospel dispensation, that after the meeting closed in prayer, he rose up, and pulled off his hat and said, "This is the everlasting Gospel I have heard this day; and I humbly bless the name of God, that he has let me live

to see this day, in which the ancient Gos- is again preached to them that dwell up the earth."—*No Cross No Crown.*

An Opium Den in San Francisco.—Describing the Chinamen and their haunts in San Francisco, the *Bulletin*, of that city, gives the following account of one of their opium dens and the method of smoking the drug: "The first class opium den is fitted with a table about eight feet long and five feet wide, about two and a half feet high. This is covered with matting, and fine mats are placed on top. In the centre of the table is a tray containing opium, opium pipes and a peculiarly-shaped lamp, which has a small flame. The opium pipe is made of a piece of mahogany or ebony wood. The stem is about three-quarters of an inch in diameter, and about two feet in length. A hole, about half an inch in diameter, runs the whole length of the stem. About six inches from the end of the stem is the bowl of the pipe. It is made of a peculiar kind of sand and clay in China, and is very hard and fireproof. The bowl is about two inches in diameter. The top of the bowl is entirely closed, except a small hole in the centre, about the size of a large darling-nail. In the bottom is a hole about half an inch in diameter, into which is inserted a brass coupling connecting the stem of the pipe. The opium is kept in a small box made of horn. Every Chinaman carries one. When a person desires to smoke opium he reclines upon the table upon one side. With a piece of steel, about the length and size of a large knitting-needle and sharp pointed, a little of the opium is taken from the box. It is held over the bowl of the lamp until it is thoroughly cooked. The piece of steel is kept in motion all the time, and the opium when cooked is forced into the shape of a small pistol cartridge. The point of the steel needle is then inserted in the small hole in the centre of the bowl of the pipe, and gently drawn through the cartridge of opium. The smoker then turns the bowl of the pipe to the flame of the lamp, and upon a wooden pillow, and smokes. He gets draws in his breath in long and rapid respirations. He must be careful, however, to slightly remove his lips from the stem of the pipe when taking breath. If he should breathe slightly into the stem it stops the flow of the smoke of the opium. When the flow is stopped the sharp pointed steel is used to open a small hole in the bowl of the pipe. It takes about three minutes to prepare the opium in the pipe and about one to smoke it out, or twelve whiffs only being required. From six to twelve pipefuls are generally smoked before the smoker is satisfied. A little of a year ago a great many white people of both sexes patronized the opium dens. The Board of Supervisors deemed it best to put a stop upon the growing evil, and a stringent law was passed making it a penalty of not less than \$50 nor more than \$500 for the keeper of any opium den to allow a white person to smoke in the place. It was also made criminal act for any white person to be found in an opium den, the fine being fixed at not less than \$50. Since the passage of this law the dens do a less lucrative business. The customers are all Chinese, two generally occupying one table and using one lamp. The Chinese resort to opium smoking for a slight ailment, and it is regarded by many of them as a panacea for all their ills."

For "The Friend"

Richard Shackleton.

(Concluded from page 250.)

bringing to a conclusion sketches of such a life passed from life's busy scenes of action, we may trust, an eternity of happiness is but natural for the mind to revert to the footprints which marked their way thither.

recurring to the early days of one whose happy has been briefly placed before us, we are reminded that those, who, like Richard Shackleton, are made willing in the morning to yield their hearts to the secret visitations of the Holy Spirit, and to bow in the submission to the Divine will, shall, as they continue faithful thereunto, be enabled from time to time to put their feet in the power and guidance of One who leads them also, safely along through life's way, and, through adorable mercy, in the land them in the same haven of peace rest.

On wishing to retrace what has in the part of our sketch afforded us some insight into the life of Richard Shackleton, we were it may not come amiss to revive his language which is fraught with deep instruction for all. In a letter to a friend he writes:—"God Almighty visited my heart with a sense of his goodness (precious to all things) in the very early part of my life as early as I think I have any remembrance. He graciously renewed the same influence upon my soul, at various periods of my childhood and more advanced years. This sense and savour were every day needful to me, it was knowledge enough, strength enough, joy and comfort in abundance; while in possession of this I wanted nothing, all things as to me were right. But temptations, suited to my cast and disposition, as a boy, were thrown in my way; pleasures, amusements, reading unprofitable vain things, were spread before me, and I was at times taken in the snare. When the heart's preference to these gratifications, the only Guest withdrew, and would not re-visit such rivals. Yet good and gracious the Lord, who, notwithstanding my unfaithfulness, would knock again for entrance, offer again to visit; and as I opened the door of my heart, (or rather He opened by spirit) He came in with the power of his merits, and by his operative Word, burned the chaffy, combustible nature; and this being over, remained a flame of pure heavenly joy. So I experienced him to be not only a jealous God, but a consuming

Thus, with these alternate visits and visits, I went on till I grew to a more advanced stage of youth; then the subtle nets, worldly wisdom, and the tools of the devil's lusts, which war against the soul, led too strong for me, and often carried vessel back again down the stream of moral inclination. Arrived at manhood, being about to settle in life, a high hand laid me in my course, showed me my state of alienation, and the impossibility of making a happy progress without the Dis- blessing, so, in the sincerity of my heart, eyed the heavenly vision, became as if amongst my companions, and an alien- genist my intimate acquaintance. I sought comfort, and the company of them who associated with Jesus. My sincerity was by the great Creator, and many were

the baptisms I was baptized with in that day; it was also felt by His approved servants, and close was the fellowship cemented between many of their spirits and mine. Thus I have gone on to this day and hour, on the same search, hungry and thirsty still; not desiring anything so much as the bread of life, for myself and my dear friends, companions in the same travail."

In a letter, a few months before his decease he wrote:—"The faithfulness and dedication of some of you has been cause of joy, and a kind of triumph to me; so that, according to my measure, I can join a remnant in adopting the apostle's expression: 'For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy.' To the Lord alone be the praise of his own works, but let his own works praise Him."

About three weeks before his decease he wrote as follows to a particular friend:—"I trust that we know something of the vicissitude of day and night, and the revolution of the Lord's year, in our spirits, and that He will be mercifully pleased to deliver us from evil, and preserve us to the end, and at the end."

He died on the 28th of the Eighth month, 1792, in the 66th year of his age. His wife survived him twelve years, and died in the 78th year of her age.

Rights of Property Among the Esquimaux.

Of every seal caught at the winter station small pieces of flesh, with a proportionate share of blubber, were distributed among the place-fellows. In this way the very poorest could never want for seal-meat or lamp-oil, provided the usual capture of seals did not fail. There could be no Esquimaux Jack Horners sitting on the ledge of the house all alone and munching the seal which they had been fortunate enough to harpoon. Beyond the confines of the district inhabited by such a community any one was at liberty to set up his house and hunt and fish; and every one, whether in a community or out of it, had the right to all drift wood which he found and was strong enough to carry up on the shore above high water mark, taking care to put a stone upon it to mark it as his own. If a seal was harpooned, and escaped with the harpoon sticking in it, it belonged to the harpooner, so long as the bladder was attached to the harpoon. If two hunters at the same time hit a seal or bird, it was their joint property, and was equally divided. Whales, however, and other large animals, as walrus and bears, however captured, were considered common property, as being of that size and strength that, except in rare cases, they could only be secured by the united strength of the community. In case no seals or other food were brought home, those families in it who were best off for provisions invited the inmates, but not the place-fellows, to share their meat with them. In no stipulation does the common right to share all the property that another had beyond necessary articles stand out so prominently as in that which provided that if another man borrowed the tools or weapons of another, and lost or injured them, he was not bound to make any compensation to the owner; for it was based on the notion that if a man had anything to spare or to lend it was considered as superfluous, and not held with

the same right of possession as his more necessary belongings, but, on the contrary, as something to be classed among those goods which were possessed in common with others. In fact, we are led to the conclusion that the right of any individual to hold more than a certain amount of property was jealously regarded by the rest of the community, who did not scruple to borrow it and waste it.

No one could deprive any man of his weapons or his clothes; but if he possessed more than a certain amount of that property, his right to it passed away and became vested rather in the community, who could use and wear it than in him who could not. There was no room in the Esquimaux code for the hundreds of coats and waistcoats which fashionable tailors send in to the account of silly young men. This common sense view of the accumulation of property led to a very natural result. Superfluous clothes or weapons rarely existed, and even in the case of kayaks, though a man might possess two of these necessary boats, if he owned three the third must be lent to some relative or homestate. According to this view of political economy, anything that was not used was regarded as idle and wasted, and liable to forfeiture for the good of the community.—*London Quarterly Review.*

Getting Ready.—You are going off on a long journey, and you must get ready. You must think of everything you cannot do without, and of such things as you may possibly need. You collect numerous articles indispensably necessary. You would not be foolish enough to delay packing your trunk until you should hear the signal of the train that is to bear you away; then you would not have time. But one thing you cannot dispense with, no matter what else you may, and that is money. You will need that in every stage of your journey. You must have plenty of it too, because you may be delayed by accident, or may fall sick by the way. Then, also, there are thieves always and everywhere ready to rob you, without regard to what might then become of you. You are wise enough to conceal safely about your person sums sufficient for all contingencies. How much more important are all these preliminary concerns if you should be removing without expectation of return. In that case you would give the most careful attention to every detail of preparation, for you could not think of running a single unnecessary risk. We observe such things almost every day; and is it not marvellous that, with their experience in making ready for journeys from one part of the earth to another, men seldom consider that they must shortly set out on a journey which lies across the boundary of time and ends in eternity?—*L. Observer.*

Immense Distance of the Stars.—The star Centauri, in the Southern hemisphere, is found to have a parallax of about one second, but no other star in the celestial vault has been found to have a parallax of more than half a second. In quite a number of stars the parallax ranges from two-tenths to half a second. Let us see now what these measures give us for the distance of the stars. When a star has a parallax of one second, it shows its distance to be a little more than two hundred thousand times the distance of the earth from the sun; with a parallax of half a second, the

distance is twice as great; with one of a third of a second, three times as great, and so on, the distance being inversely proportioned to the parallax. As there are only two stars of which the parallax exceeds half a second, it follows that, with the exception of these, the stars are all more than four hundred thousand times as far as the sun. The sun being nearly a hundred millions of miles, this distance amounts to about forty millions of millions of miles. Hence the nearest known star is distant twenty millions of millions of miles; there are about a dozen others of which, the distance ranges from two to five times this amount, while all the remaining ones are situated at distances yet farther. See that bright star, *Lyra*, a little west of the zenith? Dr. Brammow has recently determined the parallax of that star to be almost one-fifth of a second, consequently by the rule we have just given, its distance is more than a million times that of the sun, i. e., it is just about one hundred millions of millions of miles.—*German town Weekly Guide.*

“What son is he whom the father chasteneth not?”—*Heb. xii. 7.*

Is not God's chastisement of his children often spoken of in the Bible as one of the marks of their sonship? Does this thought make me quiet in affliction, and help me to bear trouble with humble and submissive faith? Does it not sweeten the bitterness of trial to know that whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth? If life were unclouded, and God's chastening hand were never felt, might we not with reason doubt whether we were indeed his children?

Concerning Nervousness.—We easily know a nervous man. You say, “He never walks, he runs.” Born in a hurry, he lives in a hurry; and you anticipate that he will depart this life with corresponding precipitation. Full of fears freely expressed. Afraid he will be too late for the train, or the train will be too late for him. Afraid it will rain, or afraid it will not. You ought to pity him, but you can't. Entitled to commiseration, he awakens only vexation. You pronounce him a wearing companion. He comes in with a “whee” uttered or unexpressed. A sh-sh-sh rises to your lips as he approaches, and you long to administer to him some quietus. He makes door knobs ache and break. In your provocation you call him an animated threshing machine. His is unconscious, out-side, or active nervousness. You know how infectious it is. As catching as the small-pox. You feel that if you don't get out of his orbit you will be just like him. His watch outruns his neighbor's time-pieces. True, he is always in time for every thing; but at the cost of whatever comes in his way. You pity his tired-looking wife. How can life go smoothly with her? He loves her dearly, but as you look into her worried face, you remember that poor pussy never purrs when you rub her for the wrong way. As for his own quantum of comfort, you can't see when he stops to take it; and the funniest of it is he utterly repudiates the idea of his being nervous.—*Tadmage.*

Triumph of Application.—Few things are impracticable in themselves; and it is for want of application, rather than of means, that men fail of success.—*Rechejoucault.*

The putting of any outward or ritualistic observance between the soul and its salvation, is fraught with inconceivable danger both to men and a pure gospel. It is in human nature to lay almost immediately an undue stress upon the outward and forget the deeper work of the Spirit in the heart.

THE FRIEND.

FOURTH MONTH 28, 1877.

We continue the account of the proceedings of Philadelphia Yearly Meeting commenced in our last number.

On the opening of the meeting on Third-day morning, Clarkson Sheppard was appointed to act as Clerk, and Joseph Walton as Assistant Clerk for the present year—their names having been brought forward by the Representatives.

The Queries and answers were read and considered as far as the Fifth, inclusive. Friends were comforted with the belief that there was an increase of religious weight in the assembled body. The deficiencies apparent brought a lively concern over the meeting; under which, warning and exhortation were delivered by several brethren.

Whilst considering the First Query, on the attendance of meetings and conduct therein; those who were constitutionally subject to drowsiness, were exhorted to seek for such a lively and fervent exercise of spirit, as might repel the insidious approach of that weakness. Those who were in the practice of attending meetings were reminded that it was quite possible to do this from habit and education; and yet, when assembled, to sit in a listless, lukewarm state of mind. In a meeting where many persons were convened, who were thus careless and indifferent, the real travelers for the arising of spiritual life might be so burdened, that the living would scarcely be able to bury the dead; and hence the meeting might be flat and unprofitable. Such meetings were discouraging in their effect on those who attended; and these unconcerned members were encouraged to endeavor to seek for the arising of spiritual life and refreshment in their own hearts, comparable to the drawing of water from their own cisterns, rather than to depend on the ministry of others.

Reference was made to the Fourth Query, as peculiarly calling attention to the right training of children. A fervent and affectionate appeal was made to parents, to dwell under deep religious concern for their beloved offspring; and to seek by every means to preserve them from evil, so that the seed sown by the good Husbandman might find a prepared soil and grow to His praise.

The practice which largely prevails amongst other professors, and is creeping in among Friends, of decking the corpses of deceased relatives with flowers, was condemned, as being altogether improper. It was believed to have had its origin in a desire to evade, in measure, the feeling of the solemnity of death. The costly and ornamental dresses and cases in which the dead are placed, were also to be avoided by Friends. This concern spread over the meeting, and several voices were raised in expression of unity therewith.

The difficulties were mentioned which Friends often experience in finding suitable

places for their children while receiving business training to fit them for the actual duties of life. It was said there were few young men now brought up to mechanical employments than formerly. The lads themselves were exhorted to seek for Divine direction as to the employment which it would be right for them to follow; and the belief expressed, that the impressions made on their own minds, in connection with the counsel and judgment of their parents, would be profitable in leading them to make a right choice of their business pursuits.

On Fourth-day the remainder of the Queries were read and considered. The deficiencies reported in the upholding of our testimony against an hiring ministry were adverted to, and earnest, tender and persuasive appeals were made to our younger members, that they might consider the ground of this testimony and the importance of faithfully maintaining it. Their attention was called to the way which one deviation from the right path opens the way for another. He who, in dress and language, acts consistently with his profession, would not be seen in a place of worship where such a ministry is supported, as would be felt by himself and others that was out of his place. Without sitting in judgment on the character of individuals who acted as such ministers, or going further into particulars respecting the objections which Friends must ever hold to the system which they are maintained, the meeting was reminded that the continued existence of it is largely due to the support which is given to it by the body of such ministers, and to the recognition of the right of the Head of the Church to qualify those whom he pleases, women as well as men, to proclaim the everlasting go-spl, is still practically denied withheld among them.

The answers to the Annual Queries contained an unusually long list of the names of members of the Select Meeting—many of them of great age—who during the past few months have been removed from the church militant.

The earnest desire was expressed that of our members might heed those convictions which the Holy Spirit has made and is making on their hearts, as the true foundation of their religious experience. As individuals were watchful and faithful to these Divine openings, standard bearers would be raised up to proclaim the principles of the gospel. An earnest exhortation was given that we might so dwell under the preparing hand of the Lord, as to be fitted for the wide field of labor which exists around us in the church and in the world. The testimonies which Friends have been called on to uphold held not to us alone, but to the church universal.

A Friend who had recently attended Canada Yearly Meeting, informed the meeting that within the limits of that body there were many valuable Friends who were earnestly endeavoring to maintain the original principles of the Society in the midst of many difficulties, towards whom his sympathy had freely flowed, as also towards that class who were perplexed by the conflicting voices abroad in the church; and he had felt that it might be right to bring to the consideration of the meeting the subject of addressing out-bodies in the love of the gospel; our dear Friends of Ohio Yearly Meeting had been brought to the view of his mind in their

d position, and it would be a cause of regret if the meeting was prepared to address him a written assurance of its continued pathy and fellowship with them amid the trials to which they have been exposed; but every thing that no step of this kind could be taken, to our or their true comfort and profit, about a measure of the call and qualification, which should accompany the exercise of a gospel ministry by individuals, he decided, after introducing the subject, to leave to the solid consideration of Friends, and it was decided not to open in their minds to be decided in it, that it should not long detain the meeting from its other business.

The observations which followed the introduction of this concern, it was evident that the minds of many were weightily engaged in favoring to move in the direction of Truth, in the disposal of this important subject. The opening of correspondence with Ohio Yearly Meeting was felt to be an important step, while several Friends were now prepared to unite with the proposition, others, though saying that the time was approaching for a decision, did not see that it had yet come, and a few members expressed a desire that in correspondence was resumed, it should be held with all the Yearly Meetings. The discussion was calm and deliberate; and nothing occurred to mar the harmony of the assembly, without taking any action the meeting passed to the subject.

Fifth-day.—Meetings for worship were held usual in the morning. In the afternoon an interesting Report from the Committee for the Civilization and Improvement of the Indians was read. The Boarding School for their care has been attended by an average of 29 pupils during the year, and was held to be in an efficient condition; and there are evidences that serious impressions have been at times made upon the minds of children which it was hoped would not be lost when they were again subjected to temptations to which they are often exposed at their own homes. A letter of address prepared by the Committee had been presented to the Indians living on both the Seneca and Cattaraugus Reservations, and presented to them by a sub-committee, had had several interviews with them of recent passes; and it was believed that letter and visit had been useful in revivifying and strengthening those feelings which the Indians had long entertained towards us. The recent death of a valuable young woman, formerly a pupil at the Boarding School and afterwards a teacher among her people, was mentioned; whose example and expressions on her sick bed gave evidence of the work of Divine Grace in the heart. A financial statement showed that during the past two years the invested funds had considerably diminished, and that there was a balance due the Treasurer, upwards of \$1000.

The report was satisfactory, and the Committee was encouraged to continue its labors. An appropriation of \$500 was decided to be made by the meeting in aid of the same.

The report of the Committee having charge of the Boarding School at Westtown, was read. Among the subjects particularly interesting was the recent adoption of a new system of classification by which the pupils were assigned to their respective classes entering the school with less difficulty

than heretofore, and would advance regularly from session to session, with their class, if suitably prepared. Two buildings for the accommodation of married teachers have been erected, which with those previously provided, it was believed will contribute towards the efficiency of the Institution by retaining the services of experienced teachers for a longer period than might otherwise be the case. Some changes in the arrangement and uses of some of the rooms in the school building were reported, and the collection of philosophical apparatus and objects illustrating natural history had been transferred to an apartment occupying the north end of the room where the meetings for worship had formerly been held. An addition of several hundred specimens of insects had lately been procured. In addition to the usual expenditures, the cost of erecting the new dwelling houses, and of fitting up the room now used for religious meetings in the central part of the building and the other changes consequent thereon, together with some items carried to the profit and loss account had considerably reduced the available funds on hand and rendered it necessary to dispose of a portion of the securities, a course which it was expected would also be necessary the present year.

The Committee brought to view the need of the hearty co-operation of parents and all connected with the Institution for the maintenance of its discipline and rules, so that the minds of the children may not be confused by a want of that harmony which should exist between the training received at home and that compliance with its wholesome regulations which is expected of them while there. Our young Friends and others who may visit the Institution were also reminded of the influence of their example, and encouraged to observe the well known concern of their older Friends for the true welfare of the Institution. Visiting on the First-day of the week, was alluded to and discouraged. The Report was an interesting and satisfactory one, and in commenting upon the subjects thus brought before the meeting, parents were reminded that the comfort and happiness of the children at the school were greatly promoted by the co-operation of the parents, as alluded to in the Report, by which the minds of the children were prepared cheerfully to acquiesce in the established regulations. Sympathy with the Committee was expressed, and they were encouraged not to relax in their care and labors in any direction.

The Committee on Education, as shown by their Report, had endeavored to ascertain the situation of some of our members in remote places respecting their facilities for obtaining instruction for their children, by personal visits in the limits of different Quarterly Meetings; and in such neighborhoods the establishment of family or other schools where the children should be educated under the care of a member of our Society, had been encouraged. With the means at their command, and some additions which had been made to it by interested Friends, assistance had been given in maintaining 13 schools in different places, in which 78 children had been instructed, many of whom would probably have otherwise been sent to the public schools. The labors of this Committee were believed to have been useful, and the Friends constituting it were reappointed, and \$1200

directed to be placed at their disposal from the funds of the Yearly Meeting for the present year. The Report was directed to be sent to the Women's Meeting, and a proposition was subsequently made to invite its co-operation. On the following day the subject was introduced to their notice, and two women Friends from each Quarterly Meeting were appointed to unite with the Committee.

The Committee to examine and settle the Treasurer's account, reported that they had found it correct, and proposed that \$5,000 should be raised for the use of the meeting. As this sum had been decided on by the Committee previously to the appropriations by the Yearly Meeting for the use of the Indian Committee and the Committee on Education, it was directed that these amounts should be added, and \$6,700 should be forwarded by the Quarterly Meetings. In accordance with a recommendation of the Committee it was decided that the respective quotas should be paid to the Treasurer early in the year.

The statements from the Quarterly Meetings showing the number of children of a suitable age to attend school, and the kind of schools to which they are sent, were read. The total number of children reported was 949, but owing to a want of sufficient details in some of the reports, the number not receiving instruction under the care of Friends was not clearly stated, but it was believed to be about one-fourth of the total number, a considerably less proportion than was reported a few years ago. The subject was again referred to the attention of subordinate meetings.

The concluding sitting of the Yearly Meeting was held on Sixth-day.

The reports on Spirituous Liquors stated, as the result of the close individual inquiry made of our members, that 44 of them had used spirituous liquors as drink during the past year, most of them but seldom, and that two others had handed the article to others for that purpose. This is a smaller number than has generally been reported, and Friends were encouraged, by the results which had thus far attended their efforts, to continue to extend patient, affectionate labor for the entire removal of the practice from among us.

Friends were exhorted to keep their attention awake to the great evils of intemperance, so as to be prepared to improve such openings to lessen those evils, as it might be right for them to engage in. Reference was made to the manner in which railroad and steamship companies are connected with the traffic, by keeping a bar for the sale of liquors at hotels, depots, and on board of the vessels, subject to their control; and the attention of those who were shareholders in such companies was called to the measure of responsibility thus brought upon them.

The propriety of abstaining from everything which can intoxicate, was also commented on; and the injurious effects of tobacco were spoken of. These kindred subjects claimed rather unusual attention; and there was a lively exercise for the help and preservation of those in danger; and for the spreading in the earth of this righteous testimony. How would these and all other evils lessen or disappear, if men were willing to bear the yoke of Christ, and bring all their appetites and passions under the regulating power of his cross!

A report was presented by the Committee

appointed last year, to consider the proposition sent up from Concord Quarterly Meeting, to change the discipline in respect to marriage. The report proposed several changes on that subject, particularly as to the manner of dealing in those cases where one of our members marries a person who is not a member of the Society of Friends. The meeting decided not to adopt the proposed changes, and to dismiss the subject, leaving the discipline to stand as it has heretofore been.

The consideration of this subject opened the way for the extension of affectionate and timely counsel to our young unmarried men, and to their parents and interested friends, that care might be extended in season for the good of those concerned.

The Clerk read a minute which he had prepared, setting forth the exercise that was prevailed in the meeting on various subjects brought before it during the reading and answering of the Queries.

Testimony was borne by several Friends to the goodness of our Heavenly Father, whose solemnizing presence had been extended over us from sitting to sitting, enabling us to conduct the business with much harmony and concension.

After the concluding minute, and a short interval of solemn silence, the meeting adjourned.

CORRECTION.—In the account of the proceedings of the Yearly Meeting, published last week, the annual income of the fund derived from the bequest of John Pennock, was stated to amount \$1900. It should have been printed \$1800 a year.

SUMMARY OF EVENTS.

UNITED STATES.—The Post-master-General has issued an order providing that hereafter all appointments of railway post-office clerks, route agents, mail route messengers, or local agents, shall be made only for a probationary term of six months, and that at the expiration of this probationary period, no re-appointment shall be made unless the appointee shall have shown himself competent and passed a satisfactory examination upon the duties of his position.

Three hundred and fifteen supernumerary employees of the Bureau of Engraving and Printing and the Patent Office, have been discharged, in accordance with the new policy of retrenchment and reform.

Later information from Concord, N. H., states that in the late election the constitutional amendment for placing all religions sects on a perfect equality was actually adopted by a majority of a few votes.

About 1000 of the hostile Indians have made a formal surrender of their arms and 1450 ponies to Gen. Crook, at the Spotted Tail Agency.

The Secretary of the Treasury has concluded to direct government officers not to pay, hereafter, ten hours wages for eight hours labor.

Secretary Schurz has appointed P. W. Norris, of Michigan, to be Superintendent of the Yellow Stone National Park. It will be his duty to prevent spoliation, to guard against encroachments, and to protect the timber in the park.

It has been decided at a Cabinet meeting, to withdraw the United States troops from the State House in New Orleans, and orders in accordance with this decision were issued subsequently by the President and Secretary of War. The evacuation will take place on the 21st inst. No many members of the Peckard Legislature have gone over to that of Nichols, that the latter has obtained a clear majority in both branches. The Nichols government declares its solemn decision to abide by the Constitutional amendments, to protect the rights of all classes of citizens, and promote the interests of the nation. The clerk of the Nichols House has furnished the Commission with a statement of the membership of the consolidated Legislature, which shows that of the total membership of 120 forming the Constitutional House, there are in attendance 106, including 61 Democrats and 42 Republicans, and of the constitutional number of 37 senators, there are in attendance 32—29 Democrats and 13 Republicans—three Republicans being absent. Only four Republican

members were absent from their places in the Nichols Legislature on the 24th inst. The President's just and conciliatory policy appears to produce almost universal satisfaction in the South.

The Chicago Times publishes reports from the great wheat-growing sections of the Mississippi and Ohio valleys showing a larger acreage than usual of winter wheat, with a good prospect of abundant harvests.

California dispatches report great mortality among the sheep, where they are perishing from drought.

The Markets, &c.—New York.—Superfine flour, \$6.70 to \$7.50; St. Geo, extra, \$7.50 to \$7.90; spring wheat, \$2.10; showing a larger acreage than usual of winter wheat, with a good prospect of abundant harvests. California dispatches report great mortality among the sheep, where they are perishing from drought.

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FOREIGN.—A large portion of the English people appear to be fully persuaded that Arthur Orton, the impostor, who is now undergoing imprisonment, is really the rightful heir to the Fishburne title and property.

It is reported that the Fishburne title and property in London, said to have been participated in by between fifty and sixty thousand persons, the object of which was to induce Parliament to take measures for Orton's release. It will be remembered that on the trial of this remarkable case, it was shown that Tichborne's mother had recognized him as her son, and that from a variety of circumstances it was made clear that she must have been mistaken, and that Orton's size and whole appearance differed very greatly from that of her long lost son.

A. B. Foster, who was largely interested in the Dominion Railways, is reported to have failed. His liabilities are stated at \$2,290,000, chiefly due in England, though a portion is said to be owing to New York banks.

Two hundred thousand German colonists in Southern Russia intend to emigrate to Brazil and other parts of America, to avoid draft into the army. The emigration has already begun.

President MacMillan has instructed the Minister of Justice and Public Worship, to express to the Bishop of Nevers his entire disapproval of the latter's letter asking intervention for the Pope, and to state that the President sees with pain the clergy meddling with internal and even foreign politics. The French Cabinet has issued similar remonstrances to all the bishops.

It is stated that in the House of Lords on the 20th inst., that from all he heard, he was bound to say, he was not justified in indulging the expectation that we should be able to avoid the great calamity of a European war, but he repeated what he said in the Fifth mo. inst., that in that case the Porte must not rely on material support from England.

Later intelligence from China informs that the Government, in consequence of French representations, has proclaimed full toleration to native Christians. A famine in the provinces of Chihli and Shantung was causing fearful mortality among the people.

A dispatch from Calcutta states that a serious outbreak of cholera has occurred in Akyah. Twenty-five per cent. of the European population died in thirty hours.

The Times Calcutta dispatch announces that it appears that the famine shows traces of approaching its worst points, but there is good reason to hope that the maximum distress may be less severe than was anticipated.

FRIENDS' ASYLUM FOR THE INSANE.
Now in charge of (Twenty-third Ward), Philadelphia.
Physician and Superintendent—JOSHUA H. WORM-INGTOWN, M. D.

WESTTOWN BOARDING SCHOOL.

THE SUMMER SESSION will commence on *Sunday the 30th of Fourth month.*

In order to avoid delay in the classification the School, all new scholars should be present on *Sunday*, that they may be examined and assigned to appropriate classes, and the old scholars should be on that day, or not later than by *Third-day* evening it is expected that the regular recitations will commence on Fourth-day morning.

Pupils who have been regularly entered and by the care from Philadelphia, can obtain tickets—depot of West Chester and Philadelphia, and depots of Thirty-first and Chestnut streets, by their names to the Ticket-agent there, who is furnished with a list of the pupils for that purpose. In such the passage, including the stage fare from the Rail Station, will be charged at the School, to be paid with the other incidental charges at the close of term. Tickets can also be procured from the 304 Arch Street. Conveyances will be at the ST. RAIL STATION on Second and Third-days, the 30th and 1st prox. to meet the trains that leave Philadelphia at 7.50 and 10 a. m., and at 12.30 and 2.30 p. m.

Baggage may be left either at Thirty-first and Chestnut streets or at Eighteenth and Market. If left at either of these cities, the Philadelphia depot, 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 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 & Son, corner of 18th and Chestnut streets. The charge in case for taking baggage to Thirty-first and Chestnut streets, will be 25 cents per trunk. For the same effect they will also collect baggage from the other rail depots, if the checks are left at their office, corner 18th and Market Sts. Baggage put under their care properly marked, will not require any attention at the other cities. For Philadelphia depot at the Street Road Station, but will be forwarded to the School. It may not always go on the same as the owner, but it will go on the same day, prior notice to H. Alexander & Son reaches the time.

DURING THE SESSION, passengers for the School be met at the Street Road Station, on the arrival of the first train from the City, every day except First and small packages for the pupils, if left at First and 304 Arch Street, will be forwarded every Sixth-day at 12 o'clock, and the expense charged in their bills.

Fourth month 17th, 1877.

FRIENDS' SELECT SCHOOLS.

A suitably qualified Friend is wanted as Principal of the Boys' Select School, at the opening of the term (the Ninth month). Application may be made to Joseph S. Elkinton, 331 South Fifth St. Edward Mars, 127 South Fifth St. James Smedley, 415 Market St. George J. Scattergood, 415 Spruce St.

DIED on the 21st of Eighth mo., 1876, EVERETT ROBERTS, aged 24 years, son of Edwin and Ann Roberts, of Moorestown, N. J., and a member of Philadelphia Monthly Meeting for the Western District, at the residence of Cyrus Britton, Lancaster Co., Pa., on the 1st of 1st mo. 1877. ANNA, daughter of the late Andrew Moore, in the 76th year of her age, a member of West Chester Particular and Salisbury Monthly Meetings, died on the 21st of 1st mo. 1877. This dear Friend was of a meek and diffident disposition; she manifested a firm attachment to ancient doctrines and testimonies of the Society of which she was a member. Although she was suddenly moved, yet we have the consoling belief, that through redeeming love and mercy of a compassionate Father, she was prepared to join her dear relations—who robes have been washed and made white in the blood of the Lamb.

at her residence, in Plumstead township, E. Co., Pa., on the 2d of 2d month, 1877, RACHEL F. a member and elder of Plumstead Particular and Irlingham Monthly Meetings, died on the 21st of 1st mo. 1877, at her residence at Manstead, N. J., 4th 14th, 1877. LYDIA AARONSON, in her 83d year, a member and minister of Upper Springfield Monthly Meeting. Like a shock of corn fully ripe, it is believed has been gathered into the heavenly garner.

WILLIAM H. PILE, PRINTER,

No. 422 WALNUT STREET.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. L.

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PHILADELPHIA.

For "The Friend."

Random Notes of Travel in Europe.

(Continued from page 230.)

versnaid, Loch Lomond and Glasgow.—
t morning, took passage on board the
steamer which touches here, for Balloch,
the lower end of the lake, on our way to
row. We found very few persons on
it, the morning air was deliciously cool,
the sun shone out with undimmed lustre,
broad surface of the lake reflected the
color, and seemed covered with an infinity
azzling points, leaving a very galaxy of
ant stars in our wake. The width of the
varies greatly, sometimes the shores
ed quite near, then receded until they
d in the distance; elegant mansions re-
ed them-selves among the trees, and the
herds' shieling modestly hid itself beneath
shadow of the hills. It is a matter of
that the waters of Loch Lomond were
a agitated during the great earthquake
fishion, in 1750, rising greatly above their
l level, and then suddenly falling below
ordinary height. This movement of wa-
ters continued for a considerable time,
was not long before the lofty summit of
Lomond was seen on our left, looking
in serene condescension upon the lower
s around him. At Rowardennan, our two
ng English pedestrians landed for the pur-
of ascending the mountain—a climb of
miles, if the traveller prefers walking,—
gh ponies may be had for the ascent if
ed. The view from the top is said to be
e fine. The windings of the Forth are
le until it enters the German ocean; Stir-
lesque to lie at the very base, though really
miles distant, while Edinburgh Castle
ears on the verge of the horizon. To the
h are seen, Goat Fell in Arran, Jura, and
a Crag, while on a clear day, a strong eye
discern the Solway Firth, the Isle of Man,
the bold coast of Ireland. It is worth
le, then, to endure the fatigue of the long
miles over the rough rocks and slippery
y soil.
ough an enthusiastic admirer of fine
ery, Ruskin remarks: "That in reality
etter for mankind that the forms of their
mon landscape should offer no violent
nits to the emotions; that the gentle up-
d, browned by the bending furrows of the
gh, and the fresh sweep of the chalk down,
the narrow winding of the cope-clad

dingle, should be more frequent scenes of hu-
man life, than the arcadias of cloud-capped
mountain or luxuriant vale; and that while
bumble (though always infinite) sources of
interest are given to each of us around the
homes to which we are restrained for the
greater part of our lives, these mightier and
stronger glories should become the objects of
adventure,—at once the cynosures of the fan-
cies of childhood, and themes of the happy
memory, and the winter's tale of age." He
also reasons, "That man is a creature incap-
able of satisfaction by any thing upon earth,
and that to allow him habitually to possess, in
any kind whatsoever, the utmost the earth
can give, is the surest way to cast him into
lassitude or discontent." Discontent may ac-
cure from the possession of excessive wealth,
or power, or honor, or other mere worldly
advantages; but it may be questioned whether
even the constant contemplation of the grand-
est works of nature, affect the mind in the
way described, seeing that in themselves

"They're freshest from the hands of God!"

We passed on our left Rob Roy's Rock,
which rises perpendicularly from the water's
edge some thirty feet. From this platform
tradition states that the Red Macgregor let
down his refractory clansmen by a rope en-
circling the waist. If they continued obsti-
nate they were lowered the second time, with
the hint that the rope might possibly be slip-
ped a little higher, which generally pro-
duced the effect desired. The boat of the fierce
chieftain lay below, to cut off all hope of
escape that the lake might offer.

Rob Roy was not a myth, as some suppose,
owing his existence to the pages of Scott.
He was the second son of Col. Macgregor, of
Glengyle, whose ancestors held feudal sway
over all this district, so that he claimed as his
birth-right, the glens and mountain pastures
around Inversnaid. But having early forfeited
his right to the Dukedom of Montrose, he was
forcibly ejected from the possessions of his
father, and his wife exposed to the most
harsh and severe treatment from the steward
of the Duke. While suffering therefrom,
Helen Macgregor composed and sung the
pathetic tune known as Rob Roy's Lament,
that the anger of her husband might be
aroused to avenge her injuries. Thus driven
from society, he commenced a course of life,
which was not held respectable by the Gael,
which spurned the bonds which his Saxon
neighbor endeavored to impose on his race,
and who levied black mail, on the bold plea
that it was due to him as original lord of the
soil. Rob Roy left several children, one of
whom was a captain in the army of Charles
Stuart, but made his peace afterwards with
the Hanoverian king.

Rob Roy spent the last years of his life
near the upper end of Loch Veol, and his re-
mains lie at Balquidder, "where the tomb-
stone raised over his resting place shows,
rudely sculptured, a fir tree crossed by a

sword, supporting a crown, as such were the
arms of the Macgregor, whose family thus
sought to mark that the blood of their fore-
fathers had once mingled with the ancient
line of the Stuart princes of Scotland." That
he is remembered kindly,

"Bear witness many a pensive sigh,
Of thoughtful Herdsman when he strays
Alone up on Loch Veol's Heights
And by Loch Lomond's Braes."

At the southern end of the lake we found
ourselves among the islands—

"This, with its woods and upland green,
Where shepherd huts are dimly seen,
And songs are heard at close of day;
That too, the deer's wild covert fled,
And that, the asylum of the dead."

All too soon our pleasant voyage came to
an end, and we were ere long rapidly crossing
the beautiful vale of Leven. Cultivated fields
and a fine rich country were all very well in
their way, but I looked disconsolately at my
sprigs of heather, which were already droop-
ing and bid fair to wither away and die of
"too much civilization."

We had a passing glance at the double-
beaked rock of Dumbarton, crowned by its
Castle, which rises grandly from the bed of the
Clyde, over five hundred feet in height. Its
desolation is sung by Ossian, "I have seen
the walls of Balclutha, but they are desolate.
The fire hath resounded in the halls, and
the voice of the people is heard no more. The
stream of Clutha was removed from its place
by the fall of the walls. The thistle shakes
there its lonely head. The fox looks out from
the windows, the rank grass of the wall waves
round his head. Desolate is the dwelling of
Morra, silence is in the house of her fathers."
The thistle, the national emblem of Scotland,
is said to grow luxuriantly on the scant soil
of the rock, and to attain to great size and
beauty. Dumbarton is chiefly remembered
as the last stronghold which held out for the
interests of Mary of Scotland, after her hopes
had been destroyed at the battle of Langside.

Glasgow.—A roar of traffic, crowds of
factories, and a forest of chimneys stalks, greeted
us on our arrival at this ancient city of St.
Mungo. Glasgow dates its origin from a
Culdee cell, and the motto of the city, "Let
Glasgow flourish by the preaching of the
word," originated from a reputed miracle
which happened to its saintly founder. The
city is built on both sides of the Clyde, which
has been so widened and deepened of late
years as to present a scene widely diverse
from that which Sandy Lindsay saw about
eighty years ago, when he fastened his vessel
of thirty tons, to the broom-bushes on the
spot where now stands the great Broomielaw
Bridge. This early navigator, it is said, built
a boat at the head of Loch Lomond, on the
grassy bank in front of his house, and having
heard of "a wee bit burn ca'd the Clyde," and
wondering what sort of savages lived in that
part of the world, determined on a voyage of

discovery. After toiling more than a week in clearing a passage through embankments of mud and sand, he discovered a town, in front of which he moored his bark to the broom-bushes above referred to. The news that a large merchantman had arrived in the harbor, so greatly excited the curiosity of the townspeople, that the magistrates were pleased to grant a holiday that they might inspect this arrival from a foreign country. Crowds collected on the shore while the magistrates, in their official garb, presented the daring navigator with the freedom of the city, amidst the plaudits of the assembled citizens. Capt. Lindsay found one vessel in the harbor, and one only, and that of very moderate dimensions. Mark the change within eighty years! We visited and crossed the famous Broomielaw Bridge, near which a forest of sailing and steam vessels from all maritime nations was seen, and so vast has become the commercial activity of Glasgow that many would consider the above story somewhat, if not wholly apocryphal. The first steam vessel that successfully navigated a European river, moved upon the Clyde in 1812, five years after the achievement by Fulton upon the Hudson in 1807, and here the construction of steam vessels of iron has attained an extent and importance almost unparalleled elsewhere. Glasgow produces an immense amount of cotton goods, and her manufactures of chemicals are on an extraordinary scale. Among her numerous chimney-stalks there is one 150 feet in height,—that of St. Rollox,—an imposing structure, which carries the noxious vapors from the largest works in the world, which employs 1000 men in the manufacture of soda-ash.

Most of the buildings in Glasgow of any pretension, are constructed of freestone, generally white, imparting an air of elegance and solidity to the city. The Botanic Gardens on the banks of the Kelvin are particularly beautiful. Nowhere else have we seen more ornate ribbon-gardening or such gem-like borders of flowers. Here pale green sedum bordered ruby rosettes, stars of primrose yellow alternated with rings of pearly blues, and diagrams of various patterns were laid upon the surface, in colors as various and complicated as the changes in a kaleidoscope. While admiring these beautiful creations of the Scotch gardener, we suddenly came upon a fountain throwing out jets of crystal water and falling into a marble basin where many light colored fish were sporting, heedless of the small boys who were eagerly dipping their tiny cups and drinking therefrom. An inscription on the marble front informed us that this water came from Loch Katrine; the place of outlet therefrom we had seen when upon the lake. We dipped our hands into the clear liquid and renewed our acquaintance, gladly greeting the cool mountain stream, which, submitting to the guidance of man, had left all its waywardness behind among the rocks and the heather, bearing its great blessing to the heart of the city; performing its mission noiselessly, and like the quiet course of the humble Christian, spreading its beneficence unostentatiously around.

But Glasgow is not a wholesome city in summer, and her inhabitants leave in crowds for the suburban retreats, near the mouth of the Clyde, and elsewhere. Our esteemed Friend, W. S., having left home, we found him at Helensburgh, 21 miles distant, and enjoyed a few hours in his society. It was

cheering to note his remark that during a life of eighty years, not unmarked with trials, he could acknowledge with gratitude that "mercies had always been uppermost."

Selected for "The Friend."

Extracts from Isaac Pennington's Works "Concerning the Principle and Way of Life."

* * * "There is no salvation, but by the cross and yoke of our Lord Jesus Christ; for in that is the power to crucify the affections and lusts, which lead into sin and death, and will not cease to tempt and lead aside, till the soul be gathered into unity with that, and become subject to that which is contrary to them. So that this is the main thing in religion, even to know Christ revealed in the soul as a standard against corruption, and to be gathered under his banner, which is the cross, or that living principle in the heart which resisteth the corrupt principle; and he that is gathered hither, and continueth faithfully fighting here, shall receive mercy, help, and strength from on high in every time of need.

"The true and certain way of knowledge of the things of God, is in the faith and obedience of this principle. It is not by reasoning and considering things in the mind (after the manner of men) that a man comes to know spiritual things; but they are spiritually revealed by God, after a spiritual manner, to the believer, to the obeyer; and they are revealed to him in his believing, in his obeying, in his waiting, in his holy fearing, in his trusting of himself, and feeling his own insufficiency, either to attain them or retain them, but as the Lord makes them manifest in him, and preserves him in the sense of them." "He that doth my will, shall know of my doctrine," saith Christ. This is the way. Wouldst thou know what God requires of thee, what this or that is which appears in thee, or that sort as truth, whether it be so, or no? Mind this principle in thee, mind the pure, the holy light, inward touches and leadings of this pure, divine principle: that will make manifest to thee whatever is fit for thee in thy present state to know; and thou art not to desire more, but as a child to rest contented with that portion of knowledge and strength, which the wise and tender Father judgeth fit for thee; and as thy state groweth capable of more, he will not fail to administer to thee. And what he giveth thee is good, seasonable, and proper for thee, which thou mayest safely feed upon and enjoy in the sense and fear of him. But if thou press after what he would not as yet have thee know, thou enterest into the will and wisdom of the flesh; and there are the disputes, discontents, murmurings, and ill tempers and dispositions of the mind, which there will increase and grow upon thee to thy hurt. * * *

"Oh, how doth the will and wisdom strive within a man's own bosom! What risings of the impure are felt against the pure! What secret and subtle reasonings to ensnare and entangle the mind! and if they cannot draw the soul back from the Lord and the living path, then they strive to vex, afflict, and torment it! There is none known what is felt inwardly by the followers of the Lamb, but those that travel with him in the living path; they are often sensible of that they meet with in their travels, and how hard it is to abide in the path of salvation, inasmuch as they understand the truth of that saying: 'If the

righteous scarcely be saved.' It is seen, indeed! so subtle, so strong, such a n holds, so many stratagems hath the su twining, crooked, piercing leviathan, to snare, perplex, overrun, and entangle t with. And then, outwardly, the same cro will is striving in men without also, to down and subject the pure principle in t who are born of God, to their devices an institutions, decrees, ways, customs, &c., w are of the will and wisdom of the flesh, that, as the apostle said, *through much tribulation is the entrance of the soul into the heav kingdom*; and there is no way of avoiding many tribulations, but by turning aside of the way (which though thereby the I get ease for a time, it will be to the gre loss and sorrow in the end.) For the sp of the world, the wisdom of the world, nature, religion, worship, and whole cours the world, is contrary to the way of the wisdom and spirit of God, and useth it as an enemy, wherever it findeth it; and they t will not bow to the spirit, wisdom, and of the world, must feel the force of its be claws. * * *

"That there is a glorious crown prep for all those, who are gathered to the La in this principle, and abide with him fait therein to the end, hearing his voice, believ the demonstration of his Spirit, obeying i in all his motions and requirems, underg every yoke which is appointed by Him, yoke down the fleshly nature and mind, taking up every cross of every kind in me ness, patience, fear. And there is not on crown laid up for them at last, but the po of the Lord God is nigh unto them to w all in them, to bear them up through and c all, and to keep to and in that princ whereby and whereinto his tender merc powerful arm gathered them. For as *power of the Lord began the work*—for t could never any heart be gathered from th power of darkness to the light which le out of it, but by the power of the Lord; the powers of darkness stand between, would hold and keep their own, did no greater power appear, and put forth its self the soul against them; I say, as the powe the Lord began the work, so the same *po alone is able to go on with it and perfect it*; it will go on with it and perfect it upon same terms it began, and no other. * * *

"And now what is of man in this? Where is the man that can boast before the Lord, who is thus saved? He h all from a principle; yea, he is gathered i preserved in, and abideth in this principl the power, goodness, and mercy of the Lo The power begins the work in him, the po accompanies him; the power carries E through, or he falls and miscarries. Th is no man can stand any longer here, than submits to and is upheld by the power, i act nor suffer, but as the power acts in h and helps him to suffer. Let the man t boasteth, bring forth somewhat of his own he can, here. Is the will at any time own? Doth not he that is spiritual, and the true sense, always find God to work him to will, whenever he wilth rightly a holily? And if he cannot will of himself, he do anything of himself? Can he belie of himself, pray of himself, wait of hims resist enemies and temptations of hims nay, so much as give a look to the Lord any time of himself? Indeed, in the grac

ord, and the principle of his life, there efficiency; and therein he that is joined to Lord, and become one spirit with him, can he not do here? but that is, as he is made in Christ, and as Christ ariseth, and acts in him; which he that is in the sense and feeling will still acknowledge, only in his words to men, but in his heart spirit before the Lord."

The Cat-bird.

All the feathered choristers, none were harming, none so confiding and intelligent, as the cat-bird (*Galeoscoptes carolinense*), two pairs of which nestled close to the e, each pair rearing two broods of young, one nest was near a second story window, in a limbing rose-bush; at first, the birds slight-ly assented my attempts at familiarity, but I persevering and very quiet, sitting by an open window with only a light wire-screen over us; after they had become accused to seeing me thus, I raised the screen, and sat where I could have put my hand upon the occupant of the nest, but I never disturbed the mother bird; so, by the time the young were hatched, the parents would feed while I sat by the window. But this pair slightly irritated me; they treated me with a sort of indifference, just as they would some animal of which they were not afraid. One of the young were fledged, they came in the back piazza, where the old ones fed me, close to my side.

Another pair of this species nested in a bay-suckle that climbed over the back-piazza, and here was a bird, the male, who was not only not afraid, but he appreciated and was companionable and intelligent, the best musician of the grove, fully equal his famed Southern con-in, the mocking-bird (*Mimus polyglottus*). I could call this bird from any part of the grove or orchard, and set him to singing as if in an ecstasy of delight; but in return for this I must be his rant and do his bidding.

There is a keen sense of enjoyment, I might say, of exalted happiness, in being able to sing free birds of the grove around one, which well repays for the time and patience, and hermit-like life necessary to accomplish

the feat made its appearance on the grounds, I was not in sight, the bird would come complaining close to the door, when I would accompany him, he pointing out the eat, which I would drive in no gentle way from lurking place; other birds clamored about chasing the intruder, but he was the only one that returned with me to the house, where he expressed the most decided satisfaction. Several times, just as it was growing light, he wily cat was prowling about, and the bird would call me from my bed with his cries; wilyly throwing on a water-proof cloak, I rans went to the rescue, and often drove the robber through the wet orchard, out across the street, the bird always accompanying and turning with me. The female was confident and gentle, but not so intelligent as the male.

The second nest of this pair was built in cedar tree back of the house, within a few feet of the dense shrubbery before mentioned. The birds were three or four days building, and during this time I could not win the male from his work. I tried the softest blandishments—talked, chirruped, and whistled—all

in vain; he was intent upon his work, and I was of no consequence whatever. He was a most exemplary mate, doing his share of the work with a will and perseverance, even in the face of temptation—an example of allegiance well worthy to be followed. I began to fear that I had lost my power over him; but no; no sooner was he at liberty than he returned to his pretty, confiding ways; he would flutter close to me, and chatter and sing, and perform curious evolutions, as if in an ecstasy of happiness.

I had a large shallow dish of water set on the ground in the midst of the shrubbery, for the accommodation of the birds; but soon so many came to bathe that it was necessary to renew it every morning. My favorite soon learned when I was coming with the water, so he was on hand superintending the work, and waiting for me to rinse out the dish and supply the fresh water, which was no sooner done that he was in it, splashing and enjoying himself.

It was August before the second brood were hatched, and now that he had graver duties to perform, he was much less attentive to me; still he occasionally recognized and played around me, but his powers of song were greatly diminishing.

On the evening of the 13th of August three of the young birds left the nest, and the female immediately took them into the orchard, many rods away; but she left a younger-looking, helpless bird in the nest, to which I am quite positive, she never returned. But the male fed and nourished this young one, and seemed wholly devoted to it, and would now pay no attention to me whatever; he was as much preoccupied as when building. This continued for three days. Toward the evening of the 16th, this young one left the nest and accompanied the parent to the bushes, where he soon had it perched on the tallest shrub—a Judas tree (*Cercis canadensis*); and now he manifested great delight, acting quite like his old self. All the next day he fed his charge, pausing now and then to assure me of his continued regard. On the second day the female came to the shrubbery, bringing the three young, reuniting the family; but, as far as I observed, the male still persisted in feeding only the smaller bird.

I found the birds like soft sweet peas, but they would not break into a perfect one; so I cut a slice from each pair and laid them on the grass, when the parents would bring the young to feed. The three older ones could now help themselves, but the youngest would only look on and wait to have the pieces put into its mouth.

It was now very warm weather, and the family remained among the bushes a large part of each day for about three weeks, at night perching on the Judas tree, or in the branches of an adjoining Austrian pine.

The cats by this time were quelled. They had either become thoroughly frightened by missiles hurled at them, or had committed suicide by taking strychnine; at all events, they no longer prowled about the grounds, and the birds enjoyed quiet and peace.

My favorite bird was monarch of the shrubbery, except when the robins came for a bath, when, with a very ill grace, he took the place of a subordinate. Upon one occasion I witnessed a very amusing scene. I had just supplied the fresh water, and the bird was enjoying it, when a robin came flitting in, followed

by a young speckle-breast. The cat-bird, without a single protest, left the water. Of course he was afraid of the robin, or he would not have left so promptly; but after he had gone he manifested the greatest anger; he flew to a shrub just above them, and screamed with all his power, dropping his wings and looking very fierce and hostile; to all of which the robins paid no attention. Then he came toward me and back again, evidently asking me to drive them away; but I would not interfere. After the robins were satisfied, they left the water and flew into the sunshine, and coolly proceeded to arrange their feathers.

Upon another occasion an incident occurred showing the bird's intelligence. A side gate had been left open, and a neighbor's hen had wandered in. The bird's cries called me out, when he pointed out the hen, which was scratching among the shrubbery. All summer the bird had been accustomed to seeing the fowls in the adjoining lot, and was not at all afraid of them; but he knew this hen had no business in his dominions, and he was not content until she was driven out, which he assisted in doing, following her up with his mewling cry until she passed through the gate, when he returned to his place with a very complacent air.—*Mary Treat, in Harper's Magazine.*

For "The Friend."

The Deceitfulness of the Human Heart.

All who profess themselves to be christians will doubtless acknowledge the truth of the solemn declaration of Holy Writ, that "the heart is deceitful above all things, and desperately wicked: who can know it?" But do we consider how often a mixture of impure motives enters into even our apparently sincere efforts to promote the cause of truth?

Could we only see ourselves as we appear in the eyes of Infinite Purity and Omniscience, we should be humbled under a sense of our villainy.

It is only as the Divine Light, the Light of Christ, our Holy Redeemer, shines into our dark hearts, that we are enabled in any degree to have a just sense of our real condition. Hence it behooves us fervently to pray, earnestly to seek and wait for the insinuations of this blessed light which would bring us in lowliest humility to the feet of the dear Saviour.

This is a painful and humiliating experience to the unregenerate heart, but if truly experienced, will enable us to cast all our care upon Him who is mighty to save, and able to deliver to the very uttermost aid who come unto God by Him.

It is in this state of humble abasedness that true living faith is received, and we are enabled to cast ourselves with undoubting confidence into the compassionate arms of Him who desires that clean hearts and right spirits should be given to all of his poor lost creatures. X.

The pool, in Old Jerusalem, in some sort, represented that fountain, which is now set open in the New Jerusalem. That pool was for those who were under infirmities of body; this fountain is for all that are impotent in soul. There was an angel then that moved the water to render it beneficial; it is God's angel now, the great angel of his presence, that blesteth this fountain with success. They who went in before, and did not watch the

angel, and take advantage of his motion, found no benefit of their stepping in. Those now who wait not for the moving of God's angel, but by a devotion of their own forming and timing, rush before God, as the horse into the battle, and hope for success, are sure to be defeated in their expectations.—No Cross No Crown.

The Lesson of a Life.—In December, 1845, in the Department of the Vosges, Xavier Thiriat, a boy of ten, accompanied four young girls of about the same age to the church. They had to cross a brook, over which was placed a single loose plank. The boy crossed safely, the first girl who attempted it, fell in. The boy jumped in, pulled her out, and then, walking in the water, guided each of the girls across. Some time was lost by this, and the party reached church late. Xavier, ashamed of being late, did not go up to the stove, but kept behind. He reached home chilled, a dangerous disease followed, by which he was left a complete cripple for life; his only mode of moving about was on hands and knees, so completely were his legs paralyzed and distorted. Coming of very poor people, there was every prospect that Thiriat would be a heavy charge to his family and a wretched burden to himself. Instead of this, he reached manhood bright, cheerful and intelligent. Reading all the few books which he could lay hold of, he was soon the best educated man in his district, and rapidly acquired extensive influence, which was always used for good. He induced the young people to read and to study. Some contributions to the local news paper, the *Echo des Vosges*, attracted attention and made him known, the result of which was that further intellectual opportunities were extended to him. He made himself a good botanist, meteorologist and geologist, instructed others in these branches, and procured the foundation of several local libraries. He could not, however, be satisfied without achieving his complete independence and earning his support. He obtained the position of manager of the telegraph at a neighboring town, was made secretary to the Mayor, became a favorite correspondent of several agricultural papers, and received the highest reward of the French "Franklin Society"—its gold medal.

All this was accomplished by native force of character and strong religious feeling, under circumstances not merely adverse, but at first sight absolutely hopeless. A horrible deformity, intense suffering, absence of instruction, crushing poverty—all these disabilities were overcome unaided, and this ignorant and crippled lad made himself the light, intellectual and moral, of his whole district.—*Phila. Ledger.*

"Let us labor, therefore, to enter into that rest."—
—Heb. iv. 11.

Do I find the true rest of my soul in Christ here on earth, that so I may be preparing to rest with him forever in heaven? Do I bear in mind that labor, diligent and faithful labor, in the field of my own heart and in the field of the world, is the only evidence of being fitted for that rest, and that they who labor not now for Christ, shall not rest with him hereafter? Does the prospect of that rest, blessed, satisfying and never ending as it will be, cheer and encourage me to be faithful to the end?

THE GOLDEN MILE-STONE.

Selected.

Leafless are the trees; their purple branches
Spread themselves abroad, like reefs of coral,
Rising silent

In the red sea of the winter sunset.

From the hundred chimneys of the village,
Like the Afeet in the Arabian story,
Smoky columns

Tower aloft into the air of amber.

At the window winks the flickering fire-light;
Here and there the lamps of evening glimmer,

Social watch-fires

Answering one another through the darkness.

On the hearth the lighted logs are glowing,

And like Ariel in the cloven pine tree,

For its freedom

Groans and sighs the air imprisoned in them.

By the fireside there are old men seated,

Seeing ruined cities in the ashes,

Asking sadly

Of the Past what it can or'er restore them.

By the fireside there are youthful dreamers,

Building castles fair, with stately stairways,

Asking blindly

Of the Future what it cannot give them.

By the fireside tragedies are acted,

In whose scenes appear two actors only,

Wife and husband,

And above them God, the sole spectator.

By the fireside there are peace and comfort:

Wives and children, with fair, thoughtful faces,

Waiting, watching

For a well-known footstep in the passage.

Each man's chimney is his Golden-Mile-stone;

Is the central point, from which he measures

Every distance.

Through the gateways of the world around him.

In his farthest wanderings still he sees it;

Hears the talking of him, the answering night-wind,

As he heard them

When he sat with those who were, but are not.

Happy he whom neither wealth nor fashion,

Nor the march of the encroaching city,

Drives an exile

From the hearth of his ancestral homestead.

We may build more splendid habitations,

Fill our rooms with paintings and with sculptures,

But we cannot

Buy with gold the old associations!

Longfellow.

LIVING FLOWERS.

Selected.

BY SARAH DOUDNEY.

"Flowers that could bless you for having blessed
them, and will love you for having loved them: flowers
that have eyes like yours, and thoughts like yours, and
lives like yours; which, once saved, you save forever."

—John Ruskin.

In the cool, tempered light, and mellow shade,
I saw you stand amid your plants one day,
Sprinkling the slender fronds that seemed to fade
With showers of silvery spray.

And as the treacherous sunlight softly crept
into the ripples of your golden hair,
And your white robes across the blossoms swept,
I thought they loved your care.

If you could kiss the rose's velvet mouth,
To charm the cruel cankerworm away,
And cry, "Awake, O north wind! come thou south!
Breathe on my flowers to-day!"

Would you not love to save them from the blight,
And flush them into beauty fresh and new?
To bring them gifts of fuller life and light,
Sunshine and limpid dew?

This you can do, for fairer flowers than these,—
Flowers that have thoughts and feelings like your own
Whose stems are broken by the stormy breeze,
Whose freshest tints are flown.

Out in the darkness of the miry street
Those bruised lilies in their weakness lie;
Down-trodden by the tramp of reckless feet,
Left there alone to die.

Go, raise them gently,—wash away the stain
On their white petals with your tender grief;
Your tears shall fall like showers of precious rain,
Cleaning each sullied leaf.

Oh, give those human blossoms human love!
Uplift the fallen seventy times and seven;
Save these sweet living things to bloom above,
In the fair land of heaven.

[In her desire to stimulate her readers
the discharge of loving service to their fell
creatures, the author of the above bare,
lines too much overlooks the important f,
that

"Transformation of apostate man
From loth to wise, from earthly to divine,
Is work for Him that made him."

"No man can save his brother," or indeed,
do him any *spiritual* good, except as he is
sisted by the Spirit of God, to which all
praise must ever be ascribed. Yet the Lord
does often condescend to use His servants
instruments in carrying out His gracious
signs—and happy will it be for all those
we seek to be guided by Him in their labors
among men, and faithfully follow where
He leads them.]

[The following extracts from a letter
that worthy minister of the Gospel, the late
Wm. Kennard of Ohio, are offered for insi-
tation in "The Friend,"]

6th mo. 24, 1838

My dear friend, Joanna Meader,—My
husband has oftentimes been brought to sympathize
a feel for thee, my dear friend, in the loss a
sore bereavement which has been dispensed
to thy lot, with desires that the everlasting
Arm may be underneath to sustain and be
up thy tried and proved mind, not doubt
thou hast known a safe hiding place, a refuge
to flee unto and find safety; an anchor to the
soul that is both sure and steadfast, amid
all sorrows and tempests, both inwardly and
outwardly. But after such seasons in which
we have freely drank of the pure river of the
water of Life, and sat at the Divine Master
feet, and eat of that bread which he has me-
ritfully blessed unto us, and hath satisfied our
spiritual appetites, and filled our souls with
his praises; after all this, we are brought
again and again to feel our poverty and lean-
ness in renewed trials that await us, and the
old adversary, who dared to tempt the dear
Son of God, is ever ready to step in, not only
to impede our progress Zionward, but to cast
down below hope; and would, if possible, de-
ceive the very elect; but thanks be to God
for his unspeakable gift, even the gift of faith
in Christ Jesus, which works by love to the
purifying of our hearts, and overcomes the
world: this is at some seasons hard to keep
Paul fought the good fight and kept the faith
and had to rejoice, when he was ready to be
offered, knowing that there was a crown of
righteousness which the Lord, the righteous
Judge, had laid up for him, and not for him
only, but for all those who love the appearance
of the Lord Jesus. Oh! that this may be my
lot, and the portion of all his tribulated fol-
lowers, who have none to look to, none to flee
to but Him alone, who is the Alpha and
Omega, the beginning and the end, who liveth
and was dead, and is alive forevermore.

6th mo. 7th.—My mind is turned in tender

owards you—dear and fatherless child—that you may be a comfort to your mother, to alleviate her sorrows by walking in the counsel of the Lord; taking his yoke upon you and learning of Him, who is meek and lowly of heart. Thus would the Lord, in His rich mercies, be pleased to be a father to the fatherless; and He who is the Parent of the whole human family, sees and beholds the children that love Him, and is not in the way of evil doers, but keeps commandments, which is life everlasting. He hath ever blessed; and all those who first the kingdom of God and His righteousness, shall have added unto them such as are necessary. It is the meek that inherit the earth, and are blessed in basket and store, and have a well-grounded hope anchor to the soul, a staff to lean upon, a foundation and corner-stone to build.

And "such as hear these sayings of God," said the dear Lamb of God, "and doeth shall be likened to a wise man who has built his house upon a rock," which stood the storm and fell not,—you may read the whole in your leisure. Surely there is much to be had through the blessing of Heaven, to be read by a frequent reading of the Holy Scriptures. They are profitable for doctrine, as a school master to bring us to Christ, and is your day and visitation, whilst ye are in the light, and whilst the mind is tender and sensible when good comes. Seek, and ye shall find. Oh blessed promise, to find Him whom Moses in the law and the prophets wrote: Jesus of Nazareth, the Emmanuel, with us, who is holy and is calling unto us, without which no man shall see the light.

His call is loud and awakening, but not painful; yet the sheep know his voice, and reaches the witness in the heart. It quickens, it animates, it gives life, it raises the dead. It restores the lost sheep of the house of Israel, and when restored, what joy is unto you, that likewise joy shall be in heaven over one sinner that repenteth," and "there is joy in the presence of the angels of God," with the redeemed; and these things the song of Moses the servant of the Lord, and the song of the Lamb, saying, "Great and marvellous are thy works, Lord Almighty, just and true are all thy ways. King of saints! Who shall not fear thee, Lord, and glorify thy name?" Therefore, children, bear with me, and suffer me more to entreat you, as you love your souls, to make your calling and election sure; "behold I come as a thief, blessed is that watcheth and keepeth his garments, he shall walk naked." Therefore, keep your garments unspotted, your eye single, and your heart clean, and ye shall grow stronger and longer, and reap an hundred fold in this life, and in the world to come life everlasting. Love to thee and thine, in which my wife, I am thy affectionate friend,

WILLIAM KENNARD.

owards his end, being weak in bed, and came to visit him, and speaking of the things of the world, and the liberty some of the professors of truth took to revile the innocent, said, "Dear friend, be not discouraged, though there is darkness in Egypt, there is light in Goshen; yea, it is such darkness as can be felt. My soul hath travailed under the weight of it many times; and thought it had not been so, the Lord will have re-

gard to his own seed. * * * Do not distrust his goodness, he never fails those who have a true dependence upon him; my soul is a living witness of it."—Account of the *Last Illness of Thomas Bosby*.

For "The Friend"

Indian Aid Association of Philadelphia Yearly Meeting.

The eighth annual meeting of this Association was held on Fifth-day evening, Fourth mo. 19th, 1877.

Interesting reports of the work among the Indians in the West were read. There has been a considerable improvement in the mode of keeping accounts at the Agencies, and in the distribution of supplies. The quality of some of these supplies, especially beef cattle, has also been much improved. These changes have been largely owing to the efforts of the Superintendent, Dr. Nicholson, who has earnestly followed up those of Enoch Hoag.

From various causes the previous hopeful condition of the Osages has been much changed; their boarding-school had to remain closed during several months, and the activity in making farms, &c., came to a stand still; but Congress at its late session having made a special appropriation for them, their affairs are now in a better condition. Seven Agents continue to act under the care of the Associated Executive Committee. Three of these have suffered much in health the past year. They are exposed to malaria, and have a great amount of anxiety and labor to pass through. The compensation being small, and their homes remote from schools, &c., they find it difficult to support and educate their families. Their trials and isolated position entitle them to the sympathy and kindly thought of Friends. It is satisfactory to know that in some cases the Associated Executive Committee have made an addition to the salary allowed them by the government. There are twelve boarding- and two day-schools in successful operation, with about nine hundred children enrolled. These schools are believed to be fully equal to Indian schools generally, and it is worthy of note in this connection, that no member of Philadelphia Yearly Meeting is now engaged at any point in the Indian service. It is much to be hoped that we may not fall short of our duty in this matter.

The religious interests of the Indians have largely occupied the attention of the Associated Executive Committee. It is believed that at all the Agencies a very decided religious influence is exerted by the Agent and the employes. At two of these, simple church organizations, including a few Indians, have been formed. It is not expected that any of these will at present become members of the Society of Friends, although the hope was expressed that with further instruction in some of them may, under the Divine blessing, become qualified for membership with us. As usual, the Women's Aid Committee furnished an interesting report of the three schools especially under the care of this Association: the Wyandotte, Wichita, and Kiowa and Comanche. In addition to the care extended to the children, the Indian women have been instructed in the "white women's ways," and attention was again called to the importance of this service with the recommendation that suitably qualified persons who would devote themselves to this branch of the work, would find abundant service at any of the Agencies. The Women's Aid Committee have sent

603 articles of clothing, 188 pairs of shoes, 43 pairs of blankets, 2938 yards of material for clothing, &c., and a variety of other articles of dress, toys, books, pictures, tracts, &c., the value of which has been to

Wyandotte Mission,	8816 68
Wichita " "	277 75
Kiowa " "	103 96
Molock's " "	17 40
Pawnee's " "	18 50
For the sick and suffering,	185 48

81,539 37

In addition to which, books, costing \$124.32, a special contribution for the purpose, have been sent. The salary of the assistant teacher at the Wyandotte Mission, for four months, has been paid.

The reading of the reports, followed by a rapid summary of the present condition of the Indians at the different Agencies by a Friend, familiar with their condition, was listened to with much interest, and though little verbal expression was made, it seemed manifest that the judgment of the meeting was that the work should go on and the laborers be encouraged to do what their hands might find to do.

Upon nomination of a committee appointed for the purpose, the old officers were continued for another year.

Sponge Fishing in the Bahamas.—When a vessel arrives at the fishing-ground it is anchored, and the men in small boats proceed to look for sponges in the waters below. The water is a beautiful light blue in color, and so clear that a sixpence can easily be seen on the white sand bottom in thirty-five and forty feet of water. Of course when there is no wind, and the surface of the water still, the sponges are easily seen, but when a gentle breeze is blowing, a "sea-glass" is used. A sea-glass consists of a square pine box about twenty inches in length, with a pane of glass about 10x12 inches placed in one end water-tight. To use it the glass end is thrust into the water, and the face of the operator is placed close to the other. By this means the wave motions of the water are overcome, and the bottom readily seen. Sponges, when seen on the bottom attached to the coral rocks, look like a big black bunch. They are pulled off their natural beds by forked hooks which are run down under the sponge, which is formed like the head of a cabbage, and the roots pulled from the rocks.

When brought to the surface it is a mass of soft, glutinous stuff, which to the touch feels like soft soap or thick jelly. When a small boat-load is obtained they are taken upon the shore, where a crawl is built in which they are placed to dry, so that the jelly substance will readily separate from the firm fibre of the sponge. These crawls are built by sticking pieces of brush into the sand out of the water, large enough to contain the catch. It takes from five to six days for the insect to die, when the sponges are beaten with small sticks, and the black, glutinous substance falls off, leaving the sponge, after a thorough washing, ready for market. To the fisherman generally the occupation is not a lucrative one. I am told that the wages will hardly average three dollars per week, beside board. There is but little diving for sponges, except for a particularly fine bunch which cannot easily be got with the hook. The sponge is

formed by small insects and is the hive in which they live. Different qualities are found growing side by side, although in certain regions the finer and more valuable sponges are found.—*New Haven (Conn.) Register.*

For "The Friend."

The Gospel a Power,—not merely a record claiming assent.

(Continued from page 270.)

It is here clear, the Gospel, pointed to by this eminent man and servant of God, was that revelation of the Father's will, and dispensation of the Spirit, made known to man in sending His Son, a Lamb without blemish, to be a propitiatory sacrifice for the sins of all mankind, blotting out the hand-writing of ordinance, and calling all men away from the deadness of the letter, to the revelation of His Spirit and power in the heart; that by faith, herein brought forth, working repentance and amendment of life, we may come to have fellowship with the Father, and with the Son, and thus be made partakers in larger degree of the Divine nature, and built up in a more lively hope, through Christ, who became flesh, suffered and died, that we might be united to Him in this Holy Covenant of Life; the gospel of which Paul writes.

In its application to each individual condition, therefore, we cannot separate regeneration and salvation from this inward work of the Lord. Though we may understand religious truths clearly, and love to sit under the outward teaching of them, yet we may not have come to that living witness for God in ourselves which would be as a hammer to break in pieces our flinty hearts, and would give us hearts of flesh. Yielding to this necessary work, we should surely be introduced into a measure of Christ's sufferings for us, whether acquainted with the outward history or not; and thus realize in our own experience, the blessed truth, that it is the power and life extended to mankind by Christ's Spirit, as well as by His coming in the flesh; His death, atonement, and resurrection, that any are renewed and born again;—brought to see their condition by nature; their inclination to sin, and need of Divine help to escape it. Robert Barclay, in his Apology, pages 184, 185, in pointing out the religious state of the heathen world, under a former dispensation, says: "They also had a knowledge and discovery of Jesus Christ inwardly, as a remedy in them, to deliver them from that evil seed, and the evil inclinations of their own hearts; * * * and by His working in them many were brought from unrighteousness to righteousness, and to love that power by which they felt themselves redeemed."

The Scripture record, containing "a faithful historical account of the actings of God's people in divers ages," and a full and ample narration concerning Christ and His blessed mission, is ever precious to all who are seeking spiritual food. The Scriptures cannot, however, of themselves, as they also declare, make men wise unto salvation, but by faith in Him of whom they testify, and the aid of that Power which revealed them. In the words of the Apostle; they are "Profitable for doctrine, for reproof, for correction, for instruction in righteousness;" when read under a measure of Holy help. It is the spirit and not the "letter" which conveys awfully the message and mind of the Redeemer.

It may be said with some degree of truth,

that the principles of the Gospel, in the assumed general progress of mankind, have become more widely diffused, so far as they may be received by reading the Holy Scriptures and hearing their Gospel truths spoken, but do the great body of believing believers adorn their profession by a life of separation from the spirit of the world, consistent with the truths thereby conveyed; and does not the manifest lack of real piety show how very many are resting in religious observances; in outward testimony; in oral instruction; or on efforts of their own to teach that they have thus learned, without having themselves been first taught in the school of Christ? These are they who as a class are resting in what has been "done for them without them;" and who claim to be believers in the Gospel, and entitled to its gracious benefits, though unwilling to participate in the ministration of suffering; shunning the cross and its fiery baptism, without which the work of Christ in that prepared Body is rendered nugatory. A formal life and belief, begets a nominal faith.

I would therefore regard the outward Gospel as glad tidings, as a declaration of God's infinite grace, love, and mercy, seeking man's redemption by directing him to the Word quick and powerful within him, and to the Lamb of God who tasted death for every man; and who bore in the agonizing hours of his death, the weight of the sins of a world lying in wickedness, that He might bring us to God; into a state of humble submission to His own Divine Light and Power, of which it is the privilege of every rational immortal being to receive "a measure and manifestation." What a consolation it is to know we are not left to depend upon external help, but in addition to the invaluable records of Holy Scripture, and the labor of gifted servants in this and past ages, we are visited from time to time from the Source of all-availing help, unlocking the spiritual treasures of the Kingdom, and placing man, by His own power, in a capacity to serve the Lord, who has thus revealed Himself.

Did not this Divine Helper touch the heart of the men of Athens, upon that memorable occasion when Paul met them; and in the exercise of his Gospel mission was instrumental in directing their attention, and bringing many to the true God, to the more excellent way by Jesus Christ. If this were not so his preaching would have been in vain. The Apostle found them in ignorance of their true relationship to their Creator, as responsible beings, whereof he says, "I perceive that in all things ye are too superstitious;" yet it is evident they had been reached by the Witness for God, and some among them prepared to receive the truth preached.

The Old Testament Scriptures abound with many evidences to show, there was no subject nearer, or more frequently presented to the minds of the inspired teachers and writers under the law, than that which pointed to a larger effusion of the Spirit, when the Old dispensation inscribed upon tables of stone, would end by the bringing in of the New; and their concurrent testimony in this direction affords one of the strongest proofs, next to the heart's own experimental acquaintance with the teachings of the Holy Spirit, that there is indeed a reality in the Gospel they foresaw; and that it is the Divine will so, to visit every soul, that it shall feel its need, and

be brought nearer,—to feed from day to day upon the Bread of Life. This surely is the purpose of the brighter effulgence of truth under the Gospel.

I have often thought the purest, most altered, unwavering examples of faith and devotion to truth, of which we have any record are to be found among those men in Hebrew history, who faithfully filled up their mission as leaders and teachers of that people who were mercifully followed, although forgetful of God's providences. That they should have so generally rejected the Savior in His personal appearance, when their history and teaching would have led to them whom their own prophets declared would come to reign as Lord and King, is truly humbling to contemplate.

I believe the Gospel, in the sense in which we have been endeavoring to define it, is as much a mystery, and as little understood now by all who have not learned it even Paul did, by receiving Christ inwardly revealed; as His coming in the flesh, to enlighten and die for a guilty world, was a mystery to the mass of mankind when He was manifested in the flesh, and was revealed only to those who were willing to receive Him. The story of Abraham is deeply interesting. To him was given in that remote age, a sense of the sight of the glory that should in after years be unfolded; that in him and his seed should be all the nations of the earth be blessed. He declares that the gospel was preached to Abraham, and he was a wonderful example of unquestioning faith, manifested in the midst of prevailing darkness and estrangement from the true God. Separated from his idolatrous kindred, the life he thereafter led accorded with the Divine purpose concerning mankind in raising up and preserving a people, through whom should come the promised Seed, who is Christ, who was of Abraham's lineage, concurring to the flesh.

It is evident a knowledge of the fulfiling of Christ in the flesh, was not an essential condition, or this knowledge we have been within the reach of all; but that as in this Gospel day, all did receive a measure of Holy Light, and as this was followed by souls were gathered to the blessed Shepherd and though I have stated the Gospel is a mystery to many, Why is it? it is not because it is withheld, for all are called to partake of promises, and such as come humbly will be rejected.

As the professed disciples of Christ countweigh the solemn responsibilities resting upon them individually in view of what has been done for us without us, even while we were sinners; and that in the loving kindness of God we are followed and instructed from day to day, and from hour to hour, should not be invited to serve the Master freely, in whatever way He may point out. Then would His church be adorned, and rejoice more as a household and family in the fullness of the blessings conferred; and under some sense of realization of Isaiah's prophecy, look with hope and rejoicing to that day, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Philada., 4th mo. 1877.

Be not weary in doing what God bids you or in waiting for what God has promised you. Your work may be difficult, but persevere

The delay may seem long, but it will come in an end. Look to Jesus, rest on the promise, go on with the work, and in due season you will be at the rest if you faint not.

A Remarkable Story.

From the transactions of the Fourth National Prison Congress, held at New York, 1876.

A young Englishman, left an orphan by the death of both parents while still in his tender years, and finding little sympathy or encouragement on shore, became a sailor boy as soon as he had reached an age proper to be received on shipboard. Coming into Liverpool from one of his voyages, he committed a serious act in a state of intoxication, and was sentenced to transportation. His hard life in the battle of life had blighted him almost every man to such a degree that his hand was against every man, as he believed every man's hand to be against him.

This young man arrived in Australia a short time before Captain Machonochie commenced his interesting experiments on prison reform at Norfolk Island. Believing himself to be unjustly as well as cruelly treated by the keepers, he resolved to avenge himself on them by giving all the trouble he could. In his design he succeeded so well, that he was counted the worst convict ever sent out from the mother country, and received in a ten times more lashes than any prisoner had before; yet he bent not a hair's breadth before these terrible flagellations. No effect did they leave on him, that as a disciplinary punishment, he was at last sentenced to be chained to a rock off the harbor of Sidney, for two years. His chain was twenty feet long, and so savage had he become, that the person charged with giving him food, dared not present it with his hand, but reached it out to him from the end of a long pole. A hollow scooped out of the rock, large enough to hold a man, with a board covering, perforated to admit air, was his only bed. He became such an object of interest, that people would go out from Sidney in boats to look at him on his rock, as they would at some rare wild beast, and would often throw fruit, cakes and other things to him, as children do to animals in a menagerie. When Machonochie was put in charge of the penal colony of Norfolk Island, this man, before the expiration of two years, was sent to him, as all the worst Australian convicts were. As his first arrival there, the watch was first set to the task of subduing the untamed bullocks, a commission which he faintly gave back to him some portion of his original manhood; all traces of which had long since disappeared, under the cruelties to which he had been subjected; for he now felt that he had become of some use in the world, and was observed that he carefully avoided all harshness towards the dumb beasts; and the gentle, kindly and persuasive methods he employed with them were the admiration of the officers and men. This task done, other work was found for him; but he accomplished every thing at which he was set so speedily, that it was a little difficult to keep him employed. At length Machonochie thought him fit for establishing a signal station, and our young man was placed in charge of it, with a neat little cottage attached for his residence, and a small garden. He was now perfectly happy, equalizing vessels and cultivating his little

patch of soil; and under these humanizing and refining influences, he soon developed instead of the utter bestiality previously shown, not only manly but even generous qualities. His gratitude knew no bounds. The first potatoes, the first beans, the first fruit, the first of every thing growing in his garden, before he had so much as tasted them himself, went all ways to the table of his friend, his benefactor, his earthly saviour.

After awhile, Sir George Gipps, then governor-general of the Australasian colonies, paid a visit to the island, and was conducted over the settlement. The last place inspected was the signal station. As they were approaching it, Sir George, observing the prisoner, said, "Captain, what dapper, active little fellow have you up there?" Without answering the question, Machonochie said, "Do you remember the prisoner that was chained to the rock at Sidney; Sir George?" "Perfectly well," he replied, "That's the man," said Machonochie. Upon this, Sir George stopped short, exclaiming with amazement, "Bless my soul, Captain, what have you done to him?" "Nothing," was the quiet reply—"except to treat him as a human being, as a brother man."

A Swearer Alone with God.—A carrier in a large town in Yorkshire heard his cart enter one day in the yard swearing dreadfully at his horses. He was shocked to hear the terrible oaths that resounded through the yard. He went up to the young man, who was just setting off with his cart for Manchester, and kindly expostulated with him on the enormity of his sin, and then added: "But if thou wilt swear, stop till thou get through the turnpike on the moor, where none but God and thyself can hear."

The poor fellow cracked his whip and pursued his journey, but he could not get over his master's words. Some time after, his master observed him in the yard, and was very much surprised to see him so altered. There was a seriousness and quietness about him which he had never seen before, and he often seemed as if he had something to say that he could not get out. At length his master was so much struck with his manner, that he asked him if he wanted anything.

"Ah! master," said he, "do you know what you said to me about swearing? I was thunder-struck. I went on the road, and I got through the turnpike, and reached the moor; and there I thought that, though I was alone, yet God was with me; and I trembled to think how He had been with me, and had known all my sins and follies all my life long. My sins came to my remembrance, and I was afraid that He would strike me dead; and I thank God that I have been roused to seek after the salvation of my poor soul."

The master, as may be supposed, was overjoyed to hear the young man's confession; and it is gratifying to know that his subsequent conduct gave proof of his having ceased to be a slave to sin.

"A word spoken in due season, how good is it!"

The end shall crown the work,
Work on then, to the end,
Though oft the way is dark,
And clouds portend.
The work is ours to do,
Enough for our faint sight;
The end God knows. Press on!
The crown—is light.

"And he that watereth shall be watered also himself."—
Prov. xi. 25.

About thirty years ago there were living in a ruined cottage on the Welsh coast a very poor and aged couple—old Matthew and Hannah Edwards; their grandchildren had long since been married and gone to live elsewhere. Matthew was ninety years of age, and his faithful old helpmate was upwards of eighty. Both had become almost blind, through age; but he still followed his life-occupation of weaving fish baskets for himself and his neighbors, and was daily to be seen, when the tide was out, on his way to and from the *Woirs*, for the fish, which he sold to the neighboring gentry, when it was good enough to offer, the refuse supplying their own homely meal. They had also a little plot of potatoe ground around their cottage, where they grew potatoes and cabbages, and so they contrived to live. They were now too feeble to go any distance from home, but there was one house within their reach, about half-a-mile off, where the country folks said, "the strange English gentry" lived; and hither they from time to time brought their little sale of fish. It was soon discovered by the good mother that these poor people were very destitute; and, having a large family of young folks, she would often send one of them down the lane to old Hannah's with some milk or soup, or other little matters, which the poor people were very thankful to receive.

There was one of the daughters, a pretty, quiet girl of sixteen, on whom this little office most frequently devolved, and she became very fond of running over the fields and down the lane, thus to visit her old friends. On one occasion, after expressing much gratitude for the kindness shown, the old woman said there was one thing for which they very greatly longed, and which they had often asked the good Lord to be pleased to grant them before they died, namely, to hear once more a chapter from His own blessed book. It was many years since they had been able to walk to church, and nearly as long since they could see to read for themselves. Of course C. said she would be pleased to do so, and from that day her visits became more frequent, and often twice in the week might she be seen sitting reading to those poor eager-listening souls. It was simply from good nature that their young friend had complied with their request, for as yet she was ignorant of the true value of the precious treasure which she brought them, for which their grateful prayers ascended for God's blessing on her whom He had thus sent to bless them. C.'s attention was arrested, and her mind became much occupied with the things which were thus spoken to her; and now she began, in her own private retirement, to "seek the one thing needful." This was her starting point for eternity; and, as a soul never sparingly receives the grace of God itself without earnestly desiring and seeking the like blessing for those most dear, she soon communicated her new feelings and aim to her favorite sister, a few months older than herself, and together they set out for the better land.—Free Church of England Magazine.

Prohibition reigns in more than one-half of Texas. The *Temperance Tablet* says:—"It is truly encouraging to note the number of

counties voting local option. True, a great many have defeated it, but there are over one hundred counties in Texas, and from what we can learn, a large majority of those voted have been in favor of local option. In most counties where there is a majority of negro voters whomey gained the day, the negroes voting almost unanimously for it. Especially is this the case in Burlington, Red River, and many other counties."

THE FRIEND.

FIFTH MONTH 5, 1877.

It is a cause for mourning, that the efforts to prevent hostile collision between Russia and Turkey, have proved unsuccessfull; and that the former has issued a declaration of war. The professed object, is the protection of the Christians under the Turkish government from oppression and violence. These principally belong to the Greek Church, which is the established religion of Russia; and that power claims a right to interfere for the benefit of its fellow-professors. Judging from the steady and long continued encroachments of Russia on the territory of its feebler neighbors, there is reason to believe that other motives are mingled with the ostensible reasons for entering into this war. The Turkish government, while promising respect, and protection to all its subjects, has objected to such interference in its internal affairs, as an infringement on its rights as an independent nation. Its conduct hitherto would indicate a lack either of ability or of sufficient earnestness, to restrain the fanatical excesses of its Mohammedan subjects.

The passions of the people will, no doubt, be greatly stimulated by the feeling on both sides that they are fighting in the cause of religion; for it is a remarkable fact, that those wars which seem to be carried on most fully under the influence of the enemy of all righteousness, are claimed to be waged in support of the religion of the Prince of Peace, who commanded His disciples to return good for evil, and to give food and drink to their enemies, as the true children of our Heavenly Father; who causeth His sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust. The precepts of the Koran do not breathe the benign spirit of the Gospel of Christ; but sanction resort to arms as a means of extending the power of Islamism in the earth. They promise future happiness as a reward to all who are killed when fighting in its cause against "infidels."

Both Russia and Turkey are largely in debt; and must depend on additional loans for the means to equip and pay the large armies which are confronting each other. Thus the responsibility of aiding in the work of slaughter is likely to be spread wider and wider, as capitalists are induced to advance the requisite funds to the contending parties. The papers state that already some large orders for arms and ammunition have been received by manufacturers in this country. We observe also, speculations as to the probable effect in raising the price of grain in America, and promoting the extension of American commerce. Such is the deceitfulness of the human heart, that hopes of business prosperity founded on such calculations may lead some to look with a degree of com-

placency on the horrible scenes transacting in foreign lands; or at least, may in measure blunt their feelings of sympathy with the sufferings of their fellow-beings. When we reflect that every dollar of gain from this source may be at the expense of a ten-fold loss to others; that the true Christian will feel more sorrow than joy at the prospect of pecuniary profit thus opened before him.

There is one source of comfort in these afflictive dispensations: The Lord ruleth among the children of men, He is able to make the wrath of man to praise Him; and the remainder of wrath, He will restrain.

SUMMARY OF EVENTS.

UNITED STATES.—On the 24th ult., at noon, the United States troops left the vicinity of the State House in New Orleans, and retired to Jefferson barracks, three miles distant. The Legislature of Louisiana has elected Judge Spofford, U. S. Senator, by an almost unanimous vote. The Republicans appear to have heartily united with the Democrats, and to desire that hereafter there should be but one political party in the State. The Louisiana Commission returned to Washington on the 24th inst., and presented their report to the President. They speak warmly of their reception by both parties in New Orleans, and seem satisfied with the result of their labors.

It is stated that there are in New Hampshire 125 Temperance Reform Societies, with a total membership of 65,000.

Another large order for the manufacture of arms for Turkey has been received in Providence, R. I.

On the 25th ult., the Board of Indian Commissioners, in session in Washington, called upon the President to ascertain his views on the Indian peace policy, inaugurated by President Grant. The President answered them that he knew no reason why the Indian policy of the late administration should not be continued.

Among the destructive fires of last week was that which destroyed the bridge at Cas Cob, on the New York, New Haven and Hartford Railroad, causing a loss of nearly \$100,000.

It has been found that a larger number of deputy-masters, assistant U. S. attorneys, &c., than are needed, are employed in some districts, and it is intended that the number shall be soon reduced.

The Darien Exploring Expedition returned to Panama on the 13th inst. Its commander, Wyse, expressed the conviction, from the surveys carried through, that the Inter-oceanic Canal will soon be made, and that through Colombian territory, if public support is given to the project.

During the year ending Third mo., 1st, 1877, 657,295 persons visited the Philadelphia Zoological Garden. The total receipts at the gates were \$151,060.63. Large sums were expended during the year in the enlargement of the buildings, and improvement of the grounds, and numerous additions were made to the collection of animals.

The New York canals will be opened on the 26th inst. Governor Nichols, of Louisiana, has issued a proclamation setting apart the 10th inst., as a day of thanksgiving for the deliverance of the people of the State from past political dangers, and of prayer for future blessings, "so that all the people of the State, forgetting past dissensions and bitterness, may unite in the fulfillment of a common and happy destiny."

A storm of heavy sleet and hail prevailed in northern Nebraska from the 26th to the 28th ult., followed by a snow fall in portions of Iowa and Illinois. From 2nd mo. 31 to 4th mo. 4th, 1877, 603 emigrants, 86 of whom were Americans by birth, sailed from New York for Sydney, Australia.

The Supreme Court of the United States has decided that the State of Virginia has the right to prohibit citizens of other States from placing oysters in the beds of water within her jurisdiction, while permitting her own people to do so.

Two hundred and fifty additional employes of the Bureau of Printing and Engraving, mostly women, have been absolutely necessary. This reduces the force to the number absolutely necessary.

The total number of interments in Philadelphia last week was 297, including 84 children under two years of age.

The *Market*, &c.—New York.—Superfine flour, \$7.75 a \$8.50; State, extra, \$8.40 a \$8.60; finer brands, 29

a \$13.00. No. 2 Chicago corn, 71 cts., Yellow 71½ cts., Oats, 54 a 68 cts. Philadelphia.—Am gold, 106½. United States 6's, 148½, 113½; do. cents, 110½; do. 4½ per cents, 108½. Cotton, 11 cts. for inland and New Orleans. Flour, \$7 \$12.00. Pennsylvania red wheat, \$2.15 a \$2.20; and white, \$2.25. Penna. rye, \$1.16. Yellow corn, 72 cts. Oats, 50 a 55 cts. Sales of 400 bush of 4½ a 7 cts. per lb., gross for extra; 5½ a 6 cts. for f good, and 4 a 5 cts. per lb., gross for common. E sold at 4½ a 7½ cts. per lb., gross. Hogs sold at 7 cts. per lb., net for common; 8½ a 8½ cts. lb., extra.

FOREIGN.—The long threatened declaration upon Turkey by Russia, was issued by the Emperor Alexander on the 24th ult., and a portion of the Russian forces immediately crossed the Pruth and entered the invasion of the Turkish territory. A stormy dispute of the 25th ult. says, that the Turkish Government protest against a declaration of war, pointing out the efforts of Turkey to improve position of the Christians and satisfy the demands of the Powers.

A telegram from Constantinople states that a bill which the Russian minister has introduced, has issued another manifesto which declares that Bosnia, Bulgarian and Herzegovinian insurrections and the Servian and Montenegro declaration of war were all instigated by Russia. As the Russian finances proclamations will be issued both to the Christian and Mussulman populations of Turkey ordered them to remain quiet and attempt nothing against others, as all who remain quietly in their homes will be molested. The Russian commanders have declared the Danube closed to navigation. Neutral vessels will leave as soon as closed.

Respecting the invasion of European Turkey, a part of the Russian army has invaded Asia Minor, but according to Constantinople reports, their advance has been successfully opposed. It is estimated that 120,000 Russian soldiers had crossed the Pruth by the close of the 4th mo. The Emperor of Russia has telegraphed to the Prince of Montenegro, "I am fully resolved to realize the sacred mission of Russia and to protect God will aid us."

In the House of Commons, on the night of the 2d ult., Shaw, a member for the County Cork, moved the appointment of a select committee to inquire into the nature, extent and grounds of the demand made by the Irish people for a restoration of the Irish Parliament. A heated debate the motion was rejected by a vote of 417 to 97. The Marquis of Hartington, with Fawcett and W. E. Forster, concurred with Government speakers in expressing the most unqualified opposition to home rule in Ireland.

The London press unanimously condemns the Russian manifesto. A proclamation has been issued by the British Government, stating that it is determined to maintain strict and impartial neutrality in the war between Russia and Turkey, and commanding its subjects to abstain from violating the laws relating thereto.

The total import of wheat into the United Kingdom during the fifteen months ending 31st mo. 31st, amount to 29,975,358 cwt., of which 21,291,162 cwt. were from the United States. Total value of wheat imports £22,085,097. During the same period the value of wheat flour into the United Kingdom was 7,469,957 cwt., of which 2,749,574 cwt. were received from the United States.

The latest intelligence from Mexico is to the effect that tranquility prevails throughout the country, peace and confidence being restored with the acknowledgment of Diaz.

FRIENDS' SELECT SCHOOLS.

A suitably qualified Friend is wanted as Principal of the Boys' Select School, at the opening of the term, the Ninth month. Application may be made to the following Friends:—Wm. S. Ekin, 20th Fifth St., Edward Marley, 127 South Fifth St., James Smiles, 415 Market St., George J. Sattergood, 413 Spruce St.

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PHILADELPHIA.

Ephesus.

For "The Friend."

T. Wood, in the interesting narrative of his researches at Ephesus, and his discovery of the long lost temple of Diana, says: "The ancient city of Ephesus was situated on the river Cayster, which falls into the Bay of La-Nuova, on the western coast of Asia Minor.

Of the origin and foundation of Ephesus we have no historical record. Stories were told which ascribed the settlement of the place to Trocius, the son of the Athenian king Erichon, while other legends spoke of the Egyptian Sesostris, as having carried his constituents into the Ephesian territory.

With other cities of Asia Minor, Ephesus fell into the hands of Croesus, the last of the kings of Lydia, and on the overthrow of Croesus by Cyrus, it passed under the heavier yoke of the Persian despot. Although from that time, during a period of at least five centuries, to the conquest by the Romans, the city underwent great changes of fortune, it never lost its grandeur and importance.

The Temple of Artemis (Diana), whose founder had become almost proverbial, tended chiefly to make Ephesus the most attractive and notable of all the cities of Asia Minor. Its magnificent harbor was filled with Greek and Phœnician merchantmen, and multitudes flocked from all parts to profit by its commerce, and to worship at the shrine of its tutelary goddess.

The City Port was fully four miles from the city, which has not, as has been supposed, needed far if at all from the ancient sea-board. This fact is proved by the extensive remains of the massive stone embankment on the north side of the river Cayster, which I succeeded in tracing, without difficulty, to a distance of about 400 yards of the present sea-board.

At the point where the river, changing its usual course, turns abruptly to the north, a canal was cut, leading direct to the City port, which was snugly ensconced behind the rocky hill near the western extremity of Mount Prion. The form of the port is clearly defined by the tall bullrushes which now grow nearly the whole area, leaving only a small patch of water on the south side near the centre, which is always clear and fresh, being probably supplied by one of the numerous springs which abound at Ephesus. The bullrushes grow to the height of fifteen feet, and a beautiful yellow iris marks the bound-

dary of the port during a certain season of the year. Wild fowl have here a safe refuge from the sportsman.

The city of Ephesus was built chiefly upon the slopes of two mountains, Prion and Coressus. The city wall, which is said to have been built by Lysimachus, can even now be traced for nearly its whole length, as in its tortuous windings it follows the lofty and irregular ridge of Mount Prion, which bounds the city on the south side, and thence runs down westward to within a few yards of the mountain stream which falls into the Cayster near the canal. Then crossing the extremity of Mount Prion, and returning eastward, it encloses the ancient fort, commonly but erroneously called St. Paul's Prison. From this point dipping down the precipitous side of the rocky steep on which the fort stands, it runs to the edge of the canal near the City Port, and here was the gate through which the city was entered from the sea.

The wall is again to be seen on the north side of the port at the eastern extremity, being continued northward for a considerable distance; then again turning eastward toward the Coressian gate and skirting the mountain called Coressus, at some distance up the side, till it reaches the Magnesian gates, from which it makes a circuit enclosing the large mound between these gates and Mount Prion. The remains of three other city gates, making in all six in number, may be seen distinctly in the mounds which mark their sites. One of them is near the western extremity of Mount Prion, and nearly opposite to the fort called St. Paul's Prison; a second is in the plain on the north side of the city, and is not far from the Scerapion, and a third is on Mount Coressus, where a path crosses it from east to west. No ruins of buildings remain on the eastern slope of Mount Coressus; but there appears to have been a large cemetery here, consisting chiefly of rock cut tombs, some bearing short inscriptions, which are now much weathered and almost illegible.

At the highest point of Mount Prion, 1300 feet above the sea, a large area has been cleared and levelled. Here, I suppose, were the quarters of the garrison needed for the defence of the wall on this side of the city. I here found several large cisterns sunk in the rock, while at the eastern extremity of the mountain I came across the remains of a large earthenware water-pipe at a high level.

The city wall, 10 feet 6 inches in thickness and measuring 36,000 feet in length, encloses an area equal to about 1027 acres. It is fortified by massive loop-holed towers, from 35 to 40 feet square, averaging about 100 feet apart, near to many of which are the remains of the stone steps which led up to the top of the walls and towers. These steps are six feet wide, and are slightly raised at the outer end, to serve the purpose of a balustrade. In suitable places, where the ground was favorable, were small sally-ports about four feet wide.

Near the eastern extremity of Mount Prion, where the wall is abruptly terminated by a precipice, may be seen some rock cut steps, leading up to the walls, which must have been used by the soldiery more than 2000 years ago.

Not a few substructures of the houses of ancient Ephesus still remain in terrace above terrace, upon the northern slope of Mount Prion. These were doubtless delightfully cool during the summer, but cold in winter.

The summit of Mount Prion commands a very beautiful and extensive view. The river Cayster, winding like a white ribbon through the plain, forms in its course numerous small peninsulas. The Selenian lakes; the village and castle on the hill at Ayaslorek; the bay of Scula-Nuova, (the ancient Neapolis); the mountainous island of Samos, and the still more mountainous coast beyond; the snow-capped Timolus to the north, and the ruined city, mapped out at the feet of the spectator; these, with countless other objects of interest, seen through the lustrous atmosphere of Asia Minor, make up a panorama of exquisite beauty. Ancient Ephesus is now completely deserted; but enough remains of the public buildings to convey to the visitor some idea of the former splendor and magnificence of the city.

During the generations which immediately followed the conquest of Lydia and the rest of Asia Minor by the Persian kings, the arts of Greece attained their highest perfection, and it was within this short period of little more than two centuries, that the great Temple of Diana was three times built upon the same site, and, as recent researches have found, each time on the same grand scale.

It is said that when Alexander the Great first visited Ephesus, he offered to complete at his own cost the temple then building, if the Ephesians would allow him to dedicate it in his own name to Artemis. His request, it is said, was refused in an answer which though it may have betrayed the fear of offending the conqueror, showed great tact, "It is not fitting that one god should build a temple to another god."

That Alexander succeeded better with the people of Priën, is proved by the dedicatory inscription of the temple of that city, found by R. Popplewell Pullan, and now placed with other remains of that temple, in the British Museum.

After the death of Alexander, B. C. 323, Ephesus was taken by Antigonus, who put a garrison here as in other cities of Asia Minor. Antigonus appears to have been far too much engaged in making conquests in Syria and Egypt, where his victories followed each other in rapid succession, to retain possession of the Ephesian territory. He neglected, therefore, the necessary precautions which he should have taken against the stratagems of equally ambitious generals, and the oligarchy which had been appointed to govern Ephesus, treacherously opened the gates to Lysimachus.

During the century between the years 323 and 223 B. C., Ephesus was subject to Antiochus, Lysimachus, Antiochus Soter, Antiochus Theos, and the Seleucidae. In the year 223 B. C., Antiochus the Great became king of Syria and Asia, and Ephesus paid tribute to him till his death, 187 B. C. Ephesus then fell successively into the hands of the kings of Pergamos, Eumenes, Attalus II. and Attalus III.

It was during the reign of Attalus II. that an engineer made the grievous mistake of narrowing the wide mouth of the river Cayster, by embanking it on the north side, and by building a mole on that side along the sea shore. These constructions it was thought, would increase the scour of the river near its mouth, but they had a contrary effect. In course of time the port was silted up, and to this circumstance the decline of Ephesus may in great part be traced.

At the present day, a few small huts near the mouth of the river shelter the fishermen and their families who are engaged in the preparation of Botago, a delicacy made from the roe of the gray mullet, a fish that abounds in the Cayster, and there attains an enormous size. * * * * *

With the decline of its commerce and the destruction of the temple, the importance of Ephesus was gradually lessened, and for many centuries we know little of its history. The city probably fell not infrequently into the hands of adventurers. Among these we hear of a Greek pirate, in the eleventh century. Two centuries later the Turks had possession of the city, and built a considerable town at Ayasalouh, where the great Mosque still stands, with many small mosques, baths and tombs."

When our author commenced his explorations, the site of the great temple was completely lost, and it cost him years of anxious toil and search to find the exact spot on which it had once stood. It appears that a spot of low marshy ground, near the Cayster, had been chosen for the edifice, as a partial protection against the destructive effects of earthquakes with which Asia Minor was frequently visited. When once the temple had been allowed to fall into ruins, this low location favored the rapid accumulation of debris and soil over its foundations, so that Wood found it hidden and deeply covered by cultivated fields.

He succeeded at length to the full extent of his wishes, and has been able to furnish accurate accounts of its dimensions and architecture.

The platform upon which the temple was raised was 418 feet one inch by 239 feet 4 1/2 inches, measured on the lowest step.

The temple itself was 163 feet 9 1/2 inches by 342 feet 6 1/2 inches, and was octastyle, having eight columns in front; and dipteral, having two ranks of columns all round the cella. This accords with the description of it by Vitruvius.

The columns of the peristyle were, as Pliny has described them, one hundred in number, twenty seven of which were the gifts of kings.

They were fully six feet in diameter at the base; and adopting the proportion given by Vitruvius for the improved Ionic order, that is 8 1/2 diameters in height independent of the base on which they were raised, they would be 55 feet 8 1/2 inches high, including the base. This nearly accords with Pliny's dimension

for the height of the columns, 60 feet Roman, the Roman foot being a little shorter than an English foot.

Plainness of Dress.

For "The Friend."

Probably there are few, who wish to be the self-denying followers of a meek and lowly Saviour, and will agree that the costume of the Christian should be plain and inexpensive; yet there are many who while admitting this, do not see that it ought to be in any degree peculiar, or distinguish members of the Society of Friends from those of other religious denominations.

The consistent members of our religious Society have, however, always insisted that Friends should be known as such by their dress; they believe that the Society has seen further than others in some particulars into the true spirit of the Gospel dispensation, and that it has some peculiar testimonies to bear to the world; such, for instance, as that in favor of a free Gospel ministry, conferred alike upon men and women, against war, the taking of oaths or judicial swearing, &c. Now, when a person appears in that which is recognized as the costume of a Friend, he bears a silent testimony in favor of these views, which all sober, intelligent people know are almost peculiar to our religious Society.

Is it not probable that thoughtful persons will thus be led sometimes to inquire into the ground on which Friends hold these views; and see whether they have not a substantial basis in the teachings of our great Redeemer and His apostles? There have, however, been persons who attributed so much importance to gravity of color or the presence of one or more unnecessary buttons on the dress, that they have scarcely been willing to extend the hand of christian fellowship to zealous, dedicated servants of the Lord, whose appearance in these respects did not fully come up to their own standard of what was proper for a plain Friend.

From these and all other errors and extremes, we may be preserved by coming day by day, and oftener than the returning day, to the footstool of mercy, patiently waiting upon Christ, and begging that He, by the immediate shining of his Divine Light, would show us clearly our duty in these and all other things. Thus, aided by Divine Grace, we may be enabled, in lowliness and humility of soul, to ascribe praises to Him who, in boundless, unmerited mercy, has called us out of darkness into His marvellous light. X.

Savannah.

For "The Friend."

Edward King's sketch of Savannah, and his brief notices of the State of which it is the principal seaport, have some interest and value. He remarks: "The transition from the brisk air and reddish uplands of Northern Georgia, to the sluggish atmosphere and sombre voluptuousness of the lowlands of the coast, is startling. One seems to have come upon another country, to have passed beyond seas, so great is the difference. The Savannah river, up which you sail, returning from Florida some radiant morning, seems to you to have no affinity with the Savannah which, far among the northern mountains, you saw born of the frolicsome streamlets forever leaping and roaring in the passes or over mighty falls. Here it is broad and deep, and strong, and near the

bluff on which the city stands, it is freighted with slips from European ports and from northern cities of our own coast. The nung oaks, the magnolias, the orange trees, the bays, the palmettos, the olives, the strawberries of arbor vitae, the Cape myrtles, oleanders, the pomegranates, the level, ponics, astonish the eyes which have led to consider a more northern foliage as Georgian. Very grand in their way were forests of pine, with their sombre aisles, the mournful whispers of the breeze stealing through them, but here is the charm of odoriferous, tropical South, which no one can explain. Yet it is not here that one must look for the greatest wealth of the State; for in the Georgia is perhaps the richest agricultural region in the commonwealth, and the hundreds of farms along the western bound are notable instances of thorough and profitable culture."

It was at Savannah that Gen. Oglethorpe the founder of Georgia, planted his colony, nearly a century and a half ago. Savannah soon grew to the proportions of a town, and was laid out with taste and judgment, the streets wide, and large squares at proper spaces. To this judicious arrangement, the town owes its present beauty. "No other American city has such wealth of foliage, such charming seclusion, such splendor, so united with all the conveniences and compactness of a large commercial centre." Yet up to 1734, Savannah was covered with a pine forest, in a clearing of the pine forest. The inhabitants locked themselves into their cabins at night, because alligators strolled through the town seeking their prey. Savannah is situated on a plain, only fifty feet above sea-level, and eleven miles from the mouth of the river. From the northern bank stretch away the vast inland rice fields of South Carolina, once under perfect cultivation, but now in great measure neglected, and serving mainly as the home for ignorant and indolent negroes. "The mode of to-day is simply the amplification of the old plan of Oglethorpe and the trustees. It is divided by many wide streets and lanes which intersect at right angles, and there are many large squares at regular distances. There is little noise of wheels or clatter of hoofs in the upper town; the streets are filled with a heavy black sand, over which carriages and dray alike go noiselessly; one wanders a kind of dream through the squares, so free in their dress of flowering shrubs and graceful trees; it is a city through which one moves, yet as tranquil and beautiful as a lake. The winter climate is delicious, the cold weather lasts hardly six weeks; many flowers bloom in the open air from November to April in February the jessamine and the peach-trees are radiant with blossoms; and a wholesome sea-breeze continually sweeps inland."

During the summer the atmosphere is insalubrious, and the city occasionally suffers from visitations of yellow fever.

"As we walked, day by day, through the streets, late in autumn, we were amazed at the masses of cotton bales piled every where. They lined the commercial avenues for hundreds and hundreds of rods; down by the water side they were heaped in mammoth piles, and the processions of drays seemed endless. The huge black ships swallowed up after bale; the clank of the hoisting crane was heard from morning till night."

the progress of Savannah since the war has been less remarkable than that of the whole State. Sherman's army, in its march to the sea, destroyed one hundred and ten miles of the railroad between Savannah and Augusta, yet such energy was shown by railroad management, that early in 1866 roads were so far reconstructed as to answer the public demand. The numerous steamships from Savannah to Liverpool, New York, Philadelphia and Boston, carry enormous quantities of cotton, and if the improvements at the mouth of the river be made, the commerce of the port would greatly increase. The entrance is one of the best on the southern coast, the bar having a depth of nineteen feet of water upon it at low tide, and a rise of seven feet on the tide; but the obstructions which were placed in the stream during the war ought to be removed. Savannah is now receiving more than 100,000 bales of cotton yearly, and at the rate which the production in the regions tributary to this great mart is increasing, will rank with New Orleans.

There is a constant drain of emigration in the poorer districts of Georgia, as from Alabama, and indeed from most of the cotton States. Hundreds of poor Georgians, unable to make a living from the worn out soil, under a new order of things, fly to Texas, yet Georgia certainly does not grow weaker. Her material progress is in the highest degree encouraging. Her valuation in 1858, counting the slaves as capital, was over \$600,000,000, the revolution decreased it to \$148,122,000 on a gold basis, in 1866. She grew in strength and prosperity thenceforward, and in 1872 returned a valuation in gold of \$213,808,000, a substantial increase of \$65,000,000 in six years. This was accomplished despite decrease in the number of laborers, for although the aggregate population had increased since the war, there were only 114,000 laborers reported in 1871, while in 1866 there were 139,988. In 1872 the number had further decreased, and it is estimated that in six years nearly 30,000 laborers have been lost to the State. But the improved methods of agriculture and the use of fertilizers, as well as the influence of an energetic spirit which pervades and distinguishes the Georgian above his neighbors of the other slave States, have endeavored to lessen the number of workers to do at few dared to predict as possible. It is stated that in six years and a half the increase in the total value of the property of the State has been about forty-four per cent. The population of Georgia in 1860, was 1,286,000, and in 1870, 1,200,609, viz: 655,477 white, and 545,132 colored.

In Savannah the negroes have no political voice, they are not represented in the City Council, and the registration law which is in force a few years since has been abolished. There are only 400 colored voters registered out of a population of 30,000.

Education in the city, and in the thickly settled county of Chatham surrounding it, is making far better progress than in the backcountry. In 1866 the Board of Education in Savannah was made a corporate body, and a set of excellent systems of schools for white children was inaugurated, to which have now been added several schools for the colored children. The Peabody Fund does its good work there as elsewhere. Twenty-five hun-

dred white children attend the schools; but only 400 or 500 out of the 30,000 negro children in Savannah enjoy similar advantages. There is still a good deal of absurd prejudice in Savannah against the colored race, and although the Board seems inclined to do its duty, the citizens do not urge any effective effort to raise the blacks out of their ignorance. Savannah is quite rich in private, educational, charitable and literary institutions, prominent among which are the Union Society, and the Female Asylum for orphans; the former on the site of the Orphan House which Whitfield established in 1740.

Letter of Samuel Fothergill.

[The sentiments and counsel contained in the following letter, it is believed may be usefully revived at the present time, and it is again inserted in our columns at the request of a valued Friend.—Eos.]

Samuel Fothergill to John Hustler.

Warrington, Fourth mo., 1771.

The contents of this respecting Cornelius Cayley, and the copy of his application to Friends of Leeds meeting, have been much in my thoughts. I have hitherto been a stranger to the person and his case. I read, some years ago, many of the journals of those exercised in endeavoring to promote the revival of Christianity, but there appeared to me so much of the nature of those things that the day of the Lord should come upon, so fully described—Isaiah ii. 10, to the end of the chapter, that I declined the search, in hopes that the winning power of Truth would separate the wheat from the chaff, in minds pure, upright, and sincere; and that the Power which prepared the eyes of the man blind from his birth, by spitting on the clay, and finishes his marvellous work by sending him to "the pool of Siloam," or to the Sent, for washing, night, in the same line, and by the efficiency of the word of his mouth—which is as a two-edged sword, and whose entrance giveth light and life—have led them into that which is within the veil, and impenetrable to the eyes which have only been anointed with the spittle on their earth; and for this my soul hath often been baptized in humble, fervent prayer.

The person under immediate notice claims, and hath my sympathy: I believe him joined to all the living, through the quickening virtue of the life-giving word, and I earnestly pray for his complete formation, as a vessel meet for the Master's use. Yet a secret and painful jealousy affects me, that patience hath not had its perfect work, to lead him into all the unutterable depths of the Lord's preparing day, nor all the idols cast to the moles and to the bats; my jealousy arises from the activity of distinguished self, which loves the splendid, pleasant picture; an easy purchase, in comparison of the deep-hidden pearl of substantial Truth. We sorrowfully know that we have amongst us traditional formalists, having a name only, by outward inheritance; yet there remains a worm Jacob, the feeble, yet faithful wrestler with God amongst us, whose life is hid with Christ in God, and who, through the virtue of the sacred unction, have not an absolute need of man's teaching, but are gathered in spirit into the Lord's mountain, where the Lord of Hosts makes unto all his people a feast of fat things, and where he destroys the face of the covering, and the veil that is spread over all nations. But the formalists amongst us are in

the same life, with all the family under the veil, and the face of the covering, and not having on the garment of needle work, wrought in a course of experience, have not a right to this feast on the Lord's mountain, but feed on perishable husks; and a superficial ministry, of the same birth, and moving on the same ground, feeds itself with the like food, fills its belly with the east wind, and empties its chilling qualities on the superficial dependents on human help.

The testimony given as a people, in various branches, hath been a stone of stumbling, and a rock of offence, to many, who have wished for our crown, without our cross, and have overlooked and despised the peculiarity of our testimony, or the Lord's testimony by and through us. The language, fashions, and customs of the world, though by many esteemed indifferent, are not so to us, but are a part of the growth, the underwood of the lofty Lebanon, which the day of the Lord is to come upon, as well as upon the tall cedars; and when that day comes, it will burn as an oven, indiscriminately, with prevailing heat, and leave them neither root nor branch. All who have entered into fellowship with us, through the baptism of Christ, the true door of entrance, have, not from imitation but clear conviction, found this compliance their indispensable duty. We might have many preachers break in upon us, were we at liberty to admit them upon the partial foundation of general speculative truths, without their coming to the unity of the Spirit, which unites faithfulness to the Lord's statutes and testimonies to us, and by us to the world. How far the person in question may have seen into this testimony I know not, but this I know, many of those called Methodists, their preachers especially, rather contemn than approve this peculiar dispensation, which, the longer I live, the more clearly I see to be from Heaven, against that spirit which rules in all carnality, whether notorious in obvious evil, more concealed in the walks of formality, or more refined and fallacious in the outward court of the temple.

I cannot well omit a passage in C. C.'s letter, expressing that "the life begins to send up fresh sap into my dead earth, and the blind in me begins to see, the deaf to hear, and the dumb to speak." I believe this is really the truth, and a strong description of an infantile state, a resurrection from being buried in a baptism of death, into a new life, and yet scarcely grown up into a capacity of preaching the everlasting gospel of salvation. The forty days' retreat into the desert, previous to the ministry of the Holy Jesus, seems to me not fully accomplished.

I feel much for C. C.; I love him; I wish to give him the right hand of fellowship in the Lord Jesus; his spirit is near my life; and oh that he may endure the Lord's preparing day! that he may come out of Egypt clear, and unmixt with any of those things which veil the beauty of the Lord's workmanship. I hope Friends will be tender towards him, yet, for his own sake, and that the testimony's firm and steady, for this will be beneficial to him, if he ever come in at the right door. I recommend Friends concerned, and this person, to a deep inward attention to the great Minister of the sanctuary, that in his counsel and wisdom all may move, and the precious unity of the one Eternal Spirit may be known to run to the uttermost skirts of their garments.

I am, thy affectionate friend, in deep travail

for Zion's beauty, that none that love her may fail of the salvation within her gates.

SAMUEL FOTHERGILL.

Cornelius Cayley, to whose case the foregoing letter relates, had addressed to Friends of Leeds, where he then resided, a letter setting forth his religious state and past experience, wherein he mentions, that for thirteen years he had preached whenever he could, "not having freedom to be in any particular connexion of people;" but, having been brought to a closer unity with the principles of Friends, he requested to be united with them in religious membership. Some visits were made to him by the Friends appointed, but after a few months he ceased to attend the meetings of Friends, and the case was therefore ended. S. Fothergill evidently had some fears that this individual was not yet clear of the activity of *self*. The views contained in his letter are deep, weighty and instructive; whilst his feelings and tenderness manifest that he was actuated by pure gospel love.

For "The Friend."

Random Notes of Travel in Europe.

(Continued from page 288.)

Ayr.—On our arrival here we found that an excursion train from Glasgow had accompanied us, and a numerous assemblage of cabs and omnibuses in waiting to take the passengers at once to the classic ground of Burns' Cottage, Alloway Kirk, and the monument.

Ayr is a quaint and pleasant old sea-side town, with a wide and cheerful High street, beginning with a few, one storied, thatched cottages, and expanding into something better as we proceeded. Ayr proper, stands on the left bank of the river, where it enters the Frith of Clyde, the "Twa' Briggs" being conspicuous features in the scene.

We expected to remain here over the morrow, and permitted a feeling of rest to come over us, which added much to the enjoyment of a scene like this. Later in the day, when the sun was sinking slowly, we too drove out on the old Maybole road, skirted by green fields, almost hidden by high stone walls, the bane of rural scenery, and ere we supposed we had gone a mile, though in reality twice that distance, our carriage stopped in front of a long, low, thatched and white-washed cottage, "the auld clay bigging"—the birth place of Burns! We entered the humble doorway around which he had played in childhood, and were ushered into the interior, consisting of two rooms, both rather small and dark. The best one had been turned into a kind of saleroom, and memorials of the place—paper-cutters and various other articles, &c., were here displayed; the other was filled with a motley group, the remnants of the excursion, who were making the most of the occasion.

And this was the lowly nest, from which sprang with such a joyous bound, the sky-lark whose music was destined to thrill the nation's heart; the poet

"Whose songs gushed from his heart
As rain from the clouds of summer,
Or tears from the eyelids start."

"Mighty events turn on a straw"—the crossing of a brook decides the conquest of a world. Had William Burns prospered upon his seven acres of nursery ground, the boy Robert had been sent to school, had struggled forward as so many weaker minds do, to some university, to come forth, not as a rustic wonder, but as

a regular trained intellectual workman, perhaps to change the whole course of British literature, for it lay in him to have done this!" On the other side it is easy to conceive that the long college training might have quenched much of the *originality* of his genius. Better to pour forth his lays as nature dictated; to mourn, as he listed, over his aptured mountain daisy, to charm the world with his sweet domestic picture of his Cotter's fireside; or to ride with Meg over the brig of Doon, whose "banks and braes" he found so fair, and sung so eloquently.

On emerging from the cottage I looked around for a memento of the place. No "Wild Rose of Alloway" presented itself, but a straw from the low cottage roof did—I drew it gently forth from its resting place, a single brown and withered wheat-stalk, and laid it carefully away. But our coachman, who had watched the operation, in an excess of zeal, seized on a large handful and brought it to me. If every traveller carried away as much, the inhabitants would soon be left without shelter.

The Glasgow excursionists were still idling about the monument, which is but a short distance from the cottage, and on a slope descending to the river. Various sounds indicated that the sandwiches, the gingerbread, and the bottled beer, were not quite disposed of. Evening drew on apace, and soon all returned to Ayr, leaving us alone with the old Kirk of Alloway, a small roofless structure, half covered with ivy, and surrounded by a place of graves, conspicuous among which is that of the poet's excellent father, William Burns. We looked through the open window, at the small interior, without endeavoring to people it with the uncanny sights and sounds which Tam saw and heard on that memorable evening—

"And when he breathes his master-ly
Of Alloway's witch-haunted wall,
All passions in our frames of clay,
Come thronging at his call,
Imagination's world of air,
And our own world, its gloom and glee,
Wit, pathos, poetry are there,
And death's sublimity."

By the way, we found that the fine tribute of Halleck, from which the above quotation is made—the most eloquent ever paid to the genius of the poet, is unknown in Scotland—at least we never found any who had ever heard of it.

From the kirk we passed on to

"The monument which tells to heaven
The homage of earth's proudest isle,
To that hard-peasant given."

Among other interesting objects, it contains a portrait of Burns, which is said to be excellent; the strong, manly features, and dark luminous eyes, are well rendered. A small grotto near by, holds the famous statues of Tam o' Shanter and Souter Johnny. The real name of the former was Douglas Graham, who lived on the Shanter farm, near Kirkoswald.

The chill evening air was making itself felt, but our driver was nowhere to be found. There was time, therefore, for the Auld brig o' Doon, which spans the river below the monument, a high, narrow, grey stone arch, so ancient looking, that Time himself might have been the architect. Leaning over the low parapet, and looking down into the river below, its stream seemed a fitting emblem of the poet's life; somewhat turbulent and passionate, in its course, but leaving freshness

and beauty behind it, though we see the la through a mist of unshed tears, as we remember the sorrows, the trials and temptation of his life:

"Then let his faults like swan's feet, be
Sunk in the wave."

Next morning again the sun rose unclouded, the air was deliciously soft and balmy, in-ving us to walk on the sea-shore. So leavy behind the many handsome villas which i-der the beach, we were soon among the-pled masses of sea weed which grew in p-fusion on the knolls, the receding tide m-visible. Before us, at a distance of two m-seemingly, was a high bluff rising from water's edge, crowned by the square tow-Crennan Castle, a ruined stronghold w-ence guarded the shore. J—becom-fatigued, returned to the hotel, but th- alone, the walk was too tempting to be g- up. The mouth of the Doon was not far aw- and lay between me and the castle, and I- it could be crossed was not yet apparent. reaching the river no bridge was in sight, a boat lay on the opposite shore. The gr- of small boys near it could not bring it ov- but informed me that the bridge was hal- mile above. Nothing loath to stroll al- "the banks and braes of bonny Doon," be-ful in summer verdure, I soon reach-bridge, and entered a low meadow divi-by a hedge. Large cattle, unlike those of highlands, were feeding in the distance, m- prospects of reaching Crennan dark-ominous clouds began to appear over Arr- Ailsa Crag became invisible, and Holy I- shrouded in mist, and I reluctantly retr- steps recrossed the bridge, and the r- was about to pour upon me as I found shel- beneath a great sycamore. Small boys ev- where abounding, but not always usef- ornamental, here proved of service. "Co- into the byre, na'ma," called a kind her- little one, who was standing within the sm- clean stable for cows. I was within a sh- distance of Burns' cottage, but decided not- disturb the impressions of yesterday, and return to Ayr by a new road, accompan- by my young friend, who seemed gratef- the few American scraps I gave him, in s- sver to his many inquiries. Around us lay t- hills and streams the poet loved and sung, b- their beauty was saddened by the thou- that he who was so fitted to enjoy the poet- the scene had passed away ere his life's no- and that the path we were treading would- echo no more to his footsteps.

Dumfries.—The country through which- now passed was full of interest. Our tr- making quite a long pause at Maclehine, I- met a pleasing young Scotch girl, govern- in the family of a son or grandson of Gav- Hamilton, the patron and friend of Bur- Maclehine is a small, pleasant looking tow- and was intimately associated with Bur- story. Then followed Auchinleck, Kirkecon- and Saughar on the Nith, with its ruin- fortalice of the Chrichtons and the Dou- and at length Dumfries was reached, fact- tiously designated by the poet as

"Maggie by the banks of Nith,
A dame with pride enuch,"

occupying a central site, in a rich hill-g- chaupaign. It owns a very quaint old h- street, and was once a royal burgh.

In the afternoon we walked to St. Mich- cemetery, where amid a dense accumul- of marble tombs, many of them those of t-

enants, we visited the small doric domed temple standing over a vault, and surrounded by shrubs and flowers, and to which usands before us have made a pilgrimage, remarked to the custodian that we were in time, but she replied, "Americans come all times,—they will go in: Why, ma'am, have had them come here as late as 9 o'clock night, and have had to get up and show in the Mausoleum by lamp-light—they will n, but then they always pay me well for

The sculptured representation of Coila, genius of Burns, throwing over him herrtle, and solliciting him to leave the plow, not appear to us a very happy conception. A simple name upon the slab at our feet quite enough,

"For what to them the sculptor's art,
His funeral columns, wreaths and urns?
Wear they not graven on the heart,
The name of Robert Burns?"

urning we visited the small house upon street which now bears his name, and which his residence and the place of his death. A house was occupied by his widow for 38 years, and was subsequently tenanted by his first son. It stands adjoining an Industrial school, the front of which is adorned by a lot of the poet. By courtesy of the occupants we entered and stood in the chamber where she closed a life, in which, as says his biographer, "virtue and passion had been at actual variance."

In a narrow steep street leading from the river side, we passed the small remaining remnant of the old Franciscan Priory, in which Bruce slew the Red Comyn, who had cherosely betrayed him to the English. A small shop stood in front, but an interior court and the old walls and doorways, the names of the small wynds, gave evidence enough that we were amid the scenes he tragely. Thus passed our last day in land, and we prepared to bid farewell to these abounding in poetic and historic interest.

DIRECTION.—In a former number of this series, in 24 column, page 297, "I forfeited his right to the solemn of Montrose," should read "forfeited his to us to the duke of Montrose."

While George Fox was a prisoner, in 1674, he came to him, as he relates, "A comp-prayer priest, and some people with him. He asked me 'If I was grown up to reason?' I told him, 'What I was, I was the grace of God.' He replied, 'It was a test and civil answer.' Then he urged the words of John, 'If we say that we have no we deceive ourselves, and the truth is not us.' He asked, 'What did I say to that?' I said with the same apostle, 'If we say we are not sinned, we make him a liar, and his d is not in us;' who came to destroy sin, to take away sin. So there is a time for people to see that they have sinned, and there time for them to see that they have sin; there is a time for them to confess their and to forsake it, and to know the blood Christ to cleanse from all sin." Then the st was asked, "Whether Adam was not et before he fell, and whether all God's ks were not perfect?" The priest said, er might be a perfection as Adam had, a falling from it." But I told him, "There perfection in Christ above Adam, and bed falling; and that it was the work of the isters of Christ to present every man per-

fect in Christ; for the perfecting of whom they have their gifts in Christ; therefore they that denied perfection, denied the work of the ministry, and the gifts which Christ gave for the perfecting of the saints." The priest said, "We must always be striving." I answered, "It was a sad and comfortless sort of striving, to strive with a belief we should never overcome." I told him that "Paul, who cried out of the body of death, did also "thank God, who gave him the victory through our Lord Jesus Christ." So there was a time of crying out for want of victory, and a time of praising God for the victory; and Paul said, "There is no condemnation to them that are in Christ Jesus."

STRENGTH FOR TO-DAY.

Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

Then why increase the trials of life
With such sad and grave persistence,
And watch and wait for a crowd of ills
That as yet has no existence?

Strength for to-day—that a precious boon
For the earnest hands that labor,
For the willing souls that minister
To the needy friend or neighbor.

Strength for to-day—that the weary hearts
In the battle of right quail not;
And the eyes bedimmed with bitter tears
In their search for light may fail not.

Strength for to-day—on the downhill track,
For the travellers near the valley,
That up, far up on the other side,
Ere long they may safely rally.

Strength for to-day—that our precious youth
May happily shun temptation,
And build from the rise to the set of sun
On a strong and sure foundation.

Strength for to-day in the house and home
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

"My times are in thy hand."—Ps. xxxi. 15.

Have I a full and practical faith in God's particular providence? Do I commit all my ways to him, knowing that He can and will help and guide and direct me, according to my need? Is it my strength for duty, my comfort in affliction, my joy in sorrow, that all my times are in his hand, and that He is ordering all for my real and highest good? In all my ways do I acknowledge him? Do I feel, from day to day, that He is directing my steps?

If a person swallows any poison whatever, or has fallen into convulsions from having overloaded the stomach, an instantaneous and very sufficient remedy is a heaping teaspoonful of common salt, and as much ground mustard, stirred rapidly in a teacup of water, warm or cold, and swallowed instantly. It scarcely down before it begins to come up, bringing with it the remaining contents of the stomach; and lest there be any remnant of a poison however small, let the white of an egg, and sweet oil or lard—several spoonfuls—be swallowed immediately after vomiting; because these very common articles nullify a larger number of virulent poisons than any medicines in the shops.

The Turn-Stone.

For "The Friend."

Of this interesting little shore bird, Nuttall says that it is not only common to the whole Northern hemisphere, but extends its colonies even to Senegal and the Cape of Good Hope in the Southern half of the globe. Their favorite breeding places are the inclement regions of the North, to which they are in no haste to return, but linger along the coast of the temperate climates for several months. In New Jersey, according to Wilson, they arrive in the Fourth month, and there remain till the Sixth month, feeding on the spawn of the King Crab or Horse-Foot. Soon after this, they are found at their breeding grounds on Hudson Bay, and the shores of the Arctic Sea.

Its name is derived from its movements when feeding, at which time it runs along the shore picking up sand-hoppers, marine worms and other creatures; and turning over the stones for the purpose of getting at the small animals concealed below them. It is about the size of the American Robin. Its habits are thus graphically described by Thomas Edward, a Scotch Naturalist.

"The Turn-stone is a very interesting bird, from its peculiar form and singular habits. It is a strong, thick bird, with rather short, thick legs; long expanded toes; and full, broad breast. Its bill is in the form of an elongated cone, strong at the base, on the culmen rather flattened, and with a curve inclining upward toward the tip. The habits of the bird are singular, more particularly with respect to the method which it adopts to procure food—which is, as its name denotes, by turning over small stones in search of the insects beneath them, on which it feeds. When the object which it wishes to turn over is too large for the bill to do so, the breast is applied; and it would seem that the birds are willing to assist each other, just as masons or porters will do in turning over a stone or a bale of goods. I may here take the liberty of mentioning an incident concerning the Turn-stone which came under my own observation.

"Passing along the sea-shore to the west of Banff, I observed on the sands, at a considerable distance before me, two birds beside a large-looking object. Knowing by their appearance that they did not belong to the species which are usually met with in this quarter, I left the beach and proceeded along the adjoining links, an eminence of shingle intervening, until I concluded that I was almost opposite to the spot where the objects of my search were employed. Stooping down, and with my gun upon my back prepared for action, I managed to crawl through the bents and across the shingle for a considerable way. At length I came in sight of the two little workers, who were busily endeavoring to turn over a dead fish which was fully six times their size. I immediately recognized them as Turn-stones. Not wishing to disturb them, and anxious at the same time to witness their operations, I observed that a few paces nearer them there was a deep hollow among the shingle, which I contrived to creep into unobserved.

"I was now distant from them about ten yards, and had a distinct and unobstructed view of all their movements. In these there was evinced that extraordinary degree of sagacity and perseverance which comes under

the notice only of those who watch the habits of the lower creation with patience and assiduity, and which, when fully and accurately related, is not unprofitably discredited by individuals who, although fond of natural history, seem inclined to believe that every thing in regard to animals must necessarily be false, or at least the result of ignorance, unless it has been recorded in books which are considered authorities on the subject.

"But to return. Having got fairly settled down in my pebbly observatory, I turned my undivided attention to the birds before me. They were boldly pushing at the fish with their bills, and then with their breasts. Their endeavors, however, were in vain: the object remained immovable. On this they both went round to the opposite side, and began to scrape away the sand from beneath the fish. After removing a considerable quantity, they again came back to the spot which they had left, and went once more to work with their bills and breasts, but with as little apparent success as formerly. Nothing daunted, however, they ran round a second time to the other side, and re-commenced their trenching operations with a seeming determination not to be baffled in their object, which evidently was to undermine the dead animal before them, in order that it might be the more easily overturned.

"While they were thus employed, and after they had labored in this manner at both sides alternately for nearly half an hour, they were joined by another of their own species, which came flying with rapidity from the neighboring rocks. Its timely arrival was hailed with evident signs of joy. I was led to this conclusion from the gestures which they exhibited, and from a low but pleasant murmuring noise to which they gave utterance so soon as the new-comer made his appearance. Of their feelings he seemed to be perfectly aware, and he made his reply to them in a similar strain. Their mutual congratulations being over, they all three set to work; and after laboring vigorously for a few minutes in removing the sand, they came round to the other side, and putting their breasts simultaneously to the fish, they succeeded in raising it some inches from the sand, but were unable to turn it over. It went down again into its sandy bed, to the manifest disappointment of the three. Resting, however, for a space, and without leaving their respective positions, which were a little apart the one from the other, they resolved, it appears, to give the work another trial. Lowering themselves, with their breasts close to the sand, they managed to push their bills underneath the fish, which they made to rise to about the same height as before. Afterward, withdrawing their bills, but without losing the advantage which they had gained, they applied their breasts to the object. This they did with such force and to such purpose that at length it went over and rolled several yards down a slight declivity. It was followed to some distance by the birds themselves, before they could recover their bearing.

"They returned eagerly to the spot from whence they had dislodged the obstacle which had so long opposed them; and they gave unmistakable proof, by their rapid and continued movements, that they were enjoying an ample repast as the reward of their industrious and praiseworthy labor. I was so pleased, and even delighted, with the sagacity and perseverance which they had shown, that

I could have considered myself as guilty of a crime had I endeavored to take away the lives of these interesting beings at the very moment when they were exercising, in a manner so happily for themselves, the wonderful instincts implanted in them by their Creator. When they appeared to have done and to be satisfied, I arose from my place of concealment. On examining the fish, I found it to be a specimen of the common cod. It was nearly three feet and a half long, and it had been imbedded in the sand to the depth of about two inches."

For "The Friend"

Diary of Caleb Cresson.

By permission of one of the family, the following extracts are taken from this book, which has been recently printed for private circulation.

Caleb Cresson accompanied his cousin, Thomas Scattergood, on a religious visit to New England in 1791. In the course of this journey they came to Boston, and he was naturally interested in visiting the spot where some of his fellow professors in religion, had long before given up their lives in obedience to the requirements of duty—and thus hastened the downfall of an intolerant and persecuting spirit.

"7th mo. 25th.—Our friend Ebenezer Pope informed me that he had made it a point to be particular in his inquiry, in order to ascertain the place where our Friends William Robinson and Marmaduke Stevenson were put to death, and he thought he could fix the spot within a few rods. The histories of Friends which mention the transaction are not explicit on that head—neither is it very material—yet when one is at Boston it seems quite natural to make some inquiry about it, though the inhabitants now show rather an aversion to having the matter revived; and indeed, Christian charity would forbid our making the children answerable for the misconduct of their forefathers, whose deeds they condemn, both in word and conduct. However, there can be nothing criminal in endeavoring to fix the place where the tragedy was executed.

"Ebenezer Pope told me several circumstances tending to fix the spot, which he led me to, very nearly. Some of them, for my own satisfaction, I will set down here.

"He says, one of our historians mentions a boat, with some sober people, coming from Nantasket, to see the bloody business, who sat therein, while it was performed, in a little creek near the gallows. The entrance of this creek is still visible near Boston Neck, and the remaining ground towards the opposite shore, a little more than a quarter of a mile over, is still low, though it has been filled up considerably for building.

"He further says that old Friend Baguel told him of a conversation which he had with an old woman at Charleston, who informed him she was about 10 years old when the occurrence happened, and got leave of her parents to go and see the execution, and after crossing Penny Ferry, as it was then called, she ran along the beach until she came in view of the gallows—which, by the present situation of land and water, tends to fix the place somewhere near where our friend Pope supposed it to be.

"Add to this his account of a public Friend from England, who when here was concerned to make inquiry on the subject, and walking

out to the place, and leaning on the fence after a solemn pause, said, 'Here lie my Friends: I smell their bones.'

"Also, a sober neighbour of his, being in the spot during the late troubles, relating him (that is E. Pope,) as follows:—Running in his mind on the judgments which were hanging over the land, and being deeply thoughtful and pensive of the cause, was made, as a secret impulse, to stand still, and a voice it were run through his mind—'Here lie the innocent Quakers, and the very spot, or place seemed pointed out to him in a very particular manner.

"All these circumstances unite to render almost certain that somewhere near the place he showed me, the affecting tragedy was performed.

"Bishop tells us that when their lives were taken, they were denied burial, and their naked bodies cast into a hole, and not permitted to be covered; which was soon afterwards overflowed with water, which probably may have been occasioned by the rising of the tide over the low grounds already mentioned.

"I speak now of William Robinson; Marmaduke Stevenson, for as to Mary D and William Leddra, Fries is very permitted to take away an I bury their bodies.

"This Friend Pope also related a convention which lately passed between two of our neighbors—one of them grandson to Edw Rawson, who was Secretary to Governor Picot, who spake much in favour of the piety of the first settlers, and what godly people were, compared to the present generation. 'Say you so?' said his friend; 'I am a different mind—so far from thinking the virtuous, good people, I look upon them have been the veriest devils that ever existed in human shape, and to be plain with you your grandfather was no better than the rest of them.' 'Why, what do you mean, sir, said his neighbour. 'I mean as I say, that so far from being pious and godly, their cruelty and wickedness exceeded all examples since the days of the Reformation from Pope. Have you never read the history of the Quakers' sufferings in this country, sir?' 'No.' 'Then I will take care to furnish you with sight of it, and I am persuaded, from your rightness and candor, you will join with me in utterly condemning the principles and practices of those who first settled in this country, who, fleeing from persecution in their native land, became far before their persecutors in England in point of hard-heartedness and barbarity.' So he furnished him with Boss' History of the Sufferings of our Friends in New England.

"After some weeks he called upon me again, and asked if he had read it. He said, 'Yes.' He then queried, 'What was his opinion of their ancestors now?' 'Why, sir,' replied, 'I stand informed of what I never fore was acquainted with, and may acknowledge with the Queen of the South, that one-half had not been told me. So I am compelled to be of your mind, sir, and allow that they were not the men I apprehended them to be.'

"This was the substance of their conversation, being two Presbyterians, and it may reasonably be supposed that few of those now upon the stage have much knowledge of the proceedings of those early times against our innocent brethren and sisters, only for being their testimony to the Truth; for it has

hought doubt, been the earnest endeavour of writers and leaders amongst them, to dilute and suppress all accounts which had tendency to criminate and set in an honourable point of view the conduct of their fathers. But faithful and impartial history will still preserve the truth of those assertions which cast such a shade of injury upon the high professors of the Christian era in that day.

And something remarkable and memorable it will be, if in future time, in the very list of the country where the persecution died the hottest, that is, between Boston and Am. our Yearly Meeting for New England had been established, and a standard for the th, as held by us as a religious Society, be set.

And if the professors under our name were in the possession of what they hold up to world, and acted agreeably to the principles we maintain, no doubt there would be a hering from many of those sects, who are anating under their heavy task-masters, and ready to say, many seeking religious minds among them, at least, "Who will show us any?" sensibly feeling in the secret of their minds, a want, which nothing outward satisfy—a deficiency, which outward rship, service, and ceremonies cannot sup-

For, indeed, nothing can satisfy the im- ported part but that which is really Divine spiritual—agreeably to that Scripture simony, "God is a spirit, and they that worship him must worship Him in spirit and in truth," it is, all who approach before Him in an acceptable manner."

28th.—I was shown the place where these persecuted New England people, about the year 1692, put 19 persons, men and women, to death, for witchcraft, and pressed one other creature to death for the same pretended one, though it afterwards sufficiently appeared that there was very little (if any) just ground proceeding in this severe manner against m, and some of the foremost of their his- tians confessed in print that they were under strong delusion of Satan.

At the time they stopped this persecution were a great number more in confinement and under a-censuration, and one of their most priests or ministers among the rest, and so they dismissed the poor creatures or the law was repealed.

It was remarkable that none of our Friends were accused; but it was rather by some con- sidered as a judgment upon them for their policy in taking the lives of our brethren, Iliam Robinson, Marmaduke Stevenson, ry Dyer, and William Leddra, and the ere whipping, cutting off ears, banishment, & other barbarous treatment of very many of our dear Friends, a few years before.

And this was not the only indication of a hand of Heaven being against them, for native Indians, for a long course of years, they had stained their hands with the od of our innocent Friends, were, as it were, loose upon the people of the land, and many indred were murdered, and carried into captivity and tortured to death in cold blood.

Another remarkable circumstance which took place in this Government of Massachusetts Bay was, that their land would not produce wheat, whereas, at the first settling of it is said that grain grew well, and came to a good degree of perfection; but we observed

that they had almost wholly given over endeavouring to cultivate it, having been so often disappointed of having any increase, owing to a kind of blast that commonly took it after it had shot up into ear. Their chief grain is rye and Indian corn, though but poor, of which they make their bread mostly."

Ends of Four Great Warriors.—The four conquerors who occupy the most conspicuous places in the history of the world are Alexander, Hannibal, Caesar and Bonaparte.

Alexander, after having climbed the dizzy heights of his ambition, with his temples bound with chaplets dipped in the blood of millions, looked down upon a conquered world and wept that there was not another world for him to conquer—set a city on fire and died in a state of debauch.

Hannibal, after having, to the astonishment and consternation of Rome, passed the Alps, after having put to flight the armies of the mistress of the world, and stripped "three bushels of gold rings from the fingers of her slaughtered knights," and made her foundations quake, fled from his country, hated by those who once exultingly united his name with that of their God, and who called him Hani Baal. Hannibal died at last by poison administered with his own hand, unlamented and unwept, in a foreign land.

Caesar, after having conquered eight hundred cities—after dyeing his garments in the blood of more than one nation of his foes, after having pursued to death the only rival he had on earth,—was miserably assassinated by those he considered his nearest friends, and in that very place the attainment of which had been his greatest ambition.

Bonaparte, whose mandate kings and popes obeyed, after having filled the earth with the terror of his name—after having deluged Europe with tears and blood, and clothed the world with sackcloth—closed his days in lonely banishment, almost literally exiled from the world, yet, where he could sometimes see his country's banner waving over the departing vessels that did not, and could not, give him aid.

Thus these four great men, who seemed to stand the representatives of all those whom the world calls great—these four men, who each in turn made the earth tremble to its very centre by their simple tread, severally died—one by intoxication, as was supposed, by poison in his wine; one a suicide; one murdered by his friends; and one a lonely exile. How wretched is the end of all such earthly greatness!

Selected.

It is recorded of one of the reformers, that when he had acquitted himself in a public disputation with great credit to his Master's cause, a friend begged to see the notes which he had been observed to write, supposing that he had taken down the arguments of his opponents, and sketched the substance of his own reply. Greatly was he surprised to find that his notes consisted simply of these ejaculatory petitions: "More light, Lord—more light—more light!" And how was the true spirit of prayer compressed and illustrated in these short aspirations! Could they fail of success? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James i, 5.)

THE FRIEND.

FIFTH MONTH 12, 1877.

It is of great importance at all times, and never more so than in the present condition of what is called the religious world, that the individual members of the Society of Friends should seek to know for themselves and illustrate by example, what that life must be which is continually passed consistently with the high profession they make. We have drawn the eyes of other professors upon us by the known controversy within our borders respecting the continued maintenance, or the essential abandonment of some of the important doctrines and testimonies always characterizing Friends. The "London Press" sometime since used the following language, in reference to the Society in that country. "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 among 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 and social habits—they are nevertheless conforming to fashions which their forefathers deemed worldly, and renounced 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."

The consciousness that these things are known by others, and commented on to the disparagement of the truth and of our members as its exponents, ought to stir up a godly jealousy in all who love the original faith and character of Friends. How great is the responsibility resting on each one of us! How solemn the call so to go in and out before the people, that our every day life may commend the pure and spiritual religion we profess—to every man's conscience in the sight of God."

Not a few, dissatisfied with the ritualism and formalism that overborden the religious belief and modes of worship of many denominations, dwarfing the growth and vigor of vital religion, are inquiring what are the doctrines of the gospel, revealed by the founders of our Society, which enabled them to triumph over the cruel persecution of the formalists of their day; and what the testimonies springing from those doctrines, the faithful support of which has drawn upon Friends in every generation since, the dislike and contempt of worldlings? Let every one of us seriously put the query to himself, how clearly, if called on to answer this inquiry, he would be able to give a reason for the hope that is in him, and how far his conduct and conversation are fitted to illustrate the truth and practical value of the religion he professes.

It is they who are led by the Spirit of God, that are the sons of God. To be of this blessed number, then, watchfulness unto prayer—which implies reverent inwardness and steadfast self-denial—is absolutely indispensable. This strict, restricted course of life is very unpopular at the present time, being kept out of sight very generally by many professed believers in Christ, even those who claim to

he his ministers; who appear to have satisfied themselves that they can so far reconcile his cross-bearing religion and the spirit of the world, as to admit of at least partial compliance with its impure pleasures and fashions, and devotion to the pursuit of its riches and honors.

William Penn, speaking of Friends in his day, remarks, "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 a contradiction to the ways, worship, fashions and customs of the world; yea against wind and tide, that so no flesh might glory before God." * * * "We held the Truth in the Spirit of it, and not in our own spirits, or after our own will and affections; they were bowed and broken into subjection, inasmuch that it was visible to them that knew us. We did not think ourselves at our own disposal, to go where we list, or to say or do what we list or when we list. Our liberty stood in the liberty of the Spirit of Truth, and no pleasure, no profit, no fear, no favor could draw us from this retired, strict and watchful frame. * * * Our words were few and savory, our looks composed and weighty, and our whole deportment very observable. True it is that this retired and strict sort of life from the liberty of the conversation of the world, exposed us to the censures of many as humorists, conceited and self-righteous persons. But it was our preservation from many snares, to which others were continually exposed, by the prevalence of the lust of the eye, the lust of the flesh, and the pride of life, that wanted no occasions or temptations to excite them abroad in the converse of the world."

"Behold the picture! Is it like? like whom?" Not the great body of those who profess to be the present representatives of those souls of the morning. Certainly not like those—however valuable about their christian attainments, or busy in ostensible good works—whose religion is obtained from the study of the bible, and not through conviction and conversion by the Holy Spirit, with their attendant baptisms and sore conflicts; whose faith therefore stands in the wisdom of men and not in the power of God. Such as these have not allowed the Light which is the life of men to reveal to them the depth of corruption that is natural to the human heart, and the consequent necessity of yielding unreserved obedience to "the law of the Spirit of Life in Christ Jesus," in order to be "set free from the law of sin and death;" and therefore they do not believe that the gate and the way leading to eternal life are so strait and narrow as to preclude any conformity to the ways or customs of the world, that have their origin from the evil propensities of man's heart, or which invite temptation to indulge the lust of the eye, the lust of the flesh, or the pride of life. The daily cross is an offence unto these, and they are altogether indisposed to be brought forth "in contradiction to the ways, worship, fashions and customs of this world."

Nor yet is the picture like those who in acquiescence with the opinions of others, adhere to the original faith of Friends, but neglect to show by their godly lives, a personal experience of those fruits of the Spirit, of which that faith, when truly held, is but a

part. Such as these may wrap their talent or talents in the napkin of a commendable outside appearance, while they proclaim their belief of the Lord being an austere man, by burying his money in the earth.

But He who watcheth over his church by night as well as by day, has continued to keep within the Society worthy witnesses of his truth in its purity and integrity, who can testify and who do prove, in life and conversation, that He and it change not. These too know that the truth must be held in the Spirit of it and "not in their own spirits, or after their will and affections" which must be bowed and brought into subjection; and that they "are not at their own disposal, to go where they list, or say or do what they list." Alas for the day! These also find, that the self-denying doctrine that they uphold, and the strict and circumscribed life they are bound to maintain, exposes them, in like manner, at this day, "to the censures of many—among their fellow professors,—as humorists, conceited and self-righteous persons." Let these then not be discomfited or discouraged, as "though some strange thing had happened to them." They are but participating in some of the same trials the founders of the Society had to endure from the unconverted and unsanctified, and are thus united to them not only in faith, but in the fellowship of suffering. As they keep "firm to Truth's life as well as Truth's principles," they will be upheld and preserved, as their worthy predecessors marvellously experienced; their reward will be sure, and in process of time others will be brought upon the stage of action, who will rise up and call them blessed.

SUMMARY OF EVENTS.

UNITED STATES.—The *Tadpole Blade* publishes reports from three hundred places in Ohio, Indiana, Illinois, Iowa, Michigan and Missouri, showing excellent prospects for the corn and wheat harvests. Wheat especially is in better condition than for several years.

The public debt statement, issued on the 1st inst., shows a reduction of \$4,345,593. The Treasury Department publishes a statement showing that the reduction of the public debt, from 3rd mo. 1st, 1859, to 4th mo. 30th, 1857, has amounted to \$455,104,642.

During the nine months ending 3d mo. 31st, the exports from the United States were \$70,055,782, and the imports \$34,854,930, excess of exports = \$35,200,852. The imports of specie exceed the exports \$5,381,397. It has been decided at a meeting of the committee on the extra session of Congress until 10th mo. 15th. It will be remembered that the extra session became necessary in consequence of the late Congress having failed to pass the needed appropriations for some parts of the public service.

The demand for postal cards increases monthly. The number of these cards issued during the 4th month was 20,729,000.

Crazy Horse's band of Indians, numbering 889 persons, surrendered at Camp Robinson, Nebraska, on the 6th inst. They gave up 2000 ponies and many American horses and mules. The arrival of this band makes a total of 1000 Northern Indians who have surrendered to General Crook at the agencies since the 2d mo. 3d, and it is said, away with the necessity for a military expedition during the summer.

The authorities at Washington have decided that work on the new post office in Philadelphia shall be pushed on more rapidly. It is expected that the new arrangements in Philadelphia last week numbered 301, including 85 children under two years of age.

The President has issued the order for the consolidation of the Pension Agencies throughout the country. By this order forty agencies are discontinued, leaving eighteen to do the work which has been distributed among fifty-eight offices. It is expected that the reduction will effect a saving to the government of \$150,000.

The Supreme Court of the United States has rendered a decision affirming the right of a State to tax railroads and the proceeds of mines.

The Secretary of the Treasury has issued regulations concerning the discharge of steamships at night, and the competency of inspectors (thereof, which form part of the regulations intended to remedy the alleged a at the New York Custom House.

The Markets, &c.—Philadelphia.—American 107; United States 6's, 1881, 114; do. 5 per cent 111; Cotton, 11; a 111 cts. per lb. for upland; New Orleans, 12 1/2; S. S. 12 1/2; Penney, 12 1/2; Amber, \$2.15 a \$2.20; amber, \$2.22 a \$2.25. 1 sylvania rice, \$1.07. Yellow corn, 70 a 72 cts. 49 a 55 cts. Sales of 2200 head cattle at 61 a 63 ct. lb. gross for extra; 5 1/2 a 6 cts. for fair to good; cts. per lb. gross for common. Sheep, 51 a 6 cts. lb. gross. Hogs, 7 1/2 a 8 1/2 cts. per lb. net.

Herzegovina, between the ages of 16 and 60, have summoned to join the Turkish army in those provinces.

An obstinate and sanguinary engagement occurred on the 29th ult. between the Turks and Russians in Kars, in Asia Minor; both sides suffered heavily the losses of the Turkish troops are supposed to be greater than those of the Russians.

The Porte has issued a circular declaring that, in conformity with Russia, it is betraying the interests of the country and the confidence of the Sultan's Government. The Porte henceforward considers Rumania as in the power of the enemy; therefore all Rumanian troops occupying the territory are in violation of the Sultan's authority.

The Porte has notified the representatives of the Powers that it has declared a blockade of the whole of the Russian coast of the Black Sea. A delay of 10 days would be granted vessels wishing to enter, and says those intending to leave the Black Sea. On the 7th inst. the operations of the hostile armies, not resulted in anything decisive or important.

Advices from Panama to 4th mo. 25th, indicate a virtual termination of the war in Columbia; the servative troops having been defeated in several engagements by the government forces, and the surrender of the State of Antioquia.

A dispatch from the Cape of Good Hope announces that the Transvaal Republic has been annexed to British Empire, despite the protest of President Kruger, and the British troops have entered the territory.

The past winter in Iceland was a mild one, but sheep being able to subsist in the open air, without shelter, till the middle of the 1st month. The harvest in the western part of the island was good, in the southern part the yield was a poor one, and people consequently suffered from lack of provision. The most northerly telegraph office in the world just been set up at a Norwegian fishing station named Gjesvor, a little above the 71st parallel of north latitude.

FRIENDS' SELECT SCHOOLS.

A suitably qualified Friend is wanted as Principal of the Boys' Select School, at the opening of the term the Ninth month. Application may be made to

Joseph S. Elkinton, 354 South Fifth St.
Edward Maris, 127 South Fifth St.
or to the Secretary of the Society, No. 82

George J. Scattergood, 413 Spruce St.

DIED, at her residence in Germantown, on the 3d mo. 1857, MARY S. JONES, widow of John J. in the 57th year of her age, a beloved member, many years an overseer of Frankford Monthly and a many-talented Particular Meeting. She retained her cheerful, and her mental faculties remained bright to the last. This dear Friend exemplified by her conduct and conversation, her attachment to the doctrines and testimonies of the Society of Friends, lively christian sympathy and interest toward every class, particularly the afflicted, characterized her life, and prompted by this she was watchful to protect the welfare and comfort of those within her influence during a suffering illness, and all applications to be relieved, if consistent with the will of God, and resignation and thoughtfulness for the comfort of attendants, were very instructive to all who witnessed them. The precious quiet experienced by those around her, evinced the sustaining presence of Him, who promised to be with his own to the end; leaving such a dear assurance that though she seemed to have mercy she was prepared to enter the everlasting home so longed for.

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107 N. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend"

Selections from the Life of Thomas Story.

After this I was at some other meetings; a little notice was taken of it by any of my relations or acquaintance till the time of the assizes at Carlisle, where some Friends being prisoners in the county gaol, for non-payment of tithes, others attended the assizes, as their station was, the better to obviate the occasion of troubles or hurt to any of the Society, and minister counsel or other help, as need might be; and these went to a meeting at about two miles from the city; and either I went also. During the time of the meeting I found an unusual load on my spirit, and hardness in my heart; inasmuch that I could hardly breathe under the oppression; nor could I say I had any sense of the comforts of the divine presence there, but that the bars were as thick brass, and the bars were as strong iron. But though I had no joyment in myself, yet I was sensible of the presence and goodness of the Lord were there, and many therein greatly comforted; and therefore did conclude my condition of mind as from some other cause, and not relating to the state of the meeting in general. After the meeting was over, one of them asked me how I did; I answered, indifferently. Then some and some others perceived my spirit was oppressed, and sympathized with me therein. I could not, all this time, perceive the particular matter which thus affected me,—for I knew not of anything I had said or done to bring it upon myself—till that evening, being turned to my father's house, very solitary, silent, and inward, there came in one Thomas God, an acquaintance of mine; who, after some compliments of civility—for at that time I had not quite declined the common modes of salutation—desired to speak with me apart; and then told me that he had a trial to come on next day, concerning certain causes of his in the town of Penrith, being the greatest part of all he had in the world; that one of the witnesses to his deeds of conyanage was dead; another of them gone into Ireland, and could not be had; but I, being the third, and having made the writings, he oped, through my evidence and credit, to join his just point against his unfair adversary; and desired me to be in readiness in the morning; for the trial was likely to come on very early.

As soon as he began this relation, the word of life began likewise to work in me in a very

powerful manner; and the hammer of the Lord I sensibly felt, and saw to be lifted up upon that hardness of heart, which for some time had been my state; and it began to be broken, softened, and dissolved; and the sense of the love of God in some degree to be renewed. Then I saw plainly that this was the hard thing I had to go through, and that now was the time of trial, wherein I must take up the cross of Christ, acknowledge his doctrine in that point fully and openly, according to the understanding given me, and to despise the shame and reproach, and other sufferings, which I well knew would ensue quickly; or I must forsake the Lord forever. For, denying his doctrine in the sense I had now plainly seen it, would be denying himself before men; and if I had then denied him, I could expect no less, but according to his word, to have been immediately, and for ever denied of him, and left under that hardness of heart and want of the enjoyment of his divine presence, wherewith I had been favored before, and all the dreadful consequences of a beginning so awful.

But according to the advances of the word and work of the Lord in me at that time, my heart inclined to him: as my acquaintance was speaking, and by the time he was done, I was furnished with a full resolution to give him a plain and direct answer; which was in this manner: "I am concerned it should fall out so; for I had a real respect for him, and saw his case to be very hard—I will appear if it please God, and testify what I know in the matter, and do what I can for you that way; but I cannot swear."

This was so great a surprise to him, both from the nature of his case and confidence he had of my ready compliance, he having had no suspicion of my present condition till that moment, that he broke into a passion, and with an oath, or curse, said, "What, you are not a Quaker, sure?" Though I had made confession in the truth so far, in that point, and the divine presence sensibly returned in me, yet, upon this I was again silent, till clear in my understanding what to answer in sincerity and truth. For as nobody before that time had called me a Quaker, so I had not assumed the appellation; which being given in reproach, was not grateful; though the thing in its proper sense most delightful.

Nor did I then see whether I had so much unity with all their tenets as might justify me in owning the name,—for in the unity of divine love and life only had I known them—till the power of that life of Him who forbid death all oaths and swearing, arising yet clearer and fuller in me, opened my understanding, cleared my way and enabled me therunto; and then I said, "I must confess the truth, I am a Quaker."

As this confession brought me still nearer to the Son of God, his love increasing yet more sensibly in me, so likewise it heightened the perplexity and disturbance of my friend,

whose case thereby became more desperate, in his own opinion. Upon which in an increase of heat, and expressions thereof from snoring so obvious a disappointment, as it then appeared to him, he threatened to have me fined by the court and proceeded against with the utmost rigor of the law, saying, "What! must I lose my estate by your groundless notions and whims?"

But the higher my enemy arose and raged in this well-meaning but mistaken man, who thus, without design, became the instrument of my trial, the fuller and more powerful still was the love of God; whose cause I had now espoused through his own aid and the power of an endless life from him made manifest in me. I replied in that calm of mind and resignation to the will of God, that the life of the Son of God enables to and teacheth, "You may do what you think proper that way, but I cannot comply with your request in this matter, whatever be the issue of it." And then he departed under great dissatisfaction, with all the threats and reproaches his enraged passions could suggest, under a view of so great a loss.

Immediately I retired to my chamber; for perceiving my grand enemy to be yet at work to introduce a slavish fear, and by that means subject my mind and bring me again into captivity and bondage, I was willing to be alone and free from all the interruptions of company, that I might more fully experience the arm of the Lord and his divine instructions and counsel in this great exercise.

The enemy being a crafty and subtle spirit, wrought upon my passions, not fully subjected, and artfully applied to my natural reason, my understanding not being fully illuminated, as his most suitable instrument. He urged the fine and imprisonment, and the hardships accompanying that condition, and how little help I could expect from my father and friends, who would be highly displeased with me, for so foolish and unaccountable a resolution, as they would think it; and also the scoffings, mockings, derisions, scorn, contempt, loss of friends and friendship in the world, with such other inconveniences, hardships, and ill-consequences, as the enemy could invent and suggest. During all this time, from about eight in the evening till midnight, the eye of my mind was fixed on the love of God, which still remained sensibly in me, and my soul cleaved thereto in great simplicity, humility, and trust therein, without any yielding to Satan and his reasonings on those subjects, where flesh and blood in its own strength is easily overcome by him. But about twelve at night the Lord put him to utter silence, with all his temptations, for that season, and the life of the Son of God alone remained in my soul; and then, from a sense of his wonderful work and redeeming arm, this saying of the apostle arose in me with power, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Then the teachings of the Lord were plentiful and glorious; my understanding was further cleared, and his holy law of love and life settled in me; and I admitted into sweet rest with the Lord my Saviour, and given up in perfect resignation to His holy will, in whatsoever might relate to this great trial of my faith and obedience to the Lord. In the morning I went up toward the hall where the judges sat, expecting to be called as a witness in the case before mentioned; but before I reached the place, I saw my said acquaintance approaching me, with an air in his countenance denoting friendship and affection; and when met, he said, "I can tell you good news; my adversary has yielded the cause; we are agreed to my satisfaction."

Upon this I stood still in the street, and reviewing in my mind the work of the Lord in me the night before, as already related, this scripture came fresh into my remembrance, in the life of it, "It is God who worketh in you both to will and to do of his good pleasure." I was sensible it was the Lord's doing, and accounted it a great mercy and deliverance; though I was by this means exposed to the view and observation of all, the pity of many, as they judged of my case, and the scoffs and censures of the baser and more ignorant sort, which was for Christ's sake only; for none had any immortality to charge me with.

This happening at the time of the assizes, and people from all quarters being there, I quickly became the common subject of discourse and debate. Few could believe the report, and many came to see; and during the assizes would get together, talking and wondering; and when they happened to see me afar off in the streets, would come in crowds to gaze. Some would take off their hats, and pretend to show more than ordinary complaisance, saluting me as at other times; but I not making any returns of that kind, some would frown and goggle, and scoff, and grin, and run away in loud laughter, saying I was mad. Yet some others were struck with another passion; they turned pale, looked sorrowful, and returned weeping. And one who had been educated at an university, to show at once his temper, manners, and learning, after he had gazed upon me a while among the baser sort, cried out, as if he had then been surprised with the discovery of some new system, "He knows not a genius from a species!" when there was not any thing previous leading to such an expression. Yet he was mistaken in that; for I knew very well that dog is a genus, and cur, bull dog, and blood hound are distinct species of that genus; and at that time, saw the nature and way of these brute animals too much resembled in that giddy mob; though I said very little to any of them, but gave them my face to their fill of gazing. Some who, but a day or two before, durst not have discovered a dissembling look upon me, now insulted and triumphed; which put me in mind of a saying of Job, "But now they, who are younger than I, have me in derision; whose fathers I would have disdained to set with the dogs of my flock;" and likewise of some expressions in that little piece before inserted; which I did not think, at the time of writing it, would be so soon, if ever, fulfilled upon myself, viz: "They gazed upon me, they said I was mad, distracted, and became a fool; they lamented because my freedom came."

(To be continued.)

The Development of Ability.

It is a common idea that the ability to accomplish any undertaking must always exist, before the task can be safely or rightly attempted. The instances of failure, from the lack of the requisite qualities for success, are indeed sufficiently numerous to account for such a view. Yet it is one which is both erroneous in itself, and injurious in its influence. It overlooks the important principle, that *power grows in doing*. It is not merely that we cannot rightly estimate our abilities in any given direction until we test them, though that also is true; but that the very effort itself is the chief means of actually generating fresh power. He who, looking at some task that beckons him, and feeling overwhelmed by the qualifications it appears to demand, declares his inability to perform it, is probably correct. But if from this cause he shrink from attempting it, he commits a grave mistake; for this very power, the lack of which he now deplores, can only come by and through the effort which he declines to make. Thus, in spite of the apparent contradiction, we are under obligation to do many things for which we have not the present ability.

Physical power, which consists of strength and endurance, can only be attained in this way. Only by the ceaseless activity of the infant does he acquire the ability to use his limbs. No one can be fully fitted for a life of toilsome labor, or for the hardships and privations that attend the sailor, the soldier or the explorer, before he commences such a life. The needed power comes gradually, day by day. Every blow of the hammer generates new force for another blow. So in every exercise of skill, whether of occupation or amusement. The artist laments his inability to create his ideal, but if he persevere in effort the ability will come. The skater had at first no power to skate, the swimmer to swim, or the archer to hit his mark, but in the effort and the practice they have obtained it. Often great emergencies will reveal depths of power of which we had not dreamed, and endow us with strength, courage and firmness in the moment of trial, which forsake us utterly when the crisis is past.

Intellectual power has the same elastic quality. Task it, and it grows; make no demands upon it, and it shrivels up. Some persons, believing themselves incompetent to understand a scientific treatise or a thoughtful essay, to study a language, or to convey their own thoughts lucidly in writing, never undertake any of these things, and thus perpetuate their mental feebleness. If they would courageously and earnestly begin these dreaded tasks, bringing to bear upon them all the powers they do possess, instead of dwelling vainly upon those which they lack, they would be astonished to find how quickly difficulties would melt, and how sensibly their own mental force would increase. One of the chief delights of all intellectual labor is the conscious accession of new power; but this is an enjoyment none can know but the diligent and earnest toiler in these spheres. It is thus that all our truly great men have won their greatness. Statesmen, commanders, scholars, philanthropists, have all undertaken enterprises far beyond their abilities, and in their earnest prosecution have found the needed power. Others, seeing their efforts, have expected large results, and this, too, has had no small influence in producing them.

The moral force that builds a noble character also gains an increased momentum every time it is put forth. If our ideal is high, of moral nature will climb; if low, it will grow. Those who sit down passively, despairing ever of overcoming temptation, or disentangling themselves from the network of circumstances that seems to prevent them from following what is good and true, will fulfil their own gloomy forebodings, growing feebler to resist evil, and losing at last even the vision of good. But those who fix their aims far above their present possibilities, attempting greater purposes with faith and hope, putting forth without reserve all the moral strength they do possess, will find that strength ever increasing and filling them with fresh courage for renewed endeavors.

In one sense, indeed, the lack of power perform duty of any kind may be justly termed a crime. It speaks of past indolence and neglect. If the muscles have grown feeble and feeble, from want of exercise, it is no fault than a misfortune. If we cannot this clearly or listen appreciatively, because we have never taken the trouble to try, we are more worthy of blame than of sympathy. We have no strength to resist evil influence, or to cling to the right, it is the sad result of past self-indulgence. Let us, then, beware measuring our duty by our supposed ability and persuading ourselves that we are only required to do that for which we feel fully competent. Let us, rather, measure our ability by our duty, resolving that we can do what ever we ought to do, and undertaking it with resolution, courage, and full faith that whatever power we now lack will be developed proportion to our energy in meeting the exigencies of life and our faithfulness in pursuing truth, goodness and purity.—*Phila. Ledger.*

For "The Friend."

Preparation for Death.

After the first years of infancy, and when the powers of the mind have become so developed as to be able to grasp subjects a little beyond those relating to our mere animal existence, the idea of death will often be presented to the childish mind, but it is usual as that of something which may occur at some future time. In the great mercy and fatherly kindness of Him who watches over his rational creatures, and even numbers the hairs of their heads, He causes the tender visitations of His grace and good spirit to be felt by children, often at a very early age drawing their hearts to love and fear Him and showing them the dangers and temptations to wrong doing which beset them continually. If these visitations of Divine goodness and mercy are yielded to and obeyed increasing spiritual strength is given. Such will not be called upon wholly to relinquish all innocent enjoyments and amusements, but they will endeavor to keep a sense of the Divine fear upon their minds, and always remember that there is One who sees the inmost thoughts and recesses of their hearts.

This is the beginning of the great work of regeneration, and as such endeavor to keep close to and follow the teachings of that Grace which has been vouchsafed, they will be enabled to see their lost and undone condition and their need of an Omnipotent Saviour, who is "mighty to save and able to deliver to the very uttermost all who come unto God by Him." Abiding in this humble, contrite state

I endeavoring to wait upon the Source of light and truth, true living faith will be revealed as the inextinguishable gift of their Heavenly Father's love; not such a faith as we can by any means give ourselves or exercise by means of our own unassisted powers.

Though much sorrow and trial must usually be a part of the needful discipline to prepare us for a better and more enduring existence, let it not be imagined that the life of a Christian is therefore a sad and gloomy one; on the contrary, he may enjoy much happiness in the faithful performance of his relative and social duties, while he still keeps his affections dutifully fixed on things above. Then when the solemn event which leads to all sooner or later, arrives, the soul may have well grounded assurance, that though the boundless mercy of God in Christ Jesus, it shall be well with us, when we have been with this transitory state. Throughout the countless ages of eternity, it will be the happily joyful occupation of such to praise and magnify the wonders of redeeming love and mercy, and sing the praises of Him "that redeemed us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father." X.

Arsenic Eaters in Styria.

That there are persons who eat arsenic—it is, take it in doses, which in other cases is deadly—was asserted many years ago by Professor Schallgruber. They also formed the subject of an article by Tschudi, on arsenic eaters in Styria and Lower Austria; and the communications were much commented on in English scientific literature. In 1857, Dr. Sæfer, then professor in the Medico-Chirurgical School in Gratz, communicated to the Academy of Sciences in Vienna a case of poisoning with Scheele's green, with a number of original researches on the absorption and elimination of the preparations of arsenic andimony. He says: "At the request of the Imperial councillor, Dr. Von Vest, I took the public to institute some new observations on arsenic eaters, and was able to subject one experiment. Johann Wolfner, aged thirty, tall, but strongly built, a woodman, had, he said, taken arsenic for twelve years. On February 21, he came under my observation. He said that he had already eaten some arsenic that day. On the 22d he took, in my presence, a piece of arsenious acid weighing just a half grain. On the 23d he ate a piece weighing five and a half grains. While he was under observation, the man had a very good appetite, drank a large amount of alcoholic liquors, and went away on the 24th quite well. He is still alive, an Alpine shepherd, quite well and strong, and continues the use of arsenic. Fortunately, he could not be prevailed on to come here."

Professor Schäfer has related these facts in a communication on "Arsenic eaters in Styria," published in vol. xii. of the "Reports of the Imperial Academy of Sciences." The case is given in Hasselt-Honckel's "Giftlehre" (Brunswick, 1862), with several other cases; as on one of a director of arsenic works at Salzburg, who, at the age of seventeen, began to take three grains, and increased the quantity to seventeen grains daily, but in what time it is not stated. These facts, and the above-mentioned work of Dr. Schäfer, were made known in England, through a communication of Dr.

Roscoe, to the Philosophical Society in Manchester.

We give the following in the doctor's own words: "Two young English physicians, Dr. Craig MacLagan, of Edinburgh, and Dr. Rutter, of London, became interested in the subject; and while travelling on the Continent in 1864, they came to Styria, and desired to convince themselves of the fact by personal observation. They went to medical councillor Dr. Vest, who introduced them to Dr. Mæcher, of Stainz, and to myself, then residing in Ligest. I had often heard that there were arsenic eaters in Ligest, but had not yet convinced myself of the fact. I was, however, able to find two arsenic eaters, who consented to eat arsenic in the presence of the English doctors. On March 25, M. Schober ate nearly five grains of white arsenic. Flecker took, on March 26, a piece of arsenious acid weighing six grains, having on the previous day taken arsenic in the presence of several inhabitants of Ligest. The mouths of the arsenic eaters were examined by the English doctors to see whether they kept back the arsenic; they took away small pieces of the substance used, in order to ascertain that it really was arsenic.

"It is difficult to say definitely how far the practice of arsenic eating extends. I have convinced myself that there are many arsenic eaters in Upper and even in Middle Styria; a number of grooms, woodmen and hunters are known to me as arsenic eaters, and even women follow the practice. Many begin to use arsenic at the age of seventeen or eighteen, and continue the practice to a very advanced age. Most arsenic eaters conceal the fact, so that it is impossible to obtain certain statistics. The principal reason alleged for eating arsenic is that it protects from disease, as in the case of the man Flecker; it is also regarded as a means of producing a ruddy appearance; as a remedy against difficulty of breathing, and as an aid to the digestion of food that is digestible with difficulty. A poacher in Upper Styria told me that he gained courage through the use of arsenic. I have seen in Zeiring a still very strong charcoal burner, seventy years of age, who was said to have used arsenic for forty years. In the 'Giftlehre' above quoted, is related the case of a vigorous charcoal burner, eighty-one years old, who had long been accustomed to use arsenic. I have never observed arsenical cachexia in habitual arsenic eaters. A case, however, occurred in Ligest, in 1865, in the person of a leather dresser, who, when intoxicated, took too much, and had symptoms of acute poisoning. According to his account, he took a piece as large as a bean, but perfectly recovered, and later again used arsenic, but with more care. According to my observation, both white arsenic (arsenic acid) or Hutenrauch and yellow arsenic, or orpiment, are used in the dry state, either alone or strewed on bread. The dose is, of course, at first, very small, and is gradually increased. The greatest quantity that I have seen taken is fourteen grains. The man Schober, above mentioned, took seven and a half grains in my presence, on April 17, 1865. The intervals at which the arsenic is taken vary much—fourteen days, eight days, twice or thrice a week. All doubt as to the correctness of the statement that there are arsenic eaters ought to be forever removed by the existing proofs. J. F., aged fifty-five, a tailor, has taken arsenic, generally orpiment, since 1849. He was led to the practice by being obliged to go into a house

where fourteen persons had died of typhus, and which no one would venture to enter; he wished to protect himself against the disease by the use of arsenic. He began by taking a grain daily for three days. Although at first he did not feel quite well, he had no vomiting, no irritation of the stomach. He now takes about six grains of orpiment once a week; more when he has to undergo greater exertion, or when his digestion is impaired. He says that the arsenic expels gastric flatulencies. According to his statement, his father also took considerable quantities of arsenic. He also knows many people in the neighborhood of Ligest who take arsenic, many in larger doses than he uses, and he says that they all enjoy very good health. P. H., aged twenty-five, a servant, residing in Schwanberg, while serving as a herdsman, noticed that the other herdsman gave arsenic to the cattle and took it themselves. He also tried it and became accustomed to it. He takes, every eighth day, a piece on bread or bacon, and has always been fresh and healthy; when he endeavored to leave off arsenic eating he felt uncomfortable. In both these cases orpiment was generally used."—Once a Week.

Selected for "The Friend."

The Diligent Attendance of Meetings

A negligence of this important duty is almost sure to be succeeded by other omissions. Unless there is sufficient concern to press through considerable inconvenience, or to surmount some obstacles in our endeavors diligently to assemble together for the purpose of Divine worship, there is great danger of relaxing in this very essential act of dedication and devotion. Individuals who are unfaithful in this respect, as in any other, will find that their interest in Society will gradually diminish, that sublimity things will magnify in their view, and that things of the deepest interest to their eternal well-being, will as assuredly dwindle in their estimation. Then the world and the things of it, will be apt to take the place of their "first love," and to leave them weak and destitute of that sustaining virtue so necessary to strengthen them for their daily work, and to keep them alive in Christ, that they might be efficient members in His church.

It will not do to hold up the weaknesses of others as an excuse for our own unfaithfulness in this respect, as they cannot in the least palliate our remissness in the sight of Infinite Wisdom and Justice; neither are we excusable because we may see a devoting spirit in the fold. If right principles and order are in jeopardy from the faithless and designing, how much greater is the need for each one to retain his place as a pillar in the church, however diminutive in his own estimation, and to assist a suffering remnant by endeavoring to bear his share of the weight and responsibility. Before yielding to discouragements, and permitting the trials and afflictions of an agitated and troubled Society to discourage from the diligent attendance of meetings, both for worship and discipline, it might be well to remember, that the cause of Truth is not exclusively our own, to be abandoned at pleasure with impunity; but that it is entrusted to us by the righteous Judge, before whom we may shortly have to answer to the solemn mandate, "Give an account of thy stewardship, for thou mayest be no longer steward." Then, should we be destitute of the

oil of gladness which can alone be supplied by our blessed Redeemer, and which he dispenses to those who faithfully suffer for the Truth, and maintain a steady devotion to His cause, inexpressibly great indeed will be our dismay. In Society we must learn to bear hard things as good soldiers, and by no means suffer ourselves to be driven from our convictions of right by any influence whatever, remembering that the chastenings which the Almighty permits or dispenses, are needful for us, and indicate His parental care and tenderness. The sufferings which our early Friends patiently endured from various sources, tended no doubt to the preservation of that unity, harmony and love, so conspicuous amongst them; and those who shrunk from those afflictions, invariably experienced emptiness and want, from a decline of heavenly sustenance and virtue. The same results in this day, will as certainly follow the same causes. Individual faithfulness will produce a living and united people, while any who are allured away by the deceitfulness of a worldly spirit, or from any other cause fall back from their places in the church, will seriously wound themselves, ultimately to their own great grief, and to that of their concerned and well-wishing Friends.

The Storm-circled Ship.—"I should like to tell you some of my experience," said Capt. C., as the writer walked with him towards his home near one of the villages on the coast of Maine, from which he had been for some time absent on a voyage whence he had just returned. "We sailed from the Kennebec on the first of October, 1876. There had been several severe gales, and some of my friends thought it hardly safe to go, but after considerable prayer I concluded it was right to undertake the voyage. On the 19th of October we were about one hundred and fifty miles west of the Bahamas, and we encountered very disagreeable weather. For five or six days we seemed held by shifting currents, or some unknown power, in about the same place. We would think we had sailed thirty or forty miles, when on taking our observations we would find we were within three or four miles of our position the day before. This circumstance occurring repeatedly, proved a trial to my faith, and I said within my heart, 'Lord, why are we so hindered, and kept in this position?' Day after day we were held as if by an unseen force, until at length a change took place, and we went on our way. Reaching our port, they inquired, 'Where have you been through the gale?' 'What gale?' we asked. 'We have seen no gale.' We then learned that a terrible hurricane had swept through that region, and that all was desolation. We afterwards learned that this hurricane had swept around us, and had almost formed a circle around the place occupied by us during the storm. A hundred miles in one direction all was wreck and ruin, fifty miles in the opposite direction all was desolation; and while that storm was raging in all its fury, we were held in perfect safety, in quiet waters, and in continual anxiety to change our position and pursue our voyage. One day of ordinary sailing would have brought us into the track of the storm, and sent us to the bottom of the sea. We were anxious to sail on, but some unseen power held us where we were, and we escaped."

Such was the godly captain's story. "Oh

that men would praise the Lord for his goodness, and for his wonderful works to the children of men."—*The Christian.*

Selected.

SET YOUR AFFECTION ON THINGS ABOVE.

Vain are all terrestrial pleasures,
Mixed with dross the purest gold,
Seek we then for heavenly treasures,
Treasures never growing old.
Let our best affections centre
On the things around the throne
There no thief can ever enter,
Moth and rust are there unknown.
Earthly joys no longer please us;
There would we renounce them all,
Seek our only rest in Jesus,
Him, our Lord and Master call;
Faith, our languid spirits cheering,
Points to higher worlds above,
Bids us look for his appearing,
Bids us triumph in his love.
Let our lights be always burning
And our joints be girded round,
Waiting for our Lord's returning,
Longing for the joyful sound;
Thus the christian's life adorning,
Never need we be afraid,
Should he come at night or morning,
Early dawn or evening shade.

Selected.

GOD IN THE STORM.

"Did you hear the storm last night, my child,
As it burst o'er the midnight sky,
When the thunder rattled loud and wild
And the lightning flicker'd by?"
"I heard no tempest, mother mine—
I was buried in slumber sweet;
Dreaming I stood in the soft moonshine,
With flowers about my feet."
"Can it be, my child, that you did not hear
The roar of the tempest breath,
As it scattered the rent leaves far and near
In my an edifying treat?"
"No, mother: my happy sleep was full
Of gentle and holy things—
Shapes that were graceful and beautiful,
And the music of angels' wings."
"Yet the storm was loud, my darling child—
There was death on the hurrying blast;
And vapors dark overhead were piled,
As the hoarse wind bellowed past."
"I thought not of clouds, my mother dear,
When I rose from my nurse's knee;
You told me that God is for ever near,
So what danger could I see?"
"I taught you well, my sinless one!
Yet my own weak spirit quail'd,
As the midnight blast roll'd madly on,
And the moon's calm lustre fail'd."
"Were you wrong, then, mother, when you said
That God's eye turn'd not away,
But in darkness watch'd about my bed
As it did on my path by day?"
"I am rebuk'd" was the meek reply,
As the mother bent her knee,
"On the lip of babes may a lesson lie—
I have learnt one, child, from thee:
His wrath, which makes the sinner weep,
By a guilty conscience vex'd,
Does but deepen the sinless infant's sleep,
And rock it to a gentle rest.
And while thunders hoarsely peal around,
Sparking us to the worldling's ear,
The Lord in his mercy stills their sound,
When innocence is near:
And while his living fire appals
The guilty here below,
The shadow of the Saviour falls
On childhood's sleeping brow."

Parbo.

By affliction, God separates the sin which he hates from the soul which he loves.—*Mason.*

Smoking and the Moral Sense.

There are a great many men—gentlemen if you please—who would be hurt, if not offended, at being charged with dull moral perceptions, and an offensive indifference to the comfort and just rights of other people. As yet, I apprehend, all smokers are so; at least I have never met with an exception, so far as I remember.

I was crossing the British Channel one day with three English people, two of them ladies. These latter were hoping to escape sea sickness, and with that view were remaining on deck. We had not yet left the harbor of Dieppe, and I was standing near them; a man came along—a gentleman—with a cigar in his mouth. I said to him quietly that here were some ladies who were hoping to escape sea sickness, but I was sure that a whiff of his smoke would set them off. He begged pardon and immediately went away, while I was speaking in the same way to three or four other smokers; this was on the quarter-deck. By-and-by I again met the man to whom I had first spoken, and he alluded to the matter which led to a protracted conversation, in the course of which I found that he was really a gentleman of culture and refinement, in spite of the smoke. Among other things I said was the result of my experience and observation that smoking always blunted the moral sense. "What! of everybody?" said he. "Yes," I replied, "everybody—you!" He seemed hurt, not angry, and I immediately added: "You see how it is; those ladies have an undoubted right on this ship to fresh air; tobacco is intensely offensive to them, and yet without considering that—indeed, without even thinking of it—you went about among them with your cigar. Without blunting moral sense that could not have happened to you, for I am sure that you will among the last to deny that gentlemen ought always and everywhere to consult the comfort and happiness of others, and especially their rights." He paused for a moment and looked down upon the deck, then said: "You are certainly right. I did not even think that smoke was disagreeable to anybody. I did not think of the matter at all." "Yes," I replied, "there's where it is. A gentleman is never at liberty at any time or anywhere to disregard the comfort, the happiness, and especially the rights of other people. You will find that upon this matter—tobacco—persons who claim to be gentlemen, and indeed are gentlemen generally, are utterly oblivious of the rights of other people." *Neal Dow, in New York Witness.*

A very remarkable ecclesiastical transaction has been consummated, under the administration of Bishop Huntington. This is nothing less than the reception into the Protestant Episcopal Church of the German church of St. Joseph's, Rome, N. Y., formerly related to the Roman Catholic Church. The congregation had become dissatisfied with that connection, and, in some ignorance of the position of the Episcopal Church, applied to Bishop Huntington for admission thereto. This was two years ago. Bishop Huntington responded to the application by inviting its makers to a closer acquaintance with the doctrine and polity of his church, and by extending to them some instruction as to the pretensions and errors of Romanism. A few months since, rapidly did the course of their enlightenment

gress, they began to hold services after the order of the Episcopal Church, in the German language; a suitable rector was found for them; they were carefully indoctrinated in the scriptures; the paraphernalia of the Roman church were little by little removed; and final written engagements of conformity were used by the congregation, and the transfers completed.—*Episcopal Recorder.*

Accident in a Welsh Colliery.

The liveliest interest has been felt all over England and Wales in a story which illustrates with startling clearness the dangers that lurk in the bowels of the earth, and the reck and heroism which sometimes enable the dull, hard life of the miner. On Wednesday evening, the 11th of April, as the men were on the point of leaving work in the newydd Mine, near Pontypridd, the roar of rushing water was heard and the galleries and tunnels suddenly began to fill. The water broken through from an abandoned and del mine, and of course rose in the main flue and the lateral workings until it found level. Most of the men made their escape, when the roll was called fourteen were missing. An exploring party went down to look for them. They found all the galleries within a hundred yards of the bottom filled to the roof, but a knocking heard behind a wall of coal, indicated that some of the missing were imprisoned alive in a gallery which ended upward, its mouth being under water. The wall was a few yards thick. Volunteers attacked it with their picks; the prisoners looked from within; in a few hours they could hear one another's voices. But the moment a hole was broken through, the condensed air, kept under great pressure by the rushing water, burst out with a terrific explosion, and one of the imprisoned miners was blown into the opening as if he had been blown in a gun. He was taken out dead. Four others in the chamber with him were rescued injured. Knockings, however, were heard here on, and it appeared that other missing were in a similar, but still worse predicament—shut into a chamber of compressed

It is with the efforts to release this second party that the chief interest of the story lies.

The wall behind which they were confined was in a heading that was flooded, and no work could be done with the pick until the water had been pumped out. Divers first attempted the perilous feat of reaching the opening from the main shaft through half a mile of water, and it was afterward ascertained that one of the men within had tried to do the same in the same way. This, however, was impossible. It was not until Monday, the 14th day, that the volunteers were able to begin digging. The distance to be cut was 120 feet.

The work went on day and night with an eagerness that seemed like desperation, yet it was so slow! Cutting through the coal, in a gallery not more than three feet high, where the water, only kept down by constant pumping, threatened every moment to rise and engulf them, with trouble in gas and the danger of another explosion always before them, the rescue parties risked their lives in their hand whenever they cut into the mine, and their wives followed with sad eyes as they entered the shaft, hoping if they would come up alive. And the hope of saving their comrades, shut up so

long without food, was at best but a forlorn one. To reduce the danger from a sudden liberation of the air—danger not only of a violent explosion, but of a sudden rise of the water in the chamber as soon as the pressure should be relieved—air tight doors were constructed in the cutting, and an air pump was set in operation to establish an equilibrium on both sides of the wall. On the 18th, a week after the accident, voices were heard, and the working party were cheered by a faint cry: "Keep to the right side, you are nearly through." On the 19th the work had made such progress that an iron tube was forced eight feet through the barrier of coal, and an attempt was made, but without success, to introduce milk through it to the famishing prisoners. The miners rejoiced then that there were five of their comrades in the chamber, all alive, but two of them nearly exhausted.

On the night of the 19th there remained only eighteen inches to be cut away, and the excitement rose to fever heat. An enormous assemblage of people surrounded the mouth of the mine; physicians were in readiness; a temporary hospital was prepared, and a house near by was put in order for the sufferers, if haply they should be got out alive. The state of the work was discussed in Parliament, and bulletins were flashed at short intervals to the furthest ends of the kingdom. But just when it seemed that a few strokes of the pick might complete the labor, an eruption of gas took place, and the working party had to run for their lives. In time, however, the air was renewed and the work went on. At last, on the afternoon of Friday, the 20th, a hole was knocked in, and one of the cutting party entered the cavern. All was still; in their weak condition the agitation of the moment made the imprisoned men speechless. The rescuer felt about, and not finding any one, shouted, "Don't be afraid." The answer came, "All right; we are not afraid," and then a pair of rough arms were thrown about his neck. The first to be taken out was a boy named Hughes, and it is related that when the car came to the surface and the long suspense was over, the vast crowd of spectators did not cheer, nor use any of the ordinary means of showing enthusiasm; all seemed too serious for that.

Cases of life preserved without food for ten days, and even longer, are not rare, though the period of abstinence which these Welsh miners endured is considered the longest which man is capable of sustaining under ordinary conditions. They were able to drink the dirty water in the mine, and water, it is well known, has a great influence in retarding the effects of starvation. They obtained a little sustenance also by sneaking the grease that stuck to the bottom of their candle boxes, but they ate nothing during the whole ten days. Still they retained so much strength that when the iron pipe was pushed through the wall and the water began to rise in consequence of the escape of the air, they were able promptly to plug up the aperture; and one of the men even wished to walk when he was taken out, but the doctors refused to let him. There was only one of the five about whose recovery any doubt was expressed at the date of our last advices. There are still four men to be accounted for out of the fourteen who failed to make their escape when the waters broke through, and these are undoubtedly drowned.—*Little Paper.*

For "The Friend," Thomas Edward—a Scotch Naturalist.

The recently published life of Thomas Edward, is one of those admirable books which have come from time to time from the pen of Samuel Smiles, the author of "Self-Help," and other works. The person whose history is here delineated is still living; and it is pleasant to add, that through the public interest awakened by this volume, his outward wants have latterly been better supplied than for many years previously.

His parents were Scotch, but during the war with France, his father, who was a private in the militia, was ordered to Gosport, Portsmouth, where Thomas was born. When only about four months old he leaped from his mother's arms in the vain endeavor to catch some flies buzzing in the window. She clutched him by his long clothes, and saved him from falling to the ground. When asked in after years about the origin of his love for natural history, he said, "I suppose it must have originated in the same internal impulse which prompted me to catch those flies in the window."

At the close of the war the family returned to Scotland. Thomas began to walk at ten months old, and soon made friends with the cats and dogs, and other living animals that came in his way. On the removal of his father to Aberdeen, the little child found a rich field for exploration, both on land, and on the shores at low tide. He "used daily to play at these places, and brought home with him his 'venomous beasts,' as the neighbors called them. At first they consisted, for the most part, of tadpoles, beetles, snails, frogs, sticklebacks, and small green crabs (the young of the *Carcinus menas*); but as he grew older, he brought home horse leeches, asks (newts), young rats—a nest of young rats was a glorious prize—field-mice and house-mice, hedgehogs, moles, birds, and birds' nests of various kinds.

The fishes and birds were easily kept; but as there was no secure place for the puddocks, horse leeches, rats, and such-like, they usually made their escape into the adjoining houses, where they were by no means welcome guests. The neighbors complained of the venomous creatures which the young naturalist was continually bringing home. The horse leeches crawled up their legs and stuck to them, fetching blood; the puddocks and asks roamed about the floors; and the beetles, moles, and rats sought for holes wherever they could find them.

The boy was expostulated with. His mother threw out all his horse-leeches, crabs, birds, and birds' nests; and he was strictly forbidden to bring such things into the house again. But it was of no use. The next time that he went out to play he brought home as many of his 'beasts' as before. He was then threatened with corporal punishment; but that very night he brought in a nest of young rats. He was then flogged; but it did him no good. The disease, if it might be so called, was so firmly rooted in him as to be entirely beyond the power of outward appliances. And so it was found in the end.

As a punishment for his various misdoings, he was told one morning that he was to be confined to the house all day. It was a terrible punishment, at least to him. Only a portion of his clothes was given him, that he might not go out; and as a further precaution,

his mother tied him firmly to the table-leg with a thick wisp of thrums. She also tied his wrists together with a piece of cord. When she went out on family affairs, Tom's little sister was set to watch him. But he disengaged himself from his bonds almost as quickly as the Davenport brothers. With a mixture of promises and threats, he made his little sister come to his help; and the two together pushed the table close to the grate, when, putting the rope which confined his legs between the ribs, it soon burned asunder, and he was free. He next tried to find his clothes, but his mother had hidden them so securely. He found a coat of his elder brother's much too big for himself; nevertheless he put it on.

"His mother's feet were now heard on the stair. Tom hid himself at the back of the door, so that he might rush out as soon as she entered. The door was opened; his mother rushed in, screaming, and Tom ran away. The table to which the rope had been attached was on fire, and the house would soon have been in a blaze. In quenching the flames of the rope attached to the boy's leg, he had forgotten, in his hurry, to quench the burning of the rope still attached to the table. Hence the fire. But Tom was now at liberty. He soon got rid of his shackles, and sprang a glorious day out-of-doors. He had a warm homecoming at night; but the less said of that, the better.

"In fact, the boy was found to be thoroughly incorrigible. He was self-willed, determined, and stubborn. As he could not be kept at home, and would not go a message, but was always running after his 'beasts,' his father at last determined to take his clothes from him altogether; so, one morning when he went to work, he carried them with him. When the boy got up, and found that he had nothing to wear, he was in a state of great dismay. His mother, having pinned a bit of an old petticoat round his neck, said to him, 'I am sure you'll be a prisoner this day.' But no! his mother went down stairs for milk, leaving him in the house. He had tied a string round his middle, to render himself a little more fit for moving about. He followed his mother down stairs, and hid himself at the back of the entry door; and as soon as she had passed in, Tom bolted out, ran down the street, and immediately was at his old employment of hunting for crabs, horse-leeches, puddocks, and sticklebacks."

"The result of this exposure was to bring on a severe fever, in which for several weeks he hung as it were between life and death. At length the fever spent itself, leaving him utterly helpless. "One afternoon, as he was gradually getting better, he observed his mother sitting by his bedside. "Mother," said he, "where are my crabs and bandies that I brocht hame last night?" "Crabs and bandies!" said she; "ye're surely gaun gyte;" its three months sin ye were out!" This passed the boy's comprehension. "But where's a my things, mother?" "They're away!" The two bottoms of broken bottles we found in the entry, the day you fell ill, wera both throven out." "And the shrew-mouse ye had in the box?" "Galtou [the cat] took it." This set the boy a-ryring, and in that state he fell asleep, and did not waken till late next morning when he felt considerably better. He still, however, continued to make inquiries

after his beasts." He was then about four years old.

"On one occasion he got some boys to accompany him to a wood at Polmuir, about two miles from town, on a bird's-nesting expedition. While they were going through the wood, a little separated, one of them called out, 'A byke, a byke, 'steekin' on a tree, and made 'o' paper!' A byke was regarded as a glorious capture, not only for the sake of the honey, but because of the fun the boys had in skelpin' out the bees. Before they had quite reached the spot, one of the youngest boys yelled out, 'Oh! I'm stung, I'm stung!' He took to his feet, and they all followed. After they had run some distance, and there being no appearance of a foe, a halt was made, and they stood still to consider the state of affairs. But all that could be ascertained was, that the byke was on a tree, that it was made of paper, and that it had lots of yellow bees about it.

"This so excited Tom's curiosity that he at once proposed to go back and take down the paper byke. His proposal was met with a decided refusal; and on his insisting upon going back, all the other boys ran away home. Nothing daunted, however, he went back to that part of the wood where the byke had been seen. He found it, and was taking it from the under side of the branch to which it was attached, when a bee lighted upon one of his fingers and stung it severely. The pain was greater than from any sting that he had ever had before. He drew back, and sucked and blew the wound alternately, in order to relieve the pain.

"Then he thought, 'What can I do next? There the byke hung before him. It was still in his power to remove it—if he could. To leave it was impossible. Although he had nothing to defend himself from the attacks of the bees, nor any thing to put the byke into when he had taken it down, still he would not go without it. His bonnet could scarcely do. It was too little and too holey. His stockings would not do, because he wished to take the byke home whole. A thought struck him. There was his shirt! That would do. So he took off his jacket, and disrobed himself of his shirt. Approaching the tree very gently, though getting numerous stings by the way, he contrived to remove the byke from the branch to which it was hanging, and tucked it into his shirt. He tied the whole up into a sort of round knot, so as to keep all in that was in.

"It was now getting quite dark, and he hurried away with his prize. He got home in safety. He crept up the stair, and peeped in at the key-hole to see that the coast was clear. But no! he saw his father sitting in his chair. There was an old iron pot in a recess on one side of the stair, in which Tom used to keep his numerous 'things,' and there he deposited his prize until he could unpack it in the morning. He now entered the house as if nothing had happened. 'Late as usual, Tam,' said his father. No further notice was taken. Tom got his supper shortly after, and went to bed."

"The absence of his shirt attracted the notice of his brother, and led to inquiries, which resulted in the relation of his adventures. Before the old people went to bed, they put Tom's shirt into a big bowl, poured a quantity

of boiling water over it, and, after it was so they opened the shirt, and found—a was nest!

(To be continued.)

Seftel

1811. Henry Hull, accompanied by the Friends, came to pay a visit to our month. His communication was very instructive; particularly cautioning against self-activity; commending us to be as ready to receive a give counsel, and to wait reverently for gentle constrainings of the Spirit of Truth. He remarked also, that diffident minds, whom this caution least belonged, would the most disposed to take it to themselves and thus, he feared, might let in discouragement. He pathetically addressed the youth calling them into simplicity and early obedience, that they might obtain the inestimable ornament of a meek and quiet spirit. He supplicated sweetly for all, the absent as well as the present. I felt afresh contrited, as the language was sweetly raised, what sacrifice so acceptable as reverent bowdowness spirit! Our business being ended, a solemn pause ensued. In pure silence there is fulness. What a people should we be, if all did become fully under the harmonizing influence of that humbling Power, which brings over the thoughts into captivity!—*M. Cupp r.*

For "The Friend.

TRUST FUNDS.

A recent number of the *Christian Advocate* of New York, contains some strictures on the case of ex-mayor Lambert, of Brooklyn, who may furnish a seasonable caution to all who have the property of others under the care. We doubt not, that many are involved in great trouble, and oftentimes disgraced, the same way, as was this man—by borrowing trust funds in their hands, for their own use. It is a practice entirely indefensible, and he who resorts to it, is not fit to be placed in such a position as will give him the opportunity.

Lambert has published the following statement:

"Recent events with which my name has been associated, and the publicity given, has so utterly crushed me that I have been unable to present this simple statement undisturbed. I feel that it is due to myself, to those whose friendship and confidence I highly prize, and to this community, among whom I have so long dwelt, to make a frank statement. I became the executor of the estate of Rufus Crook, my brother-in-law, in March 1868, disposed of his interest in his business to his partner, and invested the proceeds with care, transferring all certificates of stock and the real estate to the name of Mrs. Crook, the sole legatee. I have acted as Mrs. Crook agent for a series of years. At times I have borrowed moneys and securities in my hand, not doubting for a moment my ability to return the same; but a series of adverse circumstances has prevented me from so doing, and hence the loss which has been sustained. There was my error. Misfortune has overtaken me in an unexpected manner; struggling hard against adverse circumstances, I have been compelled to succumb. I am deeply sensible that I have erred most grievously. I have been too sanguine. I have done what I could to repair the wrong. I surrender every thing in my possession to Mrs. Crook in order, as far as possible, to make up to

* *Gaun gyte*, becoming insane.

* *Byke*, a beehive nest.

loss sustained by my unfortunate manment of her affairs; and I can only ask the forgiveness of God and of those relatives whose property has been sacrificed, and of fellow citizens, whose confidence I have abused.

All that is left for me is to commence life anew; and my prayer is that I may live to repay the losses which my financial error caused.

EDWARD A. LAMBERT.

In this sad narrative the Advocate remarks:

No one can read this without sorrow. It contains some redeeming features. It is worth reading to have this man feel his shame, and show so much pride of character and of his ruin. It is worth something to have made the best restoration possible. It is worth something to the public morals to see him insist that he did not intend to steal, and to have some redeeming features to this and we would give it all the charity that will justify. But there are facts that never be justified. He says: 'At times I borrowed moneys and securities in my hands, doubting for a moment my ability to return same.'

But for this there could have been no such credit and shame. We do not wish to afflict him, but we do wish to emphasize this crime, and *had no right to loan that money to himself.* This was against him. Custom was against him. Prudence was against him. Honor was against him. He had no right to touch the life of any man, and so it was dishonest. He had no right to imperil the public confidence. He had no right to expose his own good name. He who pits him, we must not overlook the fact that he has betrayed his trust, committed himself to a course of fraud, and has robbed the helpless."

The United States Life Saving Service.

The sea and lake coast-line of the U. States exceeds ten thousand miles in length, a greater length than that of any other nation. It has, therefore, in this great extent, every variety of configuration, and presents every feature dangerous to the mariner. We have the round coast of Maine, the islands and capes of Massachusetts, the six hundred mile stretch of beach from Montauk to Cape Fear, the comparatively safe coasts of Florida and the Gulf of Mexico, and the bold, unbroken coast of the Pacific, with the coast line of the lakes, 2,000 miles in extent.

The coasts that present the most ghastly record of disaster are the shores of Long Island and New Jersey. The surf has swaled up and the sand entombed, hundreds of lives, and great treasure on those inhospitable shores.

For long years our National Government thought toward saving the lives of imperiled voyagers. Even the paramount duty of lighting the salient points of the coast was scarcely performed. But fifty-five light-houses were maintained in 1820. The fishery and wreckers along the coast often did it, risking their own lives in rescuing strangers and crews; but there was no preparatory preparation of life-saving apparatus.

The method of aiding stranded vessels by the establishment of buildings for the shelter of the shipwrecked and the preservation of boats and other apparatus, was first introduced by the Government in 1818. The

Humane Society of Massachusetts had put this method into practice as early as 1789, when a hut for the shelter of shipwrecked persons was erected on Lovell's Island, near Boston. The first life boat station was erected at Colossus in 1807.

In 1854 the Secretary of the Treasury was authorized to appoint superintendents for the coasts of Long Island and New Jersey, and a keeper for each of the stations that had been established. The result was a marked improvement in the efficiency of the service. It was not, however, until 1871 that the service began to be put upon its present footing, and not until 1874 that it was extended and completed as it at present stands.

The Life Saving Establishment now embraces eleven districts, with one hundred and eighty-two stations. There is a superintendent for each district, and an assistant superintendent for district No. 4, the coast of New Jersey. A keeper and a crew of six surfmen are employed at each station, the keeper having charge of the station during the whole year, and the crew being employed during the inclement season from November or December to April or May. A system of inspection is maintained by officers detailed from the Revenue Marine, and the whole service is under the charge of an officer of the Treasury Department. The stations are divided into the mess-room and the boat house. In the former the men do their cooking and spend their time when not on active duty. The attic story is fitted up with cots for a sleeping room. In case of a wreck, the crew try first to use the life boat, thus saving the time that would be consumed in getting the other apparatus into operation. Sometimes, however, the boat cannot be used, then the life car comes into service.

The life car is made of iron. It is boat shaped, and will float if by any cause it should become detached from the hawser. At each end are air chambers to give it buoyancy. It will hold five or six persons. Air is supplied only through a few small perforations, but as in transporting people from ship to shore by this means the problem of "rapid transit" is solved, it is to be presumed that no fault is found with the ventilation.

The hawser from which the car is slung is a four inch manilla rope. To get this to the vessel the mortar is used. A small, but strong line is attached to the shot, which is fired over the vessel, the line, of course, falling on deck. By means of this line the hauling, or "whip" line, a two and a half inch rope with its pulley carried on board. The hawser then comes next, and when it is made secure on the ship it is fastened at the shore end to the sand anchor. Once the hawser stretched and the car attached, it only remains to send the latter back and forth as rapidly as possible till the imperilled lives are on terra firma.

The crews of the life saving stations are expected to remain at their stations during the whole time of the inclement season. Every night the beach is patrolled, the men from the next adjacent stations meeting and then returning to their own house. The night is divided into three watches, and thus the whole stretch of the dangerous shore is three times visited between dark and day.

The cost of this service is inconceivable compared with the results attained. The total expenditures for the year ending June 30, 1876 were \$175,500. There were, during that time, 108 disasters to vessels within the dis-

tricts of the service. On board these vessels were 751 persons; and the value of vessels and cargoes was estimated at \$1,730,538. The number of lives saved was 729; and the value of property saved was \$847,184. In fifty eight of the disasters the life saving apparatus was actually used, rescuing 366 persons, who, without its use, would probably have perished.—*Christian Weekly.*

Judge Pierce, in reviewing the presentment of the Grand Jury of Philadelphia, recently, said:—

"The number of licensed taverns in Philadelphia are 5000; unlicensed taverns, about 2000. This gives one tavern to every one hundred inhabitants, or one tavern to every fifty of the adult inhabitants of the city. As these taverns are principally resorted to by men, this gives one tavern to every twenty-five male inhabitants of Philadelphia. Let us look at the fruits of this traffic. The arrests reported by the Mayor for 1876, were, for intoxication, 19,053; for intoxication and disorderly conduct, 5448; selling liquor without a license, 2; selling liquor on Sunday, 8; total, 24,511, or more than one half of the whole number of arrests for all causes, which were 44,919, or 4408 more than the arrests for all other causes whatever. The number of arrests for the sale of liquor without license, as reported by the Mayor, does not exhibit the whole number of arrests for this cause, as, by law, it is made the duty of the constables to return to court the number of licensed and unlicensed houses, and bills of indictment are then sent in by the District Attorney against the keepers of the unlicensed houses, who are required to come in and give bail. The Mayor, therefore, is not specially charged with this duty. About three hundred bills have been tried against the keepers of unlicensed houses during the present year.

To look at the fruits of the traffic; at least one-half of the police force of the city are employed day and night, say 600 patrolmen, at a cost of \$500,000; half of the expenses of the County Prison, \$50,000; the House of Correction, \$326,000; half of the expense of the Almshouse, \$250,000; other incidental expenses, such as proportion of pay of the police magistrates, jurors, Court officers, District Attorney's office, &c., &c., \$74,000. Total, \$1,200,000. This is a moderate estimate of what the traffic in liquor costs the city of Philadelphia in cash. Besides the direct expense to the city as a municipality, the cost to those who frequent and patronize these taverns is simply enormous. It is a moderate estimate that these seven thousand do an average business of three thousand dollars a year each, which gives us the enormous sum of twenty-one millions of dollars; and this worse than useless outlay of money is largely borne by the working classes. Is it a wonder that when hard times come there is so much suffering among that class of our citizens whose hard earnings are thus diverted from the savings institutions to indulgences which are destructive to both health and happiness? But this deplorable traffic comes freighted to us with greater burdens than those which affect material wealth. It brings in its train the broken health and squandered fortunes of thousands; the sighs and broken hearts of mothers, wives, sisters and children; ruined characters and desolated homes; widows and

orphans, whose bitter tears are doubly bitter when they remember the causes of their desolation. Is it not a wonder, then, that as citizens having regard to our material interests, as men having a sympathy with our fellow-men, and as Christians having regard to the highest moral interests of our fellow-beings, we are so supine in our efforts to relieve us of this great evil?"—*Lodge*.

THE FRIEND.

FIFTH MONTH 19, 1877.

It is a token of the Lord's goodness that He stirs up the nests of those whose affections and thoughts are too much engrossed with the pleasures and cares of this life; and who do not keep in mind the great object for which we were created. He often causes such to feel that all is vanity and vexation of spirit; destroys their satisfaction in the things they are most eagerly pursuing; and makes them sensible of their want of true peace, and soul-satisfying rest. This is to prepare them to seek something better, and to listen to the gracious invitation of the dear Redeemer, which is still extended to the sons and daughters of men: "Come unto me all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

There is no other way of obtaining true rest, but by yielding ourselves up entirely to the Divine will; and thus laying in the government of our lives on the shoulders of Christ. It is truly a precious experience, to be brought into that state of humble dependence on a Rock that is higher than ourselves, in which we can say of every thing that may befall us: "It is the Lord, let Him do what seemeth Him good;" and where our confidence in His overruling care and protection is such, that we can truly rest in the declaration, "All things work together for good, to them that love God."

How beautifully does the sweet Psalmist of Israel express this holy trust! "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?" "In the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me up upon a rock." "Therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord!"

SUMMARY OF EVENTS.

UNITED STATES.—The Centennial Board of Finance has paid into the Treasury of the United States \$1,000,000 an amount of the appropriation made by the Government to the Centennial Exhibition. The remaining \$200,000 will be paid in a few days.

The State Department has been officially notified that the existing trade of Angola, heretofore closed to all but Portuguese vessels, will hereafter be open to all American and foreign vessels.

Two colored men from Mississippi and Alabama have been appointed to positions in the Treasury Department.

Secretary of War, Mcrary, has issued an order which discharges 2500 enlisted men of the army, between now and the 1st of 7th month, which will reduce the army to 25,000 men.

The Permanent Exhibition at Philadelphia, in the main building of the centennial grounds, was opened on the 10th inst., and was an occasion of great interest.

It is officially stated that more than 100,000 persons were present. On the 12th inst. the number of paid admissions exceeded 18,000.

The supplies for the subsistence of the 15,000 Indians now collected at the Red Cloud and Spotted Tail agencies, are insufficient, and the Assistant Commissioner of Indian Affairs makes an application from which it appears that the contractor to furnish flour for these agencies had failed to fulfil his contract. When his default was ascertained, measures were taken to purchase for immediate wants, and supplies of flour, corn, bacon and other articles have been made, which will provide for the full issue of the rations fixed by law. The agents, however, are unanimous in saying that this ration is insufficient, and recommend its increase. As Congress did not make an appropriation large enough for the ration fixed by treaty, and as the Indian Office is forbidden to exceed the appropriation, no increase can be made; and there is consequently much dissatisfaction among the Indians, and a disposition on the part of many of them to return to the war path.

Professor Riley of the National Entomological Commission, has submitted to the Governor of Kansas, a report of the result of three weeks examination of the locusts in that State and Texas. He thinks that there is not much danger of no danger from those insects in Kansas this year, the cold, rainy weather having been generally fatal to them. The examination has confirmed his previous belief that the locusts cannot thrive permanently out of their natural habitation. When the locusts' course has been fully ascertained, and the means for a determined effort to exterminate them will no longer interfere with the settlement of the western plains, which it visits at irregular intervals.

The State Department has replied to Turkey's formal declaration of her war with Russia, to the effect, that the United States in conformity with its uniform policy, will continue to occupy a strictly neutral position in the present European war. A similar reply will be made to the Russian notification.

Campbell and Thayer's oil works in Brooklyn, N. Y., were destroyed by fire on the 13th inst. Loss on buildings, an-ironery and stock, about \$400,000; origin supposed to be spontaneous combustion.

On the 12th month, 7355 emigrants arrived at the port of New York, of these 3911 came from the British Islands, 2184 from Germany, and the remainder from twenty-nine other countries.

New York city continues remarkably free from disease, the deaths last week numbering 440, and in Philadelphia for the same period the interments numbered 1000. The influenza has not been so prevalent as usual.

The Secretary of War has received from Drexel, Morgan & Co., of New York, a proposal to furnish supplies means at a rate of interest not exceeding 5 or 6 per cent., to pay the army from 7th mo. last until Congress shall pass the army appropriation bill. The Secretary declines the offer on the ground that the law does not authorize such a contract.

During the 4th month the exports of fresh beef from the United States amounted to \$416,829 lbs.

The Markets.—The following were the quotations on the 14th inst. *Philadelphia*.—American gold, 107; United States 65, 1851, 144; 113; do. 1867, 114; 114; do. 1870, 112; do. 41 per cent. 108. *Corn*, Maryland and New Orleans, 11; 1 1/2; do. Flour, \$7 a \$12.00 a barrel. *Pennsylvania red wheat*, \$2.15 a \$2.18; *Delaware amber*, \$2.20; *white wheat*, \$2.25. *Rye*, flour, \$1.05 a \$1.07. *Yellow corn*, 69 a 70 cents. *Oats*, 50 a 57 cents. *Cheese*, N. Y. factory, 14 a 15 cents; western, 14 a 14 1/2 cents. *Clayton seed*, 12 1/2 a 13 cents. *St. Louis*—No. 1 red fall wheat, \$2.08. *Mixed corn*, 52 cents. *Oats*, 45 a 47 cents. *Rye*, 81 cents. *Canadian barley*, 95 cents a \$1.05. *New York*.—Superfine flour, \$7 a \$7.70; four barrels, 88 a \$12.50. *Extra white Michigan wheat*, \$2.35. *Corn*, 52 1/2 cents. *Oats*, 43 1/2 cents. *Lard*, 91 cents.

The President of the United States has sent the Count De Constant Biron to meet the Emperor of France. The Emperor William, is highly appreciated as an indication of the continuance of a good understanding between France and Germany.

The feeling in England appears to be almost entirely in favor of Great Britain who seem to be involved in the war between Russia and Turkey. The preparations for transporting troops are going on throughout the island.

The Rumanian Government has taken such measures as indicate clearly its intention to take an active part in the war upon Turkey. On the 12th inst. the Rumanians attempted to force a passage of the Danube, but were defeated by the Turkish artillery.

In a few days the annual Holy Pilgrimage Caravan will leave Constantinople for Mecca, laden with costly pre-

sents for the Mohammedan shrines. The leader received instructions to proclaim in all the cities he passes through, that the Sultan has resolved to call the faithful to a holy war against infidel Russia, and promises to govern a pilgrimage himself if the war is successful.

A Russian battery, hitherto masked by a wind opened fire on the 10th inst. on the Turkish moor near Braziel; an hour after the commencement of attack, a shell struck a large three-masted ironclad sunk her, with her commander, Hissan Bey, and crew of 300 men.

The Russian insurrection against the Russian Government broken out in the Caucasus, and causes the Russian Government much anxiety, and threatens to increase.

An official Constantinople despatch says, the Russians having on the 11th inst. attacked, in great force, the vicinity of Batoum, an engagement ensued lasting 53 hours, and resulting in the complete defeat of the Russians, who lost 4000 men, while of the Turks was comparatively small. Turkish reinforcements continue arriving on a large scale.

The steamer *Ducat* of the Williams and Goulet Co., sailed from Liverpool on the 10th inst. for New York, the same night ran ashore on the north side Anglesey, North Wales. The passengers and crew all were rescued and landed safely, but the *Ducat* completely wrecked. The steamship *Ducat* and its cargo are heavily insured in London and Liverpool, the ship being valued at \$50,000.

A fire broke out in Liverpool on the 10th inst. in a field, it has been unanimously resolved in consequence of the continuous strike of shipwrights for an advance of wages, that there should be a general lock-out of ship-building workmen, commencing on the 19th inst. This resolution affects all the ship-building yards at Glasgow, Greenock, Port Glasgow and Dumbarton. The shipyard at Greenock, which has been partially burned, the damage amounting to \$400,000 in machinery.

Telegrams have been received in Liverpool and London, stating that the town of Iquique, in Peru, was struck by an earthquake on the 10th inst.

A letter telegraphed from Cairo says, it is believed Egyptian Government will be able to send 10,000 tons to Turkey. Turkish transports are expected from there to embark them.

The *Times* Berlin despatch says, in about a week northern part of the Danube, between the mouth of the Rhine and Rastchak, will probably be occupied by 60,000 Russian troops. Russian troops are expected to cross Danube simultaneously at several points, or they are to make the Turks believe such is their plan; the Turks are thus compelled to distribute their forces on a large area.

On the 21st inst. the Mexican Congress declared Diaz duly elected President of Mexico, and he solemnly inaugurated. After Diaz took the oath of office he declared that he would occupy the Presidency for one term only.

An official telegram from Japan states that the civil war now raging in that country, the Emperor has been victorious in every engagement.

Active operations in Buenos Ayres prepared by the Department report that great heat and drought prevailed there for weeks. It was feared that little crops in the upper provinces would be saved that much suffering would result. The streams small rivers were almost dried up, and in the provinces of Entre Rios, forest and meadow fires were raging a great extent.

FRIENDS' SELECT SCHOOLS.

A suitably qualified Friend is wanted as Principal of the Boys' Select School, at the opening of the term the Ninth month. Application may be made to

Joseph S. Elkinton, 233 South Fifth St.
Edward Mars, 127 South Fifth St.
James Smedley, 415 Market St.
George J. Scattergood, 413 Spruce St.

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

Died, on the 11th of 11th mo., 1877, at his residence in Philadelphia, Mrs. GULLA A. WELLS, the wife and daughter of David and Sarah Dunbar, aged 234 years of her age. Though suddenly removed "works to rewards," her many thoughtful expressions lead to the comforting hope that her end was peace.

THE FRIEND.

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PHILADELPHIA.

For "The Friend."

Random Notes of Travel in Europe.

(Continued from page 309.)

Carlisle, 8th mo. 1875.—As we sped along between Dumfries and Carlisle, we caught a glimpse of the Solway on our right, broad, shallow, and bordered with yellow sand; passed by Annan, reminding that Bruce was once master here: gave a glance at Gretna Green, and a few minutes later crossed the border and found ourselves in England.

"Blithely we saw the rising sun,

When he shone fair on Carlisle wall."

we crossed the broad green meadows which border the Eden, shadowed on the further side by the high square tower of the old castle, and the remnant of the city wall, half hidden by the towering trees which cluster round the base. The once famous Border town, an apple of discord between two kingdoms, is brought at last beneath the bit and riddle of railway companies, and we glided to the station, in a much more comfortable and less picturesque manner, than many who had entered from the north in former times, and were soon ensconced in the pleasant home of a beloved friend, where "marked with white as every day," during our stay at "Merrie Carlisle."

Those who expect to find an antique city, with curious buildings, "darkened by picturesque overhanging gables," where every one bespeaks a history, will be disappointed, for the streets are wide and clean, with scarcely a vestige interesting to the antiquary—if except the castle and cathedral, and the market square, with its old Cross, from which the Pretender was proclaimed during his short triumph in 1745, and where George Fox once stood, at an earlier day, and preached to the people.

"On the market day," he writes, "I went to the cross. The magistrates had both threatened and sent their sergeants. * * * Nevertheless I obeyed the Lord God, went upon the Cross and declared unto them that the will of the Lord was coming upon all their crafty ways and doings, and deceitful merchandise; that they should put away all cozening and cheating, and keep to yea and nay, and speak the truth one to another, so the truth and the power of God was set over them." Afterwards we followed his footsteps to the castle-yard, for he adds, "Then I went to the castle among the soldiers; who beat a

drum and called the garrison together. I preached the truth among them, directing them to the Lord Jesus Christ to be their teacher, and to the measure of his Spirit in themselves, by which they might be turned from darkness to light, and from the power of Satan unto God. "I warned them all, that they should do no violence to any man, but should show forth a christian life; telling them that he who was to be their teacher would be their condemner if they were disobedient to him. So I left them, having no opposition from any of them except the sergeants, who afterwards came to be convinced."

Bold words, these, to be preached to the soldiers in the very recesses of their stronghold! The undaunted preacher, whose searching doctrines were setting the city in an uproar, was afterwards immured for three months in the prison of the castle, among the vilest criminals, who, he tells us, became very loving towards him. It has been said of the castle where he was kept in durance vile, that within its walls may be read an epitome of English history—Roman, Saxon, Dane, Norman, for the handiwork of each is visible here. Wallace and Bruce attempted to scale its walls. Mary Stuart found here her first English prison, and here Cromwell came after the battle of Worcester. Within the thickness of the eastern wall are two cells, the outer one well lighted through a long loop hole, and it was with melancholy interest that we examined the rude carvings on the bricks, of men and birds and animals, with the arms and crests of the ancient families of the surrounding country. No doubt the labor had beguiled many a weary hour that would have hung heavy on the poor prisoners within. Most touching of all were the finger-marks, below the window bars, made by the Scotch captives when raising themselves up to look upon the hills of their native land. Years of such vain endeavor had worn them into the stone. The smaller cell was scarcely visible. A party entered with us, some one demanded a match, which was produced from the pocket of one of the strangers, and a temporary light illumined the dismal abode; but we saw nothing of particular interest therein. But what tragedies have these old places beheld! what sighs and groans have re-echoed unheeded here!

Within the interior of an outer wall, were found some years since, the skeletons of a woman and child, in a standing position, entirely walled in. The wall was restored after they were placed there, so that no suspicion could attach to the spot. Accident led to the discovery of the skeletons, but nothing was ever revealed in connection with their history.

Carlisle, 8th mo. 26th, 1876.—Once more we are domiciled beneath the roof of our dear _____, where nine days of last summer were spent so pleasantly, so that we now greet many places of interest as old friends. Now that we had some one to plan for us, and

better still accompany us, after an animated debate, it was concluded that the warm, bright summer afternoon, must be spent out doors, and we would revisit Corby. David Hume was so delighted with the rural charms of the latter, that he wrote on a pane of glass at his inn at Carlisle—

"Here Scotsmen's heads adorn the wall,
But Corby's walks atone for all!"

The estate belongs to Philip Howard, a descendant of "Belted Will" Howard, of Naworth, and extends sixteen miles around.

A few minutes by rail brought us to Wetheral Station, five miles east of Carlisle, and ascending the low hill near it, we entered the pretty village of Wetheral, and crossing the village green, adorned by its ancient cross on a round pedestal, caught glimpses of handsome houses interspersed with white-washed cottages, forming together a kind of architectural ribbon gardening. Such flower beds as surrounded mansion and cottage! Such superb Fuschias! what a wealth of yellows and blues and reds combined! The cottages were almost hidden among the creepers and climbing roses. No blighting summer sun scorches their beauty, nor is the cold of winter intense here, and many of the shrubs in consequence, attain to great age and size. Then entering upon a winding walk by the side of the river, which flows for miles away through these extensive grounds, we marked the warm tinge of the red sandstone, cropping out occasionally, amidst the green foliage of the old knotted oaks, where the tender young acorns were beginning to show themselves among the leaves. Finally we emerged at St. Constantine's cells a unique abode, hewn out of the solid rock forty feet above the river. There are three cavities seven yards in length, three in breadth, and three in height, each with a window looking upon the river. These dark, damp rooms, open upon a covered gallery, built upon a ledge in front of the cells, where we noticed the remains of a fire place. Here, it is said, lived for many years St. Constantine, the son of an early Scotch king, who flinging away ambition, and emptying his heart of the pride of his birth, devoted the remainder of his days to meditation and prayer. At a later period the monks of the adjacent Priory of Wetheral, the ruined gateway of which we had passed on our left, used them as places of retreat from their enemies. There are no places for steps, and they must therefore have been entered by a ladder, afterwards drawn into the caves, which were almost concealed by overhanging wood and ivy. The food of the inmates was probably drawn up in baskets. Since our last visit a sad accident had occurred here: a boy was searching for birds' eggs in the curiously twisted old oak tree which projects itself horizontally from the rock over the cells, when by a sudden careless movement he lost his hold and was precipitated into the river below, and instantly killed. On the opposite side of the Eden

is a stone statue of the hermit prince, habited as a monk, bare headed; with his crown at his feet, and a book in one hand, while with the other he points to the opposite cave. Graven on the pedestal is the motto "Excelsior!" At the ferry we were obliged to wait a few minutes for the boatman, an old acquaintance of last summer. Suddenly J— exclaimed, what is this? and picked up from between the rocks at his feet, a small black leather satchel; yes! the identical one our cousin — had handed to a woman at the station, and which he had found in the railway carriage after she left it. So she had lost it a second time! "What a care****" conscience forbade the addition of the last syllable: sundry recollections of lost parasols, &c., occurred vividly, and nipped the incipient reflection in the bud! We crossed the beautiful Eden, famous for its salmon fisheries, saw once more the ferryman's cottage with its white walls and thatched roof nestling among the shrubbery, at the foot of the hill, took a hasty glance at the broad paths leading away into the heart of noble woods, at the plain, square mansion of red freestone, with its Doric portico and parapet surmounted by the red lions, the family crest of the Howards, and emerged in Corby village, a counterpart of Wetheral, in order and beauty, except that Corby boasted a classical smithy, the entrance to which is a veritable Norman arch, with a bas-relief of Vulcan with his hammer, over the door; the whole a fancy of some former Howard, as the date declared. The interior was in keeping with the finished outside, the blacksmith himself excepted. On reaching the station we again had the pleasure of restoring the satchel to its rightful owner.

Seventh-day.—This morning being market and Fair-day, the streets presented a stirring scene. Many booths were erected in the square, the chief bustle centering around the market cross, as it had for centuries past. The statue of one of the former mayors of Carlisle looked kindly down upon the busy market-women, exhibiting their wares. A cluster of fine zeronthemons caught my eye, bright with their golden yellows ruby and white. A young girl near me asked their name. "Everlasting flowers," I replied, "Ah! manum may we all reach them some day," she remarked, with a sigh.

These English fairs present at times, a lively aspect. There was a great deal to sell and apparently not much time to be lost in the process, judging from the eager haste of the dealers. On the ground were great baskets of very fine plums and gooseberries, apples, cauliflower and cabbages, white beans, potatoes and peas were also in abundance in the market. The prices of meats and vegetables were never higher than with us, and generally lower than our average prices in Philadelphia. We missed many fruits common at home. Nowhere in England can tomatoes be grown, nor water-melons, nor the long catalogue of delicious melons and cantaloupes, which so abound with us, and fill our markets with their fragrance. Even cucumbers are very rare, being generally grown beneath glass. Cowper well describes the toil of growing them. Sweet potatoes, Lima-beans and sweet-corn, are also unknown. American canned tomatoes are, however, becoming common at the hotels, and are so much relished and so reasonable in price, that in time there will arise a great demand for them, which will

lead to the introduction of our favorite sweet-corn and other vegetables, preserved in the same manner. A few weeks later we bought in London fine canned peaches, put up in Wilmington, Delaware, which were selling at one shilling, English, per can, holding about a quart. Fresh strawberries were neither as cheap nor as abundant as with us, though much sweeter than ours, and really excellent. At the Fair among the booths appeared a motley display of tinware, sponges, queensware, iron implements, toys, calicoes—bleached and unbleached muslins are calicoes here—sun-bonnets, laces, &c.

Soon growing tired of the noisy trafficking, I took my way to Eden Bridge, and turning to the left, pursued a path to a distant meadow, where there appeared to be a great crowd of people, and an immense number of sheep. "What is all this?" I asked of an elderly woman near me. "This is Carl Sheep Fair," she replied. "It is held twice a year, and a fine place for it, is the Saucerries!" Yonder over the Brig on the sands is the great Cattle Fair, and there under the Sears is "issop olme well!" It was interesting to observe the great, noble-looking shepherd dogs, who were of course on active duty, as well as their masters, bringing in unruly members of the flock, who would break away for a time, in spite of every effort to the contrary, the sheep being in compact groups, at short distances from each other. They were fine fat animals, with quite long wool, and must have been shorn early in the season, if at all that year. As I looked at the scene before me, and then at the frowning castle walls, I thought how infinitely the peaceful, unromantic Present is to be preferred to the warlike clamor of the Past; now, all is quiet and security, then, violence and rapine ruled the land.

♦ ♦ ♦ ♦ ♦
For "The Friend"
Family and Brotherly Love.

Too often it is painfully evident that members of the same family do not live in perfect concord and unity, but that the spirit of selfishness has dominion among them, giving rise to jealousies and suspicions, if not actual dislike and hatred.

Taking a little wider circle, among Friends there is reason to fear that the Divine injunctions, "above all things have fervent charity among yourselves," and "let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves," are too much disregarded.

Against these sad evils there is an effectual remedy by coming under the discipline of the cross of Christ, and suffering Him to set up His pure kingdom of love and peace in their hearts. All such will love to draw near to their adorable Redeemer and wait patiently upon Him, so that they will be enabled both to love their friends as they ought, and also to love fervently, and trust in that merciful Saviour who has done so much for them.

Oh! how transcendently better would be

* Saucerries, willow plantations, a name not found in our English dictionaries, but obviously derived from the same root as that from which the word willows spring, i. e., the Anglo-Saxon word *salig*, a willow, which is analogous to *salix*, the Latin name now employed by botanists, to designate the genus to which the numerous species of willows belong. A similar name, *Sanelcillo*, little willows, is borne by a pleasant retreat on San Francisco Bay, California, and is of course of Spanish origin.

the state of things among us, if all who wish to be thought Friends had these important considerations always uppermost in their mind. We should then be so tender-spirited and united in the bonds of christian fellowship that it might be said of us, as it was of honorable predecessors in religious profession in early days, "See how these Quakers love one another." The blessed truth would then again prosper and grow among us, and it might once more in some degree be as high in the world, and be instrumental in promoting the cause of our Divine Redeemer, and causing His glorious, holy name, to be magnified among men.

♦ ♦ ♦ ♦ ♦
Word-Changes.

For "The Friend."

It is a matter of much interest to the student to trace the gradual change which is ever going on in living languages, by the introduction of new words, the dropping out of old and obsolete terms, and the use of other which are retained, in a more restricted or even different sense from that which they originally had. The interval which has elapsed since the translation into English of the version of the Bible now commonly used in English-speaking countries, is sufficiently long, to render somewhat obscure to the ordinary reader the meaning of some words in it, which were familiar enough when this translation was first published. The following illustrations of this are taken from the "Bible Word Book," prepared by William Swinton, with the design of pointing out those words which have changed their popular meaning, or are no longer in general use; but they are not a literally copied.

ADAMANT. "As an adamant harder the flint have I made thy forehead."—Ezek. iii. So also,

"Armed in adamant and gold."—Milton. This word has now taken the form *diamond*. *Adamant* is, however, nearer to original greek *adamas*, which means the unconquerable, in allusion to the exceeding hardness of this stone. We still retain the objective *adamantine*, meaning very hard.

ADMIRATION. "And I saw a woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when saw her I wondered with great admiration"—Rev. xvii. 6.

The primitive meaning of *admiration* wonder. It did not carry with it the sense of approval, which our modern usage does. "Wondered with great admiration" is equivalent to wondered with *great wonder*, which the literal translation. Milton uses this in all its kindred words in the same sense—

"The undaunted fiend what this might be admired
Admired, not feared."

That riches grow in hell."

ALL. "Without all contradiction."—Heb. vii. 7. "And with all lost thing of thy brother's, which he hath lost."—Deut. xxii. 1.

All, with a negative, without express, only implied as in *without*, was a Hebrew or Greek idiom for *any*, and was so used by English writers.

"The trade of monkey, which was without all devotion and understanding."—Latter's Sermons.

ALLOW. "Truly ye bear witness that ye allow the deeds of your fathers."—Luke xi. 4.
Allow has here the sense of approving or

raising,—that you approve the deeds of your fathers. In modern English it means merely to permit. However, *aloue* has the meaning of praise in its original root (Latin) *allaudare*, and that from "laus," praise.

"The less he is worthy, the more art thou therefore allowed of God, and the more art thou commended of Christ."—*Homilies against Ientention*.

"ALL TO." "And all-to brake his scull."—*Judges* ix. 53.

"All-to meant in old English, altogether, wholly.

"We be fallen into the dirt, and be all-to dirtied, even up to the ears."—*Lattimer's Remains*.

APPARENTLY. "With him will I speak unto to mouth, even apparently, and not in dark speeches."—*Numb.* xii. 8.

In modern usage, *apparently* means *seemingly*—that is, something that is in appearance; but in the seventeenth century it signified manifestly, clearly, openly.

BARBARIAN. "Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian."—*1 Cor.* xiv. 11.

The word here used in the original is in all other passages of the New Testament rendered by *barbarian*, and is in every instance used in its strictly classical sense of *foreigner*—one who speaks a language other than Greek, without any idea of *barbarism* in the modern sense, necessarily attaching to it.

BASE. "And base things of the world, and things which are despised, hath God chosen."—*1 Cor.* i. 28.

There has been a considerable degeneracy of meaning in the word *base*. In the Bible sense it means simply *low*, *humble*, not necessarily *worthless* or *wicked*.

BECAUSE. "And the multitude rebuked him, because they should hold their peace."—*Mark* xx. 31.

This would now mean, because they ought to hold their peace. But the meaning of the passage is, rebuked them to make them hold their peace; as expressed in *Mark* x. 48, "charged him that he should hold his peace."

Bacon uses the word in the same sense:—It is the care of some to contrive some false periods of business, because they may seem free of dispatch."

BESTEAD. "And they shall pass through, hardly bestead and hungry."—*Isa.* viii. 21. A word now obsolete. It means situated, from the Anglo-Saxon "stede," a place (as in *stead*, that is, in *place*; *homestead*, home *lace*). Hardly bestead, in the above passage, means, therefore, roughly situated, placed in difficulty.

"He who to outward sight is so ill bestead, hath latent in him much of admirable beauty and glory."—*Burrow*.

BOWELS. (Phil. i. 8.) The *bowels* were supposed by the old anatomists to be the seat of the affections, and hence the word came to signify *compassion*, *sympathy*.

London Yearly Meeting, 1815. Some tender notions were given, with respect to those benevolent associations, in which members of our Society are now so conspicuous. There was a fear in some minds, even while they rejoiced in the spreading of knowledge, the distribution of the Scriptures and the instruction of the poor, lest a danger might secretly lurk in the pleasure received from eloquent speeches and flowing language, at the public

meetings of these associations; especially lest our dear friends should thereby lose their relish for simplicity, and be gradually drawn from the love of silent waiting in our meetings for worship; that waiting, wherein they may know Jesus to be in the midst, teaching as man never taught; and by whom we have access to the Father. There was much worthy of observation in these remarks.—*Mary Copper*.

Literature in Iceland.

Dr. Kneeland found that many Icelandic words bear a strong resemblance to English. The following are a few selected from a long list of such words given by Mackenzie: *eyru*, one; *treir*, two; *thryr*, three; *fiourr*, four; *sear*, six; *aulta*, eight; *twolf*, twelve; *threttan*, thirteen; *fiorttan*, fourteen; *hundrad*, hundred; *thousand*, thousand. Common words in both languages are, *back*, *baue*, *bed*, *spade*; *burn*, *hill*; *blad*, *blade*; *blek*, *black*; *fader*, *father*; *faede*, *food*; *fi*, *money*; *finger*, *finger*; *fook*, *folks*; *hana*, *hen*; *hagl*, *hail*; *hvatir*, *laughter*; *hlaerp*, *leap*; *molli*, *mould*; *of*, *of*; *thif*, *thief*; *toft*, *turf*; and *twinn*, *twine*. These examples, he says, could be multiplied indefinitely, but there are enough to show how intimately connected are the Norse and English languages.

The present mental cultivation of the people is very high. Education is carried on at home by parents during the long winter evenings, under the supervision of the clergymen. The common people are well acquainted with their own and other national histories, ancient and modern; they know all about the early discovery of America by the Northmen, five centuries before Columbus, while very few of the people of the United States, until quite recently, had any knowledge of the matter.

To show the extent of the education of the people, and the unassuming character of Icelandic scholars, Dr. Kneeland says: "I will mention two incidents that occurred during our trip, one of which is alluded to in Bayard Taylor's recently published description of it."

"One of our guides, Geir by name, a poor, fatherless boy of seventeen, we knew spoke English very well, and when at a loss for a word or its meaning, would inquire what it was in Latin. He then surprised Mr. Taylor by the question, 'What do you think of Byron as a poet? Is not the song of the spirits, in 'Manfred,' considered very fine?' This lad spoke German about as fluently as he did English; he had read the ballads of Schiller, and his 'Robbers,' and wanted to know if Fanst, which he had heard was difficult to understand, was any thing like in style to Shakespeare, whose 'King Lear' he had read. What had of seventeen among us, with all our boasted advantages could stand by the side of this boy, who had never been out of Iceland?"

"A party of Englishmen who followed us had engaged with some difficulty guides to the Geysers, one of them a modest, sedate, worthy man, whose movements were not so rapid a character, nor his attentions so constant as they thought they ought to be; they scolded at him, which made him more reserved and inattentive, and finally they became so angry that they swore at him. He understood English perfectly well, and the moment he heard the oaths, he was so indignant that he turned round and left them to find their way with their other guide. On asking him why the man behaved so strange-

ly, he said that he was not in the habit of being spoken to in such an uncivil manner. He was one of the first historians of Iceland, and had offered his services to the strangers as a friend and not as a servant.

"The study of the classics is very general, and the traveller is, as we were, often surprised to find persons in humble life able to converse in Latin. As a type of an Icelandic scholar may be mentioned John Thorlakson, who, beside being the author of many original poems, translated Milton's 'Paradise Lost' into Eddic verse; he was poor and obliged to labor for a living; though a clergyman for two parishes, his whole income therefrom was only forty dollars a year, from which he had to pay an assistant. In his small dark room, with little hope that it would ever be published, this poor scholar executed his work, which for purity and beauty of language, and grandeur of imagery (for it is rather a paraphrase than a translation) would put to shame many publications done up in morocco, gilt, and tinted paper. He also translated Pope's 'Essay on Man,' and Klopstock's 'Messiah.' He died in 1819.

It has been stated that owing to the scattered population, public schools are out of the question in Iceland, the ordinary education of the people being secured by teaching at home during the long winters, seconded by the taste for reading which is universal. There is, however, a school at Reykjavik for the advanced education of a selected number of native youth; there is accommodation for about sixty, and the pupils are carried as far as in our high schools; the class rooms are well equipped, and special attention is paid to the modern languages, Latin, and mathematics. Being a government institution, no fees are charged, and only promising students are permitted to enjoy its advantages; those wishing to prepare themselves for the learned professions of the law, medicine and theology, pass on to enter the university of Copenhagen.

There are in the capital several modern printing presses, which do excellent work, both in the way of books and newspapers; of course in a country which is almost impassable for half the year, news cannot travel very fast, and the newspaper is not the record of the present, every-day world that it is with us; hence accurate information in regard to the recent terrible devastation by the volcanic eruption in the Vatna Jokal region was very slow in coming even to the capital, and still slower in getting across the ice-bound ocean to Europe. Several months of great suffering were passed before any helping hand could be extended from abroad for the unfortunate.

One of their most interesting features for popular education is the library in the upper story of the church at Reykjavik. It contains a few thousand volumes, most of them presents, in all languages, especially Danish, Icelandic and English. There are no old manuscripts of any great value, and few costly books, the library being for popular use, in payment of less than a dollar a year; the books are widely circulated, and the privilege is much prized by the people. There are many standard English and American works, especially in history, poetry, and fiction, with several publications of the American government. Complaints were loud at the capital that large numbers of books, sent by governments, business houses, and private individuals, are stopped in Copenhagen, and never

reach their destination in Iceland. There were very large contributions sent at the time of the millennial celebration, through the agency of the Smithsonian Institution, it was said; such as went by way of England most likely arrived; such as passed into Denmark probably were somewhat curtailed.

The Tobacco Waste.—William P. Vail, M. D., of Newark, in a recent deep and thoughtful article on the subject of tobacco, points out its intimate connection with the drink scourge, its injury to health, the filthiness of the tobacco habit, and its wastefulness. Referring to the enormous tobacco waste, he writes:—

"Many have not looked at this thing at all. Consider a few facts. The *North American Review* for 1862, p. 400, says: 'In 1851, the city of New York spent \$3,654,000 for cigars, and only \$3,102,500 for bread. Excess for cigars, over half a million dollars.' 'It is perfectly safe to say,' said the *New York Times*, 'that there is more spent in New York for cigars than for bread. The clever author of 'John Halifax,' in a capital book, 'A Woman's Thoughts about Women,' at page 215, tells of young men habitually spending thirty guineas (\$150) in cigars, who yet could not afford to get married. No wonder. There are clerks for cigars three dollars a day, some of whom have sisters who can hardly afford themselves the bare necessities of life. * * *

The national cost of tobacco must be something fearful. That it amounts to as much as the cost of alcohol is highly probable, for all who use the poison drink, with few exceptions, use the poison weed, and many who use the weed do not use the drink. Now, the cost of alcohol, as careful statistics prove, is six hundred million dollars—enough to wipe out our national debt, over which we groan, in less than four years. Add another \$600,000,000 of waste for tobacco, and what a frightful sum! How long can the nation struggle under such a burden? Need we wonder that times are hard? Since nations are but the sum total of the individuals who compose them, it follows that what impoverishes individuals impoverishes nations. Think of the dead loss to the nation of twelve hundred million dollars a year! Yes, a dead loss, and worse. Were the liquor and the tobacco, costing the nation so many millions—enough together to pay off our national debt in less than two years—flung into the ocean, it would be all the better for the men, and all the worse for the fishes. What a pity the people do not study political economy a little!"—*Selected.*

Humming-Bird's Nest.—Burrongs, in his charming little book, *Wife Robin*, says it is an event in one's life to find a humming-bird's nest. The event happened to me without any effort on my part. Looking up from a seat in the grove, I saw the ruby-throat drop down on its nest, like a shining emerald from the clouds; it did not pause upon the edge of the nest, but dropped immediately upon it. The nest was situated upon an oak twig, and was about the size of a black walnut, and from where I sat it looked more like an excrescence than a nest. It was situated in the fork of two twigs; it was firmly glued at the base to the lower, but was not fastened to the upper twig.

I waited for the tiny occupant to leave the nest, and then with the aid of a step-ladder

had no difficulty in looking into it. I found it contained two white eggs, about as large as medium-sized peas. Sometimes the male would drop upon the nest when the female left. I never disturbed them while they were sitting upon it; but often before I could get away, when I thought them out of sight, the male would suddenly appear, and greater demonstrations of anger I never saw manifested by any bird. He would ruffle up his tiny feathers, and seem nearly twice as large, and dash almost into my face, making a squeaking noise, scolding and threatening, until he had driven me quite a distance. He soon learned that I was very much afraid of him, so he turned tyrant, and often drove me from my seat in the grove when I had not been near his dwelling. I always submitted to the tiny tyrant, for what business had I to be prying into his domestic affairs? When the young were hatched they were not larger than humble bees, but in a week they had flown. I cut the twig off, and found the nest was composed of the same soft downy substance which I had noticed in the wood pewee's nest, but it was matted so closely together that it was almost as firm as the softer kinds of felt; it was a marvel of skill and beauty, and was completely covered externally with lichens.—*Mary Treat, in Harper's Magazine.*

HAVE FAITH AND TRUST.

Have faith and trust, ye waverers,

God's ways we may not see,

What may seem chaos in our view,

To Him is harmony;

And when deep anguish fills our hearts,

And tears fall from our eyes,

The ill that causes them may be

A blessing in disguise.

The noxious, poisonous weed which grows

Without a single charm,

May hold in its obnoxious stem

A medicinal herb;

And tempests that overwhelm us,

And fill us with dismay,

May render pure the fetid air

And drive disease away.

Then faint not when reverses come,

Have faith, and hope, and trust,

That all is ordered for the best—

That God is kind and just;

Dwell not on evils that may come,

Nor mourn o'er evils past,

But raise the precious hope that God

Will comfort send at last.

For "The Friend"

Sermons from the Life of Thomas Storr.

(Continued from page 314.)

The fool's pretended pity and instructions, who could not see and pity his own miserable case, or knew what himself said, was hardest to bear; yet all these things did not provoke or move me; for the grace and presence of the Lord was with me, and were my strength and preservation. My heart was surrounded with a rampart of invincible patience, and my soul filled with divine love. This usage gave me a much clearer view of the low, mean, miserable, brutish state of many men, and o, the greatest part of that mob, than ever I had before, or ever could have imagined. But I was more evilly used by some counsellors who came the circuit from London, among whom I had some business; especially — Dormer, who was afterwards a judge; they were kind, familiar, and without scold or taunting grin.

The business of the assizes being over, some

of my acquaintance, gentlemen both of town and country, who wished me well in my own sense, thinking I had been deluded, they usually called it, by the Quakers, consulted how to restore and reclaim me. Several were proposed, especially by a meeting and consultation of some of the clergy; who they imagined, might solve those doubts might be under, and but yet wavering, supposing those sentiments to be but lately embraced by me, and I not yet settled in them, though I did not think any of them knew what the true Quakers or their principles were.

The clergy generally shunned me, and quickly observed a particular enmity in the against me; though I had no more aversion to them as men than to others. But some of these others, my wellwishers abovesaid, supposing me melancholy, because reduced from my former airs and cheerfulness to silence and gravity, got together in a tavern, among my father with them, intending to have me among them, to drink a hearty glass; and try in their way whether they could raise my spirits into a more sociable temper and bring me off from such thoughts.

While they were contriving this scheme I was retired alone into my chamber, and favored with a sense of the good and some nourishing presence of the Lord; but after some time, a concern came upon me, which gave me to expect something was in agitation concerning me, and soon after an attorney-at-law, of my acquaintance, came from the company to me, and mentioned certain gentlemen who desired to see me at the tavern. I was not hasty to go, looking for the countenance of the Lord therein, neither did I refuse; but my father and some others being impatient to have me among them, came likewise to me. I arose from my seat when they came in, but did not move my hat to them as they did to me; upon which my father fell a weeping, and said I did not use to behave so to him. I treated him not to resent it as a fault, though I now thought fit to decline that ceremony, it was not in disobedience nor disrespect to him or them, for I honored him as much as ever, and desired he would please to think so, notwithstanding the exterior alteration. Most of the rest kept up another attack, hoping to bring me into the same at the tavern; but I through grace, saw their intents, and was aware; and I had not freedom in my mind to go among them. When we came there, the company all arose from their seats, and seeming generally glad, put on airs of pleasantness. In seating themselves again, they placed me in the midst of them, and then they put the glass round; and to relish it the more, they began a health to king William. But the secret presence of the Lord being with me, though hid from them, it affected them all in a way they did not expect; for scarcely had two of them drank, till their countenances changed, and all were silenced.

The glass, nevertheless, went forward till it came to me, and then I told them I wished both to them and the king well, and if I could drink to the health of any, I should more especially to the king's, but should drink no health any more, and so refused it. The glasses never went round; for several of them fell to weeping, and were much broken, and all of them were silenced for a time. When this was over, some of them said they believed I intended well in what I did, that they every

must be left to proceed in the way which thinks right in the sight of God; and so parted in solid friendship. It was the great grace of God which wrought this, and him, the Lord alone, did I impute it. The company dispersing, I returned to my chamber in divine peace and true tranquillity of mind; with which I was favored for many years.

I had not, all this while, conversed with my Friend about his principles, or read any of their books; nor did any of them come near for some time; for my father would not allow them to come to his house; yet some of them no longer sent me three small books which I took kindly, as well intended. But was favored of the Lord with something to give me understanding and support in time need, more excellent than books; for that book, which had been sealed as with seven seals, was now, in measure, opened by the powerful voice of the Lion of the royal tribe, a holy Lamb of God; even the book of the eternal law of God; the law of the Spirit of promise from the Father, by Christ the Son, the Redeemer of the world, and my delight was read day and night therein. By this I progressed more, in a short time, in the knowledge of God and the things of his holy kingdom, than if I could have read and understood all the written and printed books in the world. Therefore declined reading these till a more proper season; and then I looked into one of aforesaid books, a small tract concerning prayer; for it must be allowed, that the reading of good books, especially the Holy Scriptures, the chief of all, and upon which the truth the rest depends, is highly profitable and commendable.

(To be continued.)

For "The Friend."

Report of the Committee who have charge of the Boarding School at Westtown.

To the Yearly Meeting:—The Committee having charge of Westtown Boarding School report: That the summer session of 1876 opened at the usual time, with an attendance of 145 pupils, viz: 86 boys and 59 girls. The winter session opened with an attendance of 225 pupils, viz: 140 boys and 85 girls; making an average number for the two sessions, exclusive of day scholars, 185, which is 112 less than for the preceding year. During the summer term the health of the family was generally good, a few cases of measles forming the chief exception. During the winter, there is more than the usual amount of sickness, both the mumps and the scarlet fever having had their appearance early in the term; and former continuing to more or less extent during most of the session. The scarlet fever appeared about the middle of the term. It is cause for gratitude that this disease does not assume a malignant character in any case, and that, under the blessing of Divine Providence, and the care of attentive physicians and nurses, all the patients recovered with but little trace of the weaknesses which often follow that serious disease. Throughout the trying dispensation much sympathy was shown for the Superintendent and Matron and those immediately in charge, whose anxieties and labors have been much increased thereby. The regular routine of daily studies was somewhat interrupted by the prevailing sickness; but the order and discipline of the school have been generally well maintained;

and although the boys' school was very large during the winter, and their accommodations somewhat crowded, their deportment throughout the session, was, with but few exceptions, very commendable.

Meetings for worship on First and Fifth days, and Scripture recital on twice a week, have been continued as heretofore. There have been noticed among the pupils evidences of thoughtfulness and religious feeling, which have been encouraging, and we believe that real desires to promote this, a facility may be afforded, have been felt by those whose concern for the pupils extends beyond their mere intellectual training.

Visits to the School by sub-committees continue to be made at stated periods, and the several reports of these Committees indicate generally a commendable degree of thoroughness in the instruction given by the teachers, as well as careful application on the part of many of the pupils.

In consequence of the disadvantages arising from a want of a more complete system of classification, it was concluded last fall, after mature deliberation, to divide the schools into regular classes, in such manner, that all the pupils of each class, shall, so far as may be convenient, pursue the same studies and recite together in each study. For this purpose all the scholars, excepting those in the Introductory school, have been divided into eight classes in the Boys' Department, and into seven in the Girls'. The pupils will advance regularly with their classes from term to term, provided they manifest sufficient proficiency; and new scholars will be examined on entering, and will be assigned to such classes as they appear to be prepared for. Those who enter the lowest class of the First Department of either the Boys' or the Girls' school can complete the Course in three years as heretofore, and if they pass the several examinations creditably will be entitled to a Certificate.

This system will greatly facilitate the classifying of the School at the opening of each session, and, although it will be attended with disadvantages in some cases, more especially for the first few sessions, it is believed that the advantages will greatly preponderate. It is not intended to adhere rigidly to the system, but to allow a slight variation in those instances where such variation will be likely to be of benefit to the pupil, without producing a disadvantage to the school. The new classification was introduced at the opening of the winter term, and although it has not yet been fully carried out in some particulars, the trial thus far given it has been, in the main, satisfactory.

The fund for strictly educational purposes, given to the Institution a few years ago, has enabled the Committee to purchase during the past year some additional philosophical and chemical apparatus, and a number of valuable books of reference, charts, &c. There has also been purchased with the income of this fund, a collection of insects, arranged in cases, and consisting of several hundred specimens. The former meeting room having been divided into three apartments, the one on the north is now used for storing the philosophical apparatus, and exhibiting the objects illustrating Natural History, &c. This room has been neatly fitted up, and a new arrangement of its contents has been made, chiefly under the direction of one of the teachers. The

objects are now displayed in cases which are generally well lighted and easily accessible.

The several alterations in the building, mentioned in last year's Report, viz: the removal of the meeting room to the central part of the building, the changes consequent thereon, and the opening of a study room for the Girls, have proved satisfactory.

The subject of providing additional dwelling houses for our married teachers having been brought under consideration, it was concluded to erect two adjoining buildings for this purpose, on the north side of the lane, nearly opposite to those already there. These houses are now completed and ready for occupancy. They have cost about \$6,600. It is believed that the additional accommodations for teachers' families provided within the last few years, is likely to be a means of retaining the services of experienced teachers for a longer period in the Institution than might otherwise have been the case, and that the efficiency of the Boys' Department has already been thus promoted.

The expenditures for conducting the Institution during the year ending on the 5th instant, were as follows:

For Provisions,	\$13,856.82
“ Fuel, Gas and Laundry expenses,	5,517.41
“ Furniture and Miscellaneous Family expenses,	2,491.02
“ Salaries and Wages (exclusive of wages charged to the Laundry and Gas-accounts,)	16,279.64
“ Incidental expenses,	396.37
“ Repairs and Improvements, (exclusive of the payments on account of the cost of the two new dwellings for Teachers,)	3,406.93

Making together, \$41,948.19

The average cost of each pupil for the year, obtained from the above data, is \$226.75, which is \$8.89 more than that reported last year.

The charges for Board and Tuition, were	\$27,111.30
Profits on Books, Stationery and other merchandise,	429.43
Estimated Profits of the Farm,	3,148.82
Rent of Tenements,	147.00
Net Income from Grist and Saw Mills,	430.42
Income of the Fund for general purposes,	5,379.65
Income of the Fund (commenced in 1834) for increasing the Salaries of Teachers,	895.06
Yearly Meeting Appropriation,	3,000.00

Making the sum of \$40,551.68

And showing a balance against the Institution for the year of \$1,396.51.

Besides the above expenditures \$2,950 has been paid to our teachers during the past year out of the income of the two funds recently created for increasing the compensation of Teachers and for other strictly educational purposes. This sum, added to the total expenditures above stated, makes the average cost of each pupil for the year \$212.69.

The deficiency above shown of about \$1,400, for the year, and the payments so far made on account of the cost of the Teachers' dwellings, together with the increasing amount of unpaid accounts due the Committee for Board and Tuition and Incidentals, have made it

necessary to dispose of upwards of \$7,000 of the investments of the fund for general purposes during the year; and it will probably be requisite to reduce the amount of these invested funds during the present fiscal year also, unless some donations or bequests should be received to obviate this necessity. In the 6th month last, a number of accounts, amounting to \$335.38, were charged off to profit and loss as being uncollectible; and there are still a number of unpaid balances on our books, some of which, it is apprehended, will eventually be lost to the Institution. The cost of fencing and grading the public road, opened last summer from the Street Road to the New West Chester Road, amounting to \$461, has also been charged to profit and loss.

Of the \$3,496.33 charged to repairs and improvements in the foregoing statement, about \$1,200 was for the changes in the Meeting and Lecture Rooms, mentioned in our last report, and for relaying the slate roof on a large portion of the main building.

Keeping in mind the object for which this Seminary was established, to wit, "the religious guarded education of our youth," and solicitous that this object may be promoted by every right means, the Committee desires of parents and guardians and of all connected with the Institution, their hearty co-operation in the maintenance of all the rules established for its government; that, through a right discipline rightly administered, and seconded by the parents at home, there may be realized an harmonious labor for the best interests of the beloved youth. Without this harmony, children are often confused and made restive under restraint, and a discipline framed in love for their help and preservation. Our young friends and others who may visit the Institution are kindly asked for their co-operation. We would tenderly remind them of the power of their example, and ask that they may remember and respect the well known concern of their elders for the true welfare of this Institution.

In order to promote the quiet appropriate to the due observance of the first day of the week, by both the family at the School and that at the farm house, visits to the Institution on that day have long been discouraged; but as the printed regulations respecting such visits have been apparently lost sight of by some of latter time, the subject is now mentioned in order that increased care may be taken by parents and others in this particular.

Signed on behalf and by direction of the Committee.

SAMUEL MORRIS, Clerk.

Philadelphia, Fourth mo, 14th, 1877.

Faith in the Family.—One of the most intelligent women I had ever known, the Christian mother of a large family of children, used to say that the education of children, was eminently a work of faith. She never heard the tramping of her boys' feet in the house, or listened to their noisy shouting in their play, or watched their unconscious slumbers, without an inward, earnest prayer to God for wisdom to train them, and for the Spirit of the Highest to guide them. She mingled prayer with counsel and restraint; and the counsel was the wiser, and the restraint was the stronger for this alliance of the human and divine elements in her instruction and discipline. And at length, when her children had become men and women, accustomed to

the hard strife of the world, her name was the dearest one they could speak.

For "The Friend."

Thomas Edward—A Scotch Naturalist.

(Continued from page 318.)

Thomas was sent to school when between four and five years old, but there his invincible fondness for natural history continually brought him into difficulty. Sometimes he would be tempted to stay away from school in pursuit of his favorite studies among animated objects; and sometimes he disturbed the order of the room, by bringing with him young birds, leeches and other prizes which he had caught on his way from home. Finally, he entirely gave up the habit of carrying his "beasts" with him to school; yet, his well-known fondness for living things caused his expulsion from school, when about six years of age, under circumstances of aggravated injustice and hardship, which are thus related.

"One morning, when the boys were at their lessons and the master was at his desk, a sudden commotion occurred. The master gave a loud scream, and, jumping to his feet, he shook something from his arm, and suddenly put his foot upon it. Then, turning in Edward's direction, he exclaimed, 'This is some more of your work, Master Edward.' Not hearing what he said, Edward made no reply. Another boy was called forward, and both stooping down, they took up something and laid it on a sheet of paper. On rising, the boy was asked what it was. 'It's a Maggy Monny Feet,' he said. 'Is its bite dangerous? Is it poisonous?' The boy could not tell.

"Edward was then called to the floor. 'You've been at your old trade, Edward, I see; but I'll now take it out of you. I have warned you not to bring any of your infernal beasts here, and now I have just found one creeping up my arm and biting me. Hold up!' Edward here ventured to say that he had not brought the beast, that he had not brought anything for a long while past. 'What! a lie too?' said the master: 'A lie added to the crime makes it doubly criminal. Hold up, sir!' Tom held up his hand, and the master came down upon it very heavily with the taws, [a leather strap]. 'The other!' The other hand was then held up, and when Tom had got his two hot hands, the master exclaimed, 'That's for the lie, and this for the offense!' and then he proceeded to bring the taws heavily down upon his back. The boy, however, did not cry.

"Now, sir," said the master, when almost out of breath, "will you say now that you did not bring it?" "I did not; indeed, sir, I did not." "Well, then, take that," giving him a number of tremendous lashes along his back. "Well, now?" "I did not!" The master went on again: "It's your own fault," he said, "for not confessing your crime." "But I did not bring it," replied Edward. "I'll flog you until you confess." And then he repeated his lashes, upon his hands, his shoulders, and his back. Edward was a mere mite of a boy, so that the taws reached down to his legs, and smote him there. "Well, now," said the master, after he was reduced to his last effort, "did you bring it?" "No, sir, I did not."

"After resting for a while in his chair, Edward standing before him, he called to the boy whom he had first brought to his assistance, 'William, bring forward that thing'

The boy brought forward the paper, on which lay a bruised centipede. 'Now, then,' said the master, 'did you not bring that venomous beast here?' 'I did not, sir!' The whole school was now appealed to. 'Did any of you see Edward with any thing last week to-day or yesterday?' No answer. 'Did any of you see Edward with any thing last week or the week before?' Still no answer. Then, after a considerable pause, turning to Edward, he said, 'Get your slate. Go home, and your father to get you put on board a man-of-war, as that is the best school for all inclaimables such as you.' So saying, he pointed to the door. Tom got his slate and books, and hurried down stairs. And to Edward was expelled from his third and last school."

"When his parents examined his back, they found that his shirt was hard with clot blood, and still sticking to his skin. The wax adopted to soften the shirt and remove it from the skin. But while that was being done, the boy fell back and fainted away. When he came to, a large piece of linen covered with ointment was put upon his back. He never asked by his parents to return to school."

"He had now plenty of time for exercise into the country. He wandered up the hills and along the banks of the Don on both sides. He took long walks along shore—across the Aulden Links to the Auld Brig, and even to the mountains, which at Aberdeen approach pretty near to the coast.

"During one of his excursions on the hills of Torrie, near the commencement of the Grampians, while looking for blackberries and cranberries, Edward saw something like the flash of an eel gliding through among the heather. He rushed after it, and pounced down upon it with both hands, but the animal had escaped. He began to tear up the heather in order to get at it. His face streamed with perspiration. He rested for a time, and then began again. Still there was no animal, but a shadow of one.

"At this time another boy came up, and asked, 'What are ye doing there?' 'Naethin' [I've call that naethin? pointing to about ear-load of heather torn up. 'Have ye about any thing?' 'No.' 'What are ye looking for then?' 'For something like an eel.' 'An eel quoth the lad; 'do ye think ye'll find an eel among heather?' 'It's been an ailder, and it will ye have na' gotten it. The beast might have bitten ye to death.' 'No fear o' that said Edward.' 'How long is it sin' ye saw it?' 'Some minutes.' 'If that's the case, it may be some miles up the hills by this time. Whi way was it gann?' 'That way.' 'Well, so the lad, 'you see that heap o' stones up there try them, and if you do not find it there, ye may gang hame and come back again, a then ye'll just be as near finding it as ye are now.' 'Will ye help me?' asked Edward. 'Na, faith, I dinna want to be bitten to death.' And so saying, he went away.

"Edward then proceeded to the pile of stones which had been pointed out, to make a search for the animal. He took stone after stone off the heap, and still there was no eel. There were plenty of worms and insects, but these he did not want. A little beyond the stones lay a large piece of turf. He turned over, and there the creature was! He went down upon it in an instant, and had it in his hand! He looked at the beast. It was n-

eel. It was very like an ask, but it was or seven times longer.

"Having tightened his grip of the beast, it was trying to wriggle out of his hand, set out for home. He struck the Dec a title below where the Chain Bridge now stands, reaching the ford opposite Dec village, prepared to cross it. But the water being then deep at the time, he had to strip and wade across, carrying his clothes in one hand and the eel in the other. He had only one reliable hand, so that getting off and on his clothes, and wading the river breast-high, occupied some time.

"On reaching the top of Carmelite Street, he served his mother, Mrs. Kelmar, and some other women, standing together at the street. He rushed in among them with great ease, and, holding up his hand, exclaimed, 'e, mother, sic a bonnie beastie I've got!' On looking at the object he held in his hand, the concave of women speedily uttered. They flew in all directions. Edward's mother screamed, 'The Lord pre-vent! what the sorrow's that ye hae noo?' 'Oh, Meggy, Meggy,' said Mrs. Kelmar, 'it's snake! Dinna let him in! For any sakena let him in, or we'll a' be bitten!' The very door was then shut and bolted, and Tom's left out with the beast in his hand.

"Mrs. Kelmar's husband then made his appearance. 'What's this, Tam, that has caused such a flutter among the wives?' 'Only a bit beastie,' Kelmar started back. 'What's it not bitten you?' 'No!' 'Well,' he cried, 'the best thing you can do with it is take it to Dr. Ferguson as fast as you can, you can't be allowed to bring it in here.'

"Dr. Ferguson kept a druggist's shop at corner of Correction Wynd, near the head the Green. He had a number of creatures suspended in glass jars in his window. Boys looked in at these wonderful things. They were the admiration of the neighbors. Some of these extraordinary things had come in people's 'insides.' Tom had often been before with big bugs, piebald snails, dragon flies, and yellow padocks. So he went to Dr. Ferguson with his last new prize. He was by this time surrounded by a number of boys like himself. They kept, however, at a respectable distance. When he roved in their direction they made a general impede. At length he arrived at the doctor's door. When the doctor saw the wriggling thing that he was holding in his hand, ordered him out of the shop, and told him to wait in the middle of the street until he got a bottle ready for the reception of the animal. Tom waited until the bottle was ready, when he was told that when he had the snake in he must cork the bottle as early as possible. The adder was safely got and handed to the doctor, who gave Tom a penny for the treasure. Next day it appeared in the window, to the general admiration of the inhabitants."

"As Thomas was anxious to go to work, instead of school, where his experience had him so unpromising, his parents allowed him to go to a tobacco works, and afterwards to a grocery in the neighborhood. Of this, he says:

"It was a happy time for me while I remained there. It was situated in the centre of a beautiful valley, almost embowered among trees, and luxuriant hedges of hawthorn, with water-courses and shadowy trees between,

and large woods and plantations beyond. It teemed with nature and natural objects. The woods were easy of access during our meal hours. What lots of nests! What insects wild flowers, and plants, the like of which I had never seen before! Prominent among the birds was the sedge warbler, which lay concealed in the reedy copses, or by the margin of the mill-lades. Oh! how I wondered at the little thing! how it contrived to imitate almost all the other birds I had ever heard! and none to greater perfection than the chirrup of my old and special favorite, the sparrow."

"One day he saw a kingfisher—a great event in his life! What a beautiful bird! What a sparkling gem of nature! Resplendent in plumage and gorgeous in color—from the bright turquoise blue to the deepest green, and the darker shades of copper and gold. Edward was on a nesting excursion, with some little fellows like himself, along the braes of the Don, and at some distance above the Auld Brig, when he first saw this lustrous bird. 'I was greatly taken,' he says, 'with its extraordinary beauty, and much excited by seeing it dive into the stream. I thought it would drown itself, and that its feathers would eventually become so clogged with water that it would not be able to fly. Had this happened—which of course it did not—my intention was to have plunged in to the rescue, when, as a matter of course, I would have claimed the prize as my reward. Thus buoyed up, I wandered up and down the river after the bird until the shades of even came down and forced me to give up the pursuit.'"

(To be continued.)

The Society of Friends.

TO THE EDITOR OF THE DAILY NEWS.

Sir,—The two communications on "Quakerism" in your columns have interested many of the Friends. Will you permit me, as a member of their Society, to observe that both your correspondents are partly right and partly wrong in their statements? The "Old Member" may well remark that the assertion of your first correspondent, that the faith of the Society of Friends is "substantially unaltered," is too positive and unqualified. It is matter of notoriety that "Bar-lay's Apology," the once time-honoured exposition of the Society's doctrines, has long since been virtually and officially set aside by the refusal of the standing executive committee of the Society to reprint or re-issue it. Nor can any candid person deny the truth of the "Old Member's" assertion, that various modern ministers of the Society (approved by the "yearly meeting" during their lives and subsequently) have enunciated important doctrines not in accord with those of Barclay and other Early Friends. The same charge holds good as to practices. The Friends as a body (though not yet in a formally official capacity) support an active missionary organization with permanently established and paid ministers. As a body, again, they have abandoned the old "testimony" of their fathers against music. Pianos and songs are now to be heard in the homes of the Friends generally—of ministers, elders, and the flocks under them. The church "discipline" also is almost wholly lapsed. Formerly Friends were promptly "disowned" (excommunicated) for practices now of frequent indulgence. The dance, the theatre, the hunting party may be (and are) now attended by

some Friends without any inquiry or official comment. The "Old Member" is so far unimpeachable in his statement. But he, in his turn, has given a one-sided impression by his quotations, which tend to convey the impression that the Early Friends were a people "not to be charged with covetousness or love of the world," as good Isaac Pennington remarked. But Pennington's charity was so broad as even to cover manifest truth. Any one who will read the history of Pennsylvania carefully, will find that William Penn's life was grievously embittered, to the very last, by the selfish, grasping, and ungrateful conduct of the early Friends there, who, as a body, well deserved the satires levelled at their successors by Dr. Franklin and Sydney Smith. And one of the leading Friends in London swindled poor Penn out of thousands. Again, all through the last century whilst the Acta Sanctorum of the Friends ("Piety Promoted") shows the existence of a line of the saintliest men and women in the Society, the records of "disownments," many of them for scandalous immorality, also show that broad brims and drag breeches could cover a multitude of very gross sins.

The long and the short of the matter is that Friends, in every part of their history, have, like all other churches, had their wheat and tares growing together. But there has always been a good proportion of excellent "wheat," and there is just as much of this nowadays as in the time of Fox and Penn, probably more rather than less. For whilst the faith and practice of the Society have unquestionably altered in recent years, yet what may be termed the solid essence of Quakerism remains substantially preserved, as your first correspondent intimated. What is that essence? It is the great principle that God, as the universal Father, regards and visits all His human children individually, as well as collectively. It is that He holds each man responsible for himself and for what he does, or does not, do, to facilitate the development of God's spirit in each other man. Hence the somewhat special philanthropy of the Friends. They have felt that not so much for the sake of men, as of God in men, they were bound to do good to God's human dwelling places, and to guard them as such, as much as practicable, from injury, from war, from slavery, from intemperance, from oppression. "God in every man." That is the brief, essential, energising Quaker creed. Hence also the Friends generally have taken comparatively liberal and hopeful views of mankind, and trusted that millions of persons who never heard the history of the Cross may ultimately partake of the benefits of its mystery and power, through God their Father's mercy. The modern Friends attach more importance than at least the generality of their predecessors to what are sometimes spoken of as "the evangelical doctrines of the Cross." And they show an appreciable tendency also to place more reliance on the definite instructions of the Written Word, whilst still reverencing the inward impulses of the Spirit. And there are not wanting Friends who think that their predecessors did not improve upon surrounding churches, in absolutely and entirely rejecting the historic and visible monuments of the Incarnation contained in Christian baptism and the Eucharist. But, as a whole, and amid all changes, the Friends still cherish their grand old principle—"God in every man, as

the God and Father of that particular man, as well as of all other men in general."

Yours truly,
WILLIAM TALLACK,
London.

1812. The covering of inexpressible calm, which spread over many minds, after having borne their allotted portion of hidden exercise or active service for the promotion of righteousness among us, very far exceeded the eloquence of language to set forth, or the comprehension of the restless, unstayed mind. A stayedness of mind upon the object of worship is the solace of the soul.—*M. Capper.*

The Three Pillows.—"How are you to-day?" said a friend to a dying saint some years since. The dying man replied, "My head is resting very sweetly on three pillows—infinite power infinite love, and infinite wisdom."

THE FRIEND.

FIFTH MONTH 25, 1877.

We have received an article taken from the London "Daily News," sent for publication, we suppose, by the author, and which our readers will find in the present number.

We give it place in our columns, not because it contains anything not known before, nor that we can unite with its doctrine or with all the statements it contains; but as confirmation of the changes made and going on in the Society in England—as well as in this country—often noted in our journal, by the testimony of one mingling among the members in England, taking part in their deliberations and conclusions, and frank enough to acknowledge what he knows of their departures from the faith of the founders of the Society.

We do not suppose that the dancing, music, theatre-going, &c., are legitimate fruits of the reformed and newly adopted opinions; but that discarding the testimonies of Truth restraining conduct and conversation in other particulars, and breaking down the hedge that has heretofore been around the members, have opened the way and invited to disregard the emphatic disapproval of those corrupting indulgences which Friends have ever evoked, and this deplorable result will continue to be more and more general and difficult to arrest. Dr. Ash stated that the discipline was not enforced in cases of water-baptism and partaking of bread and wine as the Lord's supper, and that being the case, and the prevalence of music, &c., among ministers and elders, confirm the credibility of the assertion of Wm. Tallack, that the "church discipline is almost wholly lapsed."

We apprehend the charges made against the Early Friends, and the endorsement of Franklin's invectives against their successors in Pennsylvania, need little comment. Their history as a body of religious professors is too well known to admit of their high religious and moral standing being hurt by sarcasm. The statement that "God in every man" is the brief, essential "Quaker creed," betrays an ignorance or carelessness of definition not creditable in one attempting to enlighten the public on the essential character of the religion professed by the Society of which he is a member. Of the incarnate Word, that "only thing" born of the Virgin Mary alone, can it be properly said that God was in man, while

man receives only "a measure or manifestation" of the Holy Spirit. Wm. Penn speaking in this point says:

"They [Friends] never said that every divine illumination or manifestation of Christ in the hearts of men was whole God, Christ, or the Spirit, which might render them guilty of that gross and blasphemous absurdity, some would fasten upon them: but that God, who is light, or the Word, Christ, who is light, styled the second Adam, the Lord from Heaven, and the quickening Spirit, who is God over all, blessed forever, hath enlightened mankind with a measure of saving light; who said, I am the light of the world, and they that follow me shall not abide in darkness, but have the light of life. So that the illumination is from God, or Christ, the Divine Word; but not therefore that whole God or Christ is in every man, any more than the whole sun or air is in every house or chamber. There are no such harsh and unscriptural words in their writings. It is only a frightful perversion of some of their enemies, to bring an odium upon their holy faith. Yet in a sense the Scriptures say it; and that is their sense, in which only they say the same thing. I will walk in them and dwell in them. He that dwelleth with you shall be in you. I will not leave you comfortless, I will come to you. I in them and thou in me. Christ in us the hope of Glory. Unless Christ be in you, ye are reprobates." Works, vol. ii. p. 750.

SUMMARY OF EVENTS.

UNITED STATES.—The indications are that the Internal Revenue receipts for the present fiscal year ending 6th mo. 30th inst, will be fully equal to, if not exceeding the official estimate of \$120,000,000.

The steamer *Edgie*, which sailed from San Francisco on the 16th inst., for Hong Kong and Yokohama, took out \$1,950,000 in treasure, much of it on European account.

Forest fires along the upper Hudson, the vicinity of Lake Champlain, and various other places, have caused great destruction. Many mills and entire villages as well as great quantities of valuable timber, have been destroyed. In the Clinton county alone, the loss is estimated at \$750,000. Fires are also raging in the west on the side of the White Mts., in Coos Co. and Carrol Co. Destructive forest fires are burning at various places in the north and northwest.

A fire at St. Stephens, New Brunswick, on the night of the 14th inst., destroyed about half the business portion of the town, rendering many families homeless. Total estimated loss \$500,000.

The Mormons throughout Utah are reported to be arming and drilling to the alarm of the non-mormon settlers, especially in the northern and southern settlements. Governor Emory requests the Secretary of War that ten companies of United States infantry and two of cavalry, may be distributed at various posts in the territory.

The northern Cheyennes, 1400 in number, desire to go to the southern agency of Fort Reno, in the Indian Territory; the Commissioner of Indian Affairs will, it is understood, give the desired permission.

In accordance with the resolution of the reduction of the United States army, the discontinuance of the recruiting stations in New York, Boston, Chicago and Indianapolis, has been directed.

At a meeting of the officers of the great Pennsylvania coal companies, held in New York recently, a plan of cooperation was adopted: It being unanimously resolved to suspend work during next 6th or 7th mo.

A terrific hailstorm passed over Shaftsbury and the northern part of Bennington, Vt., on the 18th inst. It demolished windows and did great damage to vegetation. The hail-stones were of great size.

During 1876 there arrived in the United States 157, 140 immigrants; 31,222 came from Germany; 21,218 from England and Wales; 21,218 from the Canada; 16,579 from China; 14,506 from Ireland; 11,235 from Sweden and Norway; 6,577 from Russia; 6,225 from France; 6,642 from Austria; 4,883 from South and North Italy; 1624 from Denmark; 1572 from Switzer-

land, and the remainder from 46 other countries and provinces.

The United States Secretary of the Treasury says that he does not think it necessary to make a formal statement of what he intends to do under the Resolutions act. Whatever is done will be openly done, communicated first of all to the public. No step be taken until after the most careful consideration, with the sanction of the President.

The heat in Philadelphia and its vicinity has unprecedented for so early in the season; at 6 P. M. of the 20th inst., the mercury in the thermometer numbered 94°.

Number of interments in Philadelphia during week 352.

The Markets, &c.—The following were the quotations on the 21st inst. *Philadelphia*.—American gold, 10 United States 68; 11 1/2; 5.20; 3/4, 1865, 11 1/4. Pennsylvania family flour, \$9.25; do, do, \$9.50; do, do, \$9.75; higher grades, \$11.50. Rye flour, \$5.25. *Per*sylvania red wheat, \$1.90 a \$1.95; Penna. amber, \$2.06; white \$2.10 a \$2.15. Corn, 63 a 67 cts. O 50 a 55 cts.

FOREIGN.—A ministerial crisis has arisen in France in consequence of Minister Simon being more in sympathy with the Radical Republican party than satisfactory to President McMahon and the majority. Simon's colleagues, the ministry therefore all resign leaving President McMahon at liberty to form an entirely new ministry.

The American officers in the service of the Khedive of Egypt have refused to bear arms against Khativa; they will, however, be allowed to remain in Egypt. The Miridites, who have been engaged in a severe struggle with the Turks south of Montenegro, have a sanguinary battle, wherein an entire Turkish battalion was destroyed. It is expected that the Miridite will bring down a strong corps to co-operate with Montenegro.

The Turks have captured 200 Russian vessels on the Danube, containing over 130,000 hectolitres of wheat. The Turkish Sultan has determined on the admission of Christians into his army; a draft of 200,000 is to equally levied among Ottoman subjects, without distinction of religion.

About 10,000 men are already locked out from Clyde ship-yards, the number will probably be trebled in a few days by the discharge of the men who are completing contracts. The Clyde shipwrights have announced their willingness to submit their disputes regarding wages to arbitration.

FRIENDS' SELECT SCHOOLS.

A suitably qualified Friend is wanted as Principal of the Boys' Select School, at the opening of the term the Ninth month. Application may be made to Joseph S. Elkinton, 331 South Fifth St., Edward Maris, 127 South Fifth St., James Smedley, 415 M Market St., George J. Scattergood, 413 Spruce St.

FRIENDS' ASYLUM FOR THE INSANE.
Near Frankford, (Twenty-third Ward,) Philadelphia
Physician and Superintendent—JOSHUA H. WORREINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at the residence of his son, Wm. H. S. Wood New York, 4th mo. 9th, 1877, WILLIAM WOOD, in the 80th year of his age, an elder of New York Monthly Meeting. During a long life he exemplified his attachment to the Christian principles of the Society of Friends, by his consistent daily walk as well as by profession. He filled the position of Clerk of New York Yearly Meeting for many years. As an elder he was careful yet loving. He felt a deep interest in the welfare of the Freedmen and the Indians, and earned debt for the spiritual and educational advancement of the members of our religious Society. Though in late years he was not engaged in mercantile business, yet his knowledge of books, and the judicious distribution of them, led to extensive correspondence and occupation, and kept his mind bright and vigorous to the last. His death occurred after an illness of two hours. He was ready for the messenger, and committed himself to his Heavenly Father, he died as he lived, trusting in the Lord Jesus Christ alone for salvation.

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The Black Mountains.

The summit of the Black Mountains is the highest point in the United States east of the Mississippi river, and the rugged range, clad in its garments of balsam and moss, glorious in its visions of apparently endless hills and peacefully shaped valleys, is the chief pride of the North Carolina mountaineer. Our party at Asheville late one bright morning, spending the Swannanoa to "Alexanders," a road halting point seven or eight miles from the mountain's foot, and then pushed on to Patton's, the collection of humble cabins nestled at the very base of the chain of peaks. As we approached Patton's, the long ridges of "Craggy" loomed up like ramparts to the westward, and the sun tinged the sky above in crimson and purple. The music from the ripples of the fork of the Swannanoa, which we were now ascending, drifted on the evening air; the kalmias, the azaleas, and the honeysuckles, sent forth their perfumes; the wood-choppers, their feet well protected against the rattlesnakes by stout boots, were rolling snapperward, and gave us hearty good evenings; the cow-bells tinkled musically, and in a corner of Patton's yard a mountain rill was clanging his hammer against his anvil, seemingly keeping time with the evening to which all nature was moved. The evening was still and warm, even in that elevated region.

It is twelve miles from Patton's to the summit of Mitchell's Peak, and the ascent, which is very arduous, is usually broken by a stop at the "Mountain House," four miles from the foot, and another at the point where the Government once maintained an observatory, on a rock 5678 feet high, and three miles from the topmost height (6470 feet), which rises suddenly from the range of rugged projections, covered with deadened tree trunks. At early dawn we were on our road to the Mountain House, at first through thickets, then along a creek bed, where the cautious mountain-horses walked with the greatest flexibility; now fording a creek twenty times in half an hour, now bending as we came to tree-trunks half fallen across the trail. After an hour and a half of this laborious climbing, during which we had ascended at least 1500 feet, and scrambling up the track a little water course, we came out upon the plateau on whose edge stands the Mountain House. The house is a small Swiss cottage,

once solidly built of stout beams, but now fast decaying. It stands but a few yards from the edge of the Balsam growth, where the vegetation changes and the atmosphere is rarer than below. It is 5460 feet above the sea level at the point in front of the Mountain House where one looks down into the valley, and sees the forest-clad ridges creeping below him for miles; notes the twin peaks of Craggy and their naked tops; then turns in wonder to the wood above him, and searches in vain for the peaks beyond. While at the windows of the Mountain House we seemed to be gazing from mid-air down upon the Blue Ridge. The illusion was perfect. Below us the mists were rising solemnly and slowly; peak after peak was unveiled; vast horizons dawned upon us; we seemed to have risen above the world. We turned from this view of the valleys, and entered the balsam thickets, pushing eagerly forward to Mount Mitchell, as the summit of the Black mountains is called.

And now we came into the region of the pink and scarlet rhododendrons. Wherever there was an opening in the trees the hill-side was aflame with them. Masses of their stout bushes hung along our path, and showered the fragile red blossoms upon us. The white mountain laurel, too, was abundant, but the scarlet banner usurped the greatest space. When we came to a narrow trail, where slippery rocks confronted us, and ragged balsam-trunks compelled us to clamber over dangerous crags, we found the way strewn with a crimson carpet after our horses had struggled through. Here, too, were masses of evergreen, and red pointed mosses, and the azaleas again along the border of the streamlets, and purple rosebay and the tall grasses in the clearing in whose midst nestled timidly tiny white blossoms and ground berries.

To climb Vesuvius is no more difficult than to scale the Black Mountain, for although one can reach the very top of the latter on horseback, he is in constant danger of breaking his limbs, and those of his horse, on the rough pathway. By the time we had reached Mount Mitchell and seated ourselves upon its rocks, our horses were as thoroughly enthusiastic as we were, and peered over the crags with genuine curiosity.

From Mount Mitchell we saw that we were upon a centre from whence radiated several mountain chains. To the south we could see even as far as the Cumberland line, and could readily discern our old friend the Smoky and the Bald mountain, while nearer in the same direction, we noted the Balsam range. Sweeping inward from the north-east coast were the long ridges of the Alleghenies; on the north the chain of the Black mountains culminated in a fantastic rock pile; while on the south the ridges of Craggy once more stood revealed.

To the east we could overlook the plains of North and South Carolina; on the north-east we saw Table Rock and the "Hawk Bill,"

twin mountains, piercing the clouds; while beyond them rose the abrupt Grandfather mountain, and the bluff of the Roan. On the south were the high peaks of the Alleghenies, the Pinnacles, Rocky Knob, Gray Beard, Bear Wallow, and Sugar Loaf.

Another hour and a half of climbing; then, dashing through a clearing, we suddenly saw above us a crag 200 feet high, with a stone-strewn path leading up it. Our horses sprang to their risky task; they rushed up the ascent—slipped, caught against the edges of the stones, snorted with fear, then laid back their ears and gave a final leap, and we were on Mitchell's high peak, utterly above Alleghenies, Blue Ridge or Mount Washington. In a few moments we were at Mitchell's grave.

Here we were above the rhododendrons, and only a gnarled and stunted growth sprang up. The trees were nearly all dead; those still alive seemed lonely and miserable. The rude grave of the explorer, with the four rough slabs placed around it, recalled the history of the man, and the origin of the peak's name.

The Rev. Dr. Elisha Mitchell, a native of Connecticut, graduate of Yale, and an eminent professor in the University of North Carolina, established the fact by measurements, made from 1835 to 1844, that this was the highest range east of the Rocky Mountains in the U. States. He grew very much to love the work of studying these heights, and spent weeks in wandering alone among them. The rough mountaineers learned to revere him, and he became as skilful a wood-man as any of them.

In June of 1857, after accomplishing some difficult surveys, and, as it is supposed, having ascended the pinnacle which now bears his name, he was descending into Yancey county, when, overtaken by night and a blinding storm, he strayed over a precipice on Sugar Camp Creek, and was discovered some days afterward, dead, at the bottom of a waterfall, his body perfectly preserved in the limpid pool. His friends, the mountaineers, who mourned his loss bitterly, buried him in Asheville; but a year later his remains were carried to the mountain top and there placed in a grave among the rocks he had loved so well.

Near the grave the Government has established a signal-house, where two brave men dare the storms which occur almost daily. The anger of the heavens as witnessed from this stony perch in mid-air, is frightful to contemplate, and many a day the lonely men have expected to see their only shelter hurled down into the ravines below.

The view from the topmost peak is similar, in most respects to that from lower Mount Mitchell; but the effect is more grand and imposing, and the mountains to the south and east seem to stand out in bolder relief. A tremulous mist from time to time hung about us; the clouds now and then shut the lower world from our vision, and we seemed stand-

ing on a narrow precipice toward whose edges we dared not venture.

As we descended, that afternoon, the pheasant strutted across our path; the cross-bill turned his head archly to look at us; the mountain boomer nervously skipped from tree to tree; the rocks seemed ablaze as we approached the rhododendron thickets; the brooks rippled musically, and the azalea's perfume was sweeter than ever before.

Each member of the party, dropping bridle-rein on his weary horse's neck as we came once more into the open space where stands the Mountain House, and looked down thousands of feet into the yawning valley; as the peace and silence and eternal grandeur of the scene ripened in his soul, involuntarily bared his head in reverence.—*Edward King, in "The Great South."*

Pray without Ceasing.—The gift of speech and the spirit of prayer are two very different things. A ready, fluent tongue that can pray at all times, and present with ability the wants that others propose for his adoption, may satisfy the ear of the untaught and the untried, but the Lord's people want the Spirit to lead them and teach them what to pray for; they want nearness and access to God through Christ; they want the "spirit of grace and supplication;" they want to present their heart's needs at the throne of grace, in unison with the mind and will of God, and this, not in studied phrases and well turned periods, but as moved by the Holy Ghost, for "if we ask anything according to His will, He heareth us," and this is an audience that is efficacious and secures a blessed result.

Many of God's people are covetous for the gift of prayer, and as they stammer out their needed wants they envy those who, they think, far exceed them in their well-expressed and truthful presentation of their requests before God, little thinking that their broken sentences, their sighs and groans, their trembling hopes of success, their earnest pleadings for help, their brief ejaculations for deliverance, are all so much Spirit-power, given by the Lord and recognized by Him as true prayer, that, sooner or later, will be answered; not, it may be, after the way and manner of the heart's desire, but in God's way, which includes His own glory and His child's good.

We hear much in our day of the "power of prayer," but prayer is powerful only as it runs in the channel of God's decrees. As these secret purposes are unknown to us, we are given divine leave to present our petitions to the Lord, and many precious promises are given, whereby the Lord's people are encouraged to call upon Him, to ask, to seek, to knock at a throne of grace for the blessings He designs to give, and to carry their hard cases to One who hears and can help. The Lord thus effects two gracious results. He will bring his children to "pray without ceasing," and He will bring them, by delays in answering, into a meek, humble, and submissive spirit; and when this is accomplished, the Lord oftentimes shows it was in His heart "to do it for them," by giving the blessing they desired of Him; so their language and experience testifies, "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us; and if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him.—*The Episcopal Record.*

Random Notes of Travel in Europe.

(Continued from page 322.)

A Search for the Roman Wall.—The great wall built by the Roman Emperor Severus, to keep the restless Piets within bounds, crosses the Eden near Carlisle. Desiring to inspect the remains of this wonderful work, we crossed the meadows near Hislop Holme Well, but not finding any traces at this spot, we proceeded to the pretty village of Stanwix, which crowns the hill beyond. After winding down a green lane and over one or two small fields, by advice of sundry "wayfarer men" whose antiquarian knowledge had not been enlarged by reason of their opportunities, we at length met one whose advice was in keeping with our desires, and we passed through a gate into a grassy field. Here, of course, we expected to see remnants of a gigantic wall, ancient stones of immense size half buried in the soil. Nothing of the kind was visible; yet we were assured that we stood upon the very spot. Taking a sweeping glance across the field we noticed before us, two straight lines of grass rather greener and taller than the rest, and between them a faded growth of herbage as if starved upon a soil much encumbered by stones. Could this be the wall we sought? Undoubtedly it was all that remained of it, for had it not served as a quarry for ages, and been carted away to serve a hundred civil and pacific uses! We had at length the pleasure of walking upon the foundations of the veritable barrier, from which we could still look down on the north, into the shallow remains of the ancient moat or ditch. Imagination must needs plume herself for a strong flight, to battle with the dusky centuries between us and the far off past, when Roman soldiers, mailed and helmeted, guarded this extended citadel, for such it truly was, stretching from Bonness on the Solway, over hill and dale, to Wallsend on the Tyne, a distance of no less than 75 miles. Its breadth varied according to the nature of the ground, but was about eight or nine feet at the base, and this breadth was carried up to the height of fourteen feet. Upon this was erected a parapet, on the northern side, four feet high. The whole wall was thus, generally eighteen feet high, and composed on the outside of regularly shaped and well-dressed freestone, while the inside was of rubble or concrete like the massy walls of many castles.

At regular intervals of four miles, fortified camps or stations were erected, each containing from 600 to 1000 soldiers. These stations were generally close to the wall on the southern side, and appear to have formed almost a square from three to six acres in extent, surrounded by high, thick walls, provided with four gateways, and laid out in streets, barracks, temples, baths, &c., some of the buildings having massive and occasionally beautiful sculptured stones. Between the stations were castles about one mile apart, each with its gateway to the north, and as the number of gates was perhaps nearly one hundred, the wall could not have been a mere boundary-fence, but really an entrenched camp, extending entirely across the island. This view is strengthened by the fact that a vallum or earth-work runs nearly parallel with this stone wall, on the south side, at distances ranging from 60 or 80 yards, to almost half a mile, and which some antiquarians believe served the purpose of protection against surprise from

the south. Others assert that the vallum or ridge was only a great military road.

Though familiar from our school days with the story of the Roman wall, few of us have any intelligible idea of the vastness of the original work, or the state of the remains which they exist at the present day. A walk of the entire length of the wall, is the best method of becoming acquainted with its great extent and character, and no one can traverse it in sea to sea, without a feeling of enthusiasm. He contemplates this work of a people "of labor," says Sir W. Scott, "even at this tremor of their empire, comprehended this space, and were executed upon a scale of grandeur. * * Their fortifications, their aqueducts, their theatres, their fountains, all their public works bear the grave, solid, and majestic character of their language; we see our modern labors, like our modern tongues, seem but constructed out of their fragments."

The glimpse we had obtained in our walk over the grassy field near Stanwix, but served to whet the enthusiasm of Jan— for further investigation, and an excursion to Gilsland and Lanencost were determined upon, with the intention of taking Naworth on the way. So one fine day we found ourselves, with our kind friend, examining the tumuli near the station at the romantic little Spa of Gilsland, which is the resort of many who would drink the sulphur waters, and catch a glimpse of scenes rendered famous by Scott, and where also he found his wife. Near this station we saw some imperfect remains and part of the ruins of a mile-castle, also probably a part of the ancient vallum. Had we proceeded to Birdswood, two miles further, we could have found some of the best preserved remains of the entire series—a gateway with large blocks of stone and a portion of the wall, in some places seven feet high, and extending about 500 yards. But alas! no conveyance could be found—the only carriage being engaged—and we were obliged to content ourselves with the glimpses already noticed, and to wind our way to Naworth.

Naworth castle is well worthy of a visit. This was an old border fortress, where once reigned supreme the Lord Warden of the Western Marches, and now or late a seat of the Earl of Carlisle, whom we may remember as Lord Morpeth, when he visited America some years since, and deservedly a favorite here and at home. After walking a long distance through the Park, where cattle and sheep were grazing, and where in ancient times fallow-deer abounded, beneath the magnificent trees that bordered the drive or were scattered picturesquely over the domain, we reached the castle. It is now occupied by Charles Howard and his family, who is a descendant of the Duke of Norfolk.

Among the proprietors of Naworth in early days, none have been more famous than the renowned ancestor of the Earl of Carlisle, Lord William Howard, the "Beloved Will" of the North Country, whom Scott describes in his "Lay of the Last Minstrel."

"Costly his garb, his Flemish ruff
Fell o'er his doublet, shaped of buff
With satin slashed and lined;
Tawny his hood, and gold his spur,
His cloak was all of Poland fur—
His hose with silver twined;
His Bilboa blade by marchen felt
Hung in a broad and studded belt,
Hence in rule phrase the Borderers still
Call noble Howard, 'Beloved Will!'"

"Belted Will" was third son of the Duke of Norfolk, who was beheaded for an unfortunate attachment to Mary Queen of Scots, having been appointed guardian to three sisters, heiresses of the Dacres, he arranged a marriage of his three sons with these wealthy ladies, without permission from Queen Elizabeth, and thus incurred her wrath. The two above named is said to have married Bessie with the braid apron," when he was only fourteen years old. On his release from the Tower of London, where he had been imprisoned some years, he obtained possession of his wife's estates, and came into favor with King James, who, in 1605, appointed him warden of the West Marches.

Naworth stands on rising ground overhanging two deep dells, and surrounded by venerable trees. It consists of two large towers separated by other buildings enclosing a rectangular court. We entered the large hall and highly admired its fine proportions and curious details of the past; among which were a pair of moss-trooper's boots of great size, and suggestive of giant growth by reason of the abundance of beef and mutton obtained by their owner in nightly forays into England, when the moon was clouded. Our guide, the courteous house-keeper, informed us that 300 persons could be seated in the dining hall when its vitality assumed its grandest scale. The actual destruction of the castle by fire is recorded in an inscription above the fireplace of the hall, at one end of which appears portraits of Lord William and his lady Elizabeth, in armor and various heraldic bearings ornament the corbels. From the hall we entered the drawing room furnished plainly in modern style, and though efforts had been made to harmonize the ancient and the modern, the incongruity between the enormously thick walls and deep embrasures of the windows, with photographs and engravings and other modern appliances indicative of refinement, was still obtrusive. Winding our way through narrow passages and up winding stairways we reached, at length, the apartments of the heir of Border story, his chamber, oratory and library. His large Effios remain as he left them, mute evidences of the true character of the man. Camden, who visited him in 1657, describes him as a singular lover of venerable antiquities and learned details, characteristics that have descended unimpaired to his worthy posterity. The late Earl of Carlisle was well known as a man of letters, as well as the possessor of a wise and tolerant spirit. Our guide observing how eagerly the exteriors of the old books were scanned, observed to J—, "We never show them, sir! but I will let you see one." And unpeeling the glass doors, produced a huge folio, a unique manuscript work, displaying the genealogies of many royal personages, the whole with curious notes and colored illustrations and emblematings, the work of Belted Will himself.

It is said that once when employed in this very room, a servant came to tell him that a moss-trooper had just been captured, desiring to know what should be done with him. vexed at being disturbed, he answered peevishly, "hang him!" A few hours later, when he had concluded his labors, he ordered the prisoner to be brought before him for examination, but was told that his mandate had been obeyed, and that the moss-trooper was dead. The borders were a wild country in

those days, inhabited by a wilder race of men, and when plunderers were taken in the act, stern justice was speedily administered; but little reliance can be placed upon such stories of summary execution. The warden of the marches were, however, invested with despotic powers.

A narrow steep stairway led from the bed-chamber of "Belted Will" to the secret dungeons of the castle. The low wainscoted room appeared as though it might have been a pleasant one in its time, but the slumbers of a man who kept one hundred and fifty constantly under arms as a body-guard, and whose dungeons were filled with prisoners, could not, we imagine, have been otherwise than uneasy at times. The oratory adjoining had been refitted and was gorgeous, for Lord William and his brother the Earl of Arundel, espoused the Catholic faith, to which some of their descendants, at this day, adhere.

Observing our great interest in this shadowy glance at mediæval life, our guide asked, half apologetically, "Would you like to see the kitchen?" "Very much," was the reply, so, without more ado, we were shown through what I would call a state kitchen, judging from the brilliancy of the culinary armory—the weapons being meat hooks of immense size, intermingled with huge knives and forks, platters and trenchers, and every thing else needed in this department. On emerging, the house-keeper pointed to a flight of steps on one side of the court, saying, "There stood the Princess Louise and the Marquis of Lorne, when their photographs were taken! They made us a visit after their marriage, and they came very privately, ma'am, no one was at the station to meet them." The Marquis of Lorne is a nephew of the wife of Charles Howard.

The sun was low in the west as we wandered away from Naworth through the park. We still hoped there might be time for a glimpse at Lanercost: so we plodded rather warmly along, regretting the lengthening shadows, and reached a small public house, the Abbey Bridge Inn, standing just beyond the park gate, where the pleasing information that we could have tea *very soon*, induced two of the party to sit down at once, and await its advent.

Where is the Priory? I mentally inquired; evidently nowhere in sight, but this antique bridge over the Irthing and that old road beyond must lead some-where, and seized with the spirit of exploration and adventure, characteristic of the American pioneer, one member of the party walked onward upon the level road, bordered by well-trimmed hedges, until an old gateway, a mass of sombre, monkish-looking ruins, surrounding a wide space carpeted by velvet grass, upon which stood an ancient cross, presented to view. And this was all I saw, "only this and nothing more!" But the sun would go down at the appointed moment, and I reluctantly retraced my steps, leaving unnoticed tower, chapel and chancel, and the old tomb of Sir Roland Vaux of Trieman.

The long but interesting day did not close as early as we anticipated, for hour after hour we lingered at the station, near Naworth Lodge gate, ere the welcome sound of the long-delayed train was heard, and midnight found us on the streets of Carlisle.

He that walketh uprightly walketh surely.

Word-Changes.

For "The Friend."

(Continued from page 323.)

BRAVERY. "In that day the Lord will take away the *bravery* of their tinkling ornaments."—*Isaiah* iii. 18.

The meaning of bravery in the above passage is finery, splendid show, which was its ordinary significance at the time of our translation. In this sense the word is now obsolete. Milton speaks of a ship

"With all her *bravery* on and tackle trim,
Sails filled, and streamers waving."

BY-AND-BY. "Give me *by-and-by* the charger the head of John the Baptist."—*Mark* vi. 25.

The Greek word here translated by *by-and-by*, signifies *immediately or presently*, and this was precisely the meaning of *by-and-by* at the time our translation of the Bible was made. The expression, now denoting a future more or less remote from the present, then had the force of the *immediate* future. It is so used in Fox's Book of Martyrs. "And some counselled the archbishop to burn me *by-and-by*, and some others counselled him to throw me in the sea."

CARRIAGE. "And David left his *carriage* in the hand of the keeper of the *carriage*."—*1 Sam.* xvii. 22.

In the nineteenth century the meaning of *carriage* is that which carries; in the seventeenth century it meant that which is carried, that is, *baggage*. David left his *carriage*, signifies, therefore, that David left his *baggage*.

CHARITY. "And now abideth faith, hope, *charity*, these three; but the greatest of these is *charity*."—*1 Cor.* xiii. 13.

The Greek word here rendered by *charity* means *love*, and this was the meaning of *charity* when our translation was made. The change of meaning which the word has undergone is a process of contraction, *charity*, which originally meant love, being now limited to certain manifestations of it, as in alms-giving, forbearance towards the frailties of others, &c. In the earlier translation of the Bible made by Wycliffe, the passage rendered in our version "neither death nor life * * * shall separate us from the love of God," is translated the "charity of God." Tyndale translates the passage first quoted, "Now abideth faith, hope and love, even these three; but the chief of these is love."

CORN. "His disciples plucked the ears of corn, and did eat, rubbing them in their hands."—*Luke* vi. 1.

In America, the word *corn* is restricted to the Maize, or Indian corn; but as used in the Bible it meant wheat or barley, especially the former.

CUNNING. "So the number of them, with their brethren, that were instructed in the songs of the Lord, even all that were *cunning*, was two hundred four-score and eight."—*1 Chron.* xxv. 7.

The original sense of *cunning* was *knowing*, hence *skilled*: *Isa.* iii. 3, "*cunning* artificer;" *xl.* 20, "*cunning* workman." This is the significance in the above passage. "All that were *cunning*" means all that were *knowing or skilled*, that is, "in the songs of the Lord." The word has since degenerated, so as to mean skilled in a *crooked* way. *Cunning* is originally the same as *cunning*, that is being able; and *cunning* is related to *kenning* or *knowing*, which gives us the primary and pure signification of the term.

Cautious. The word *curious* occurs in several

passages in the Bible—which speaks of the "curious girdle" of the ephod; of "curious works," meaning works of skill. In these places, *curious* is used in its original sense, namely wrought with care and art (Latin "cura," care). The "curious girdle" was a richly embroidered belt."

DAYSMAN. "Neither is there any *daysman* betwixt us, that might lay his hand on both."—*Job* ix. 33.

The word *daysman* is now obsolete. It meant an arbiter or umpire. The literal meaning of *daysman* seems to be one who appoints a day on which to hear and decide between contending parties.

DEAL. The word *deal* literally means a part, and a great *deal* means simply a great part. In the seventeenth century a wider use was made of this word than is now allowable. Thus we read in *Leviticus* of the tenth *deal*, meaning the tenth part, or *tithe*.

DESIRE. "He [Lehoreau] reigned in Jerusalem eight years, and departed without being desired."—*2 Chron.* xxi. 20.

To *desire* means now to look forward to with longing; but at the time of our translation it signified, also, to look back upon with regret. This is its sense in the above passage; departed without being *desired*, that is, without being *regretted*. So Jeremy Taylor says in one of his sermons, "She shall be pleasant while she lives, and *desired* when she dies."

DISCOVER. "The voice of the Lord * * * discovereth the forests."—*Psa.* xxxix. 9. *Discover* is here used in its literal sense, — to uncover, to lay bare.

EAT. "The oxen likewise and the young asses that eat the ground shall eat clean provender."—*Isa.* xxx. 24.

Eat here means to *plough*, derived from the Latin *arare*. This use is now wholly obsolete, but it occurs in several places in the Bible, and in old English writers. Thus Chaucer says:

"I have . . . a large field to ear,
And weak are the oxen in my ploughing."

"Yet there are five years in which there shall neither be *earing* [ploughing] nor harvest."—*Gen.* xiv. 6.

Benefit of Trials.

If the Lord is pleased to sanctify the infirmities to which our present mortal frame is subject, we shall have cause to praise him at last, no less for the bitter than the sweet. I am convinced in my judgment, that a cross or a pinch, somehow or other, is so necessary to us, that we cannot go on well for a considerable time without one. We are surrounded with snares, and if not quickened by trials, are very prone to sink into formality or carelessness. It is a shame it should be so, but so it is, that a long course of prosperity always makes us drowsy. Trials therefore are medicines, which our gracious and wise Physician prescribes because we need them; and He proportions the frequency and weight of them to what the case requires. Many of his people are sharply exercised by poverty, which is a continual trial every day, and all the year round. They who have comfortable firesides, and a competence for this world often suffer by sickness. But any and all of these crosses are mercies, if the Lord works by them to prevent us from cleaving to the world, from backsliding in heart, or life, and to keep us nearer to himself. Let us trust our Physician and He will surely do us good. And let us

thank him for all his prescriptions, for without them our soul's sickness would quickly grow upon us.—*John Newton.*

THE HEAVENLY LAND.

Selected.

There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.

There everlasting spring abides,
And never-withering flowers;
Death, like a narrow sea, divides
This heavenly land from ours.

Sweet fields beyond the swelling flood,
Stand dressed in living green;
So to the Jews old Canaan stood,
While Jordan rolled between.

But timorous mortals start and shrink
To cross this narrow sea,
And linger shivering on the brink,
And fear to launch away.

O, could we make our doubts remove,
These gloomy doubts that rise,
And see the Canaan that we love
With unobscured eyes,—

Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood,
Should fright us from the shore.

—Isaac Watts.

HEREAFTER.

Selected.

"What I do thou knowest not now but thou shalt know hereafter."—*St. John* xiii. 7.

Christian, when the storm-clouds gather
Dark and wild upon thy way,
And thy faithless heart is longing
For the glorious light of day;
Though thou canst not pierce the shadows
That around thy footsteps lie,
If in faith thou journey forward,
They will vanish by and by.

Though the bitter cup of sorrow
To thy lips be often pressed,
Yet as each succeeding morrow
Brings thee nearer to thy rest;
Though thou may not see the fountains
Whence these streams of Marah flow,
Never let thy courage fail thee;
For "thou shalt hereafter know."

If thy curious mind would fathom
That which God alone may know;
If thy troubled heart would query
Why the ways of God are so;
Why the losses and the crosses,
Which around thy pathway lie,
Be content to meekly bear them
In the hope, that by and by,

When shall dawn the glorious morning
Of the bright eternal day,
When the mist, and cloud, and darkness
That envelop thee, pass away;
Thou shalt see the perfect beauty
Of the place of life and love,
In its fullness emanating
From the Father's throne above.

See and know the glad fruition,
From the labors and the tears
Spent within the Master's vineyard,
Through the weary lapse of years;
Then press on the path of duty,
Though thou may not see below,
Why uncertainties surround thee,
Yet "thou shalt hereafter know."

Oh, how many precious moments are wasted in softness and self-indulgence, in frivolous pursuits, in idle conversation, in vague and aimless revelry, which, if rightly improved, might tell upon the world's destiny and the Redeemer's glory.—*Charles.*

Thomas Edward—A Scotch Naturalist.

(Continued from page 227.)

At the age of eleven years Thomas was bound apprentice to a shoemaker named Beg. His master was a skilful workman, but a drunken fellow, with low, pugilistic tastes, who had no sympathy with his apprentice love of animals.

"One afternoon, when Edward had finished his work, and was waiting for the return of his master in order to go to dinner, he was sitting with a sparrow on his knee. It was young sparrow which he had trained and taught to do a number of little tricks. It was his pet, and he loved it dearly. While he was putting his sparrow through its movement the master entered. He was three parts drunk. On looking at the bird on Edward's knee, he advanced, and struck Edward such a blow that it laid him flat on the floor. The bird had fluttered to the ground, and was trampled on.

"When Edward was about to rise, he saw that Beg was going to kick him. Raising up his arm to ward off the blow, Beg's foot came in contact with it, and, losing his balance, he reeled, staggered against the wall and fell backward. He gathered himself together and got up. If angry before, he was furious now. Edward, seeing that he was again about to resume his brutality, called out that he would shout for help, and that he wouldn't be struck again without a cause. 'Without a cause, you idle blackguard! sitting playing instead of doing my work!'—had no work; it was done three hours ago and I was waiting to go to my dinner.' 'It's not near dinner-time yet.' 'It's four o'clock.' 'I didn't know it was so late; well, you may go.'

"Tom seized the opportunity of picking up his poor and innocent bird from the floor. He found it was still breathing. He put it tenderly in his bosom, and hastened homeward. His mother was not surprised at his lateness, which was very usual, in consequence of the irregularity of his master's hours. 'But what's the matter wi' ye?' she said; 'your face is bleedin', and ye ha'e been greetin'.' 'Look,' said he, taking the harmless and now lifeless bird from his breast and holding it up, 'that would gar ony body greet and his tears fell on the mangled body of a little pet.' 'I wouldn't have cared so mune for myself,' he said, 'if he had only spare my bird.' Then he told his mother all that had happened, and he added that if Beg struck him again without a cause he would certainly run away. She strongly remonstrated against this; because, being bound apprentice for six years, he must serve on his time, come what would.

"On returning to the shoe-maker's shop the afternoon, Edward was met at the door by his master, who first shook him, and then searched him; but, finding there was nothing about him, he was allowed to go to his seat. And thus three years passed. The boy learned and something of his trade. The man worn on from bad to worse. In his drunken fits he often abused and thrashed his apprentice. At last the climax came. One day Edward brought three young moles to the shop. The moles were safely ensconced in his bonnet. When Beg found the moles, he killed them at once, knocked down Edward with a last seized him by the neck and breast, dragged

to the door, and with a horrible imprecation threw him into the street. Edward was good deal hurt; but he went home, determined from that day he would never again give under such a brute.

"Begg called at his mother's next day, and ordered the boy to return to his work. Edward refused. Begg then invoked the terrors of the law. "He would compel Edward to fulfil his apprenticeship. He would prosecute his father, and his two sureties, and make them pay the penalty for breaking the boy's indenture." This threat gave Edward's mother a terrible fright, especially when her boy insisted that he would not go back. The family were left in fear and commotion for some time. But at last, as nothing further was heard of the threatened prosecution, they dismissed it from their minds."

Thomas afterward obtained employment at his trade, in which he became a skillful workman; and which he continued to follow through life, though he never felt much interest in it, save as the means of obtaining support for himself and his numerous family. The Aberdeen militia having been called out in 1831, when Thomas was about eighteen years old, he enlisted. "The company to which Edward belonged was drilling one day on the links. It was a bright, sunny afternoon. The company was marching along near the lower end of the links, when a large brown butterfly flitted past. Edward saw it in an instant. He had never seen the like of that butterfly before! Without thinking for a moment of what he was doing, he flew after it—among the benches and sand hillocks, grasping after it with his hand.

"A very hunter did he rush.

"Upon the prey: with leaps and springs

He followed on from brake to bush."

"The butterfly eluded him; it flew away before him. Again he rushed after it, losing his bonnet in the hunt. He was nearing the spot where it had alighted. He would catch it now, when suddenly he was gripped by the neck! He looked round, and saw it was the corporal of his company, with four militiamen behind him.

"On crossing the links, the prisoner and his escort encountered one of the officers of the regiment, accompanied by a group of ladies. Where are you going with that boy?" said the officer, addressing the corporal. "To the hard-house!" "What! more insubordination!" "Yes." "This is most dreadful; what has he done?" "He broke the ranks during drill, and though Sergeant Forbes called him back, he ran away after what he calls a butterfly."

"There was a short silence, after which the ladies were observed tittering and laughing. "What did you say, corporal?" "He ran out of the ranks after a butterfly." "What! ran away from his exercise for the sake of an insect! Most extraordinary. Is he mad, corporal?" "Well, the sergeant thinks so; and that's the reason why I have got four men to help me to take him; but I don't think that he's mad." "He must be drunk, then?" "No, no," said the sergeant; "he doesn't think he's drunk either." "He must be either mad or drunk: did he ever behave like that before?" "No, not to my knowledge."

"At the intercession of the ladies, he was given his offence against military discipline, and allowed to return to the ranks.

"At the age of twenty-three he met with a young woman whom he loved and married. He brought to his house at Banff, where he

had removed a few years before. This gave him a happy home. His wife was bright and cheerful, and was always ready to welcome him from his wanderings. They were very poor; but mutual affection makes up for much. Perhaps they occasionally felt the bitterness of poverty; for Edward's earnings did not yet amount to more than about nine shillings and sixpence a week. His intense love of nature was a compensation to him for many difficulties. To use his own language, "Everything created or formed by the hand or the will of the Omnipotent, has such a fascinating charm for me, and sends such a thrill of pleasure through my whole frame, that to describe my feelings is utterly impossible."

"Edward proceeded to make a collection of natural objects early in the spring of 1838. He was then twenty-four years old, and had been married about a year. He had, a short time before, bought an old gun for four and sixpence; but it was so rickety that he had to tie the barrel to the stock with a piece of thick twine. He carried his powder in a horn, and measured out his charges with a bowl of a tobacco-pipe. His shot was contained in a brown-paper bag. A few insect bottles of middling size, some boxes for containing moths and butterflies, and a botanical book for putting his plants in, constituted his equipment.

"As he did not cease shoe-making until nine at night, nearly all his researches were made after that hour. He had to be back to his work in the morning at six. His wages were so small that he could not venture to abridge his working hours. It was indispensably necessary for him to husband carefully both his time and his money, so as to make the most of the one and the best of the other. And, in order the better to accomplish this, he resolved never to spend a moment idly, nor a penny uselessly.

"On returning home from his work at night, his usual course was to equip himself with his insect boxes and bottles, his botanical book, and his gun; and to set out with his supper in his hand or stowed away in his pocket. The nearest spring furnished him with sufficient drink. So long as it was light, he scoured the country, looking for moths or beetles, or plants, or birds, or any living thing that came in his way.

"When it became so dark that he could no longer observe, he dropped down by the side of a bank, or a bush, or a tree, whichever came handiest, and there he dozed or slept until the light returned. Then he got up, and again began his observations, which he continued until the time arrived when he had to return to his daily labor. It was no unusual circumstance for him—when he had wandered too far, and come upon some more than usually attractive spot—to strip himself of his gear, gun and all, which he would hide in some hole; and, thus lightened of every thing except his specimens, take to his heels, and run at the top of his speed, in order to be at his work at the proper time.

"He went out in fine starlit nights, in moonlight nights, and in cold and drizzling nights. Weather never daunted him. When it rained, he would look out for a hole in a bank, and thrust himself into it, feet foremost. He kept his head and his gun out, watching and waiting for any casualties that might happen. He knew of two such holes, both in sand-banks and both in woods, which he occasion-

ally frequented. They were foxes' or badgers' dens. If any of these gentry were inside when he took up his position, they did not venture to disturb him. If they were out, they did the same, except on one occasion, when a badger endeavored to dislodge him, showing his teeth. He was obliged to shoot it. He could often have shot deers and hares, which came close up to where he was; but they were forbidden animals, and he resisted the temptation. He shot owls and polecats from his ambuscades. Numbers of moths came dancing about him, and many of these he secured and boxed, sending them to their long sleep with a little drop of chloroform. When it rained heavily, he drew in his head and his gun, and slept until the first streaks of light appeared on the horizon; and then he came out of his hole and proceeded with his operations."

(To be continued.)

Rebecca Bevan.

8th vol.

Rebecca Bevan, who died on the ninth of the Eleventh month, 1817, at the age of thirty-four, was the daughter of Jasper and Anne Capper, of Stoke Newington, from whom she received a guarded and religious education; and there is reason to believe, that their care in this respect was blessed to her. In very early life, her mind was favoured with serious impressions; for it appears, from some memorandums of her own, made when about eleven years of age, that she then "felt earnest desires that she might live in the fear of the Lord, and be strengthened to overcome every thing that would hinder her eternal salvation." She was, in her youthful days, no stranger to close conflict of mind, in which a sense of her own remissness was deeply felt, and the tear of sorrow often shed, from a feeling of great unworthiness. Being preserved in this acceptable state, her own inclinations became much subjected to the power of Truth, and she resisted, in great degree, those temptations to which the youthful mind is exposed: a portion of heavenly light shone upon her path, by which she was enabled rightly to seek, and to find Him whom her soul loved.

When about the age of twenty one, she was united in marriage to Paul Bevan, and became a member of Tottenham monthly meeting. Not very long after this event, she was humbled under an apprehension that it would be right for her to bear public testimony to the Lord's goodness; and, under this impression, it was her earnest petition that she might clearly know the divine will concerning her, and not seek relief from any outward source. After some years of close inward exercise, she yielded to the divine manifestation, and was permitted to enjoy the reward of a quiet and peaceful mind therein.

The following memorandum is descriptive of her character, and instructively marks the self-examination which she was concerned to maintain.

1811.—Tenth month, 27. "Returned home on the 16th, and the following day, after attending the marriage of M. M. (and there, for once, endeavouring to do in simplicity, what was required of me, in which I found peace,) was surprised with the information, that, during my absence, the monthly meeting had acknowledged me as a minister. The friends appointed to inform me, did it in a tender manner; and my first emotion on hearing it, was a desire to kneel down, and earnestly pray

for that preservation in true humility, of which I felt more than ever the need. But recollecting, that He to whom the prayer was offered, can accept the sincere breathing of the heart, as well as the more public petition, I contented myself with turning to Him in secret, and I think felt my strength renewed by so doing. But have I dwelt in his fear, or in a disposition to be dedicated to his service since that time? No: I have again let in lukewarmness and indolence, both in and out of meetings; and I am afraid I shall never be fit to be admitted of the number of his redeemed. The opinion of my friends, though their unity is very pleasant, cannot alter the real state of things between my soul and its Maker; and I much fear, that it is possible to be thought well of by our fellow-pilgrims, and yet to be weighed in the balance and found wanting."

In the exercise of her gift, it was her great concern that she might not move without clear impressions of divine requiring, nor exceed the limits which Truth sets to its openings. Her communications were neither long nor frequent; but attended with weight and solemnity. She possessed a considerable share of mental endowments; and, being cautious in decision, her judgment was sound and discriminating. She was, from early life, of a tender conscience, and remarkable for a strict adherence to truth. One of the principal characteristics of her mind was sincerity, accompanied with Christian humility. She was exemplary in the discharge of the social and relative duties of life; and, as a mother, it was her continued care that her offspring might be preserved from the evils of the world, and, by an early obedience to the teachings of the Spirit of Christ, be enabled to bear his cross.

Having, with her husband and family, removed for a short time to London, they returned, about the latter end of the year 1816, to Tottenham. From this time she felt herself gradually weaning from the world; her mind being strongly impressed with the apprehension that her continuance here would be but of short duration. In the sixth month, 1817, she wrote as follows: "Since my return to this meeting, my state of mind has been much as of late years; mostly attended with great want of earnestness in spiritual things; but now and then, for a short time, aroused to greater diligence; and a desire has been much impressed on my mind, that if, at the close of time, I should be favoured with the least sense of acceptance, no one may, in future, sink under discouragement; for I think it impossible that any should feel more destitute of good, and even of living desires after it, than I do at times felt."

The illness which preceded her dissolution was both protracted and severe. In its progress she endured much excruciating pain; yet, when relieved from the acuteness of these paroxysms, she was able to converse, with much calmness, upon her situation and approaching end. In the early part of her confinement, she said to one who was with her: "I am afraid that I am not prepared; if I was prepared, I think I could go." Upon its being intimated to her, that her patience under suffering was an evidence of her being, in a great degree, prepared, she replied, emphatically, "But if a little is wanting!" At one time, when in great pain, she said: "I feel now as if I could trust in the mercy of the Lord in Christ Jesus;" and, at another time,

spoke thus: "I am sure, if there is a door open, and I, such an imperfect creature, so full of carelessness, so continually off the guard! can rightly go, I can never enough wonder at the merciful kindness of the Master who profess to serve." On another occasion, after expressing her comfort in the prospect of being released, she added, "I have no ground in myself; it will be all of mercy that these tears will be changed into tears of joy. I wish that all who ask about my death may know that I had not a rag of my own to clothe myself with; but that, if I make a good end, it is entirely and purely through the mercy of Him with whom we have to do. It was many days before I could lay hold on the least degree of that; but I hope these sufferings are graciously intended as purifications."

About this time, when under great bodily suffering, as her husband was supporting her on the bed, she supplicated thus: "O, merciful Father! send, I beseech thee, and say, it is enough. Or, if it be thy will that these sufferings be protracted for days to come, be pleased to give the balm of patience. And for this, my dearest earthly friend, enable him to bear this affliction, and any future trials that may be allotted. Thou knowest that I have often asked for him thy guidance and direction through the wilderness of this world; but, for the present day, send us help from thy sanctuary, and strengthen us out of Zion." Shortly afterwards she said: "The Lord has been pleased to grant me a little quiet since the morning. It is a sign that he is near, and what can be a greater comfort." And to a near relation: "Ah, my dear, I feel for thee; but what I feel for myself, is inexpressible thankfulness that the end may be near." Upon being asked how she felt, she replied emphatically, "Animated with the prospect of the change!" And in the evening of the next day she remarked, that it seemed as if she was longing to hear praises uttered. After, this, however, she was permitted to experience seasons of deep depression, and privation of the sensible enjoyment of good, and expressed herself as almost destitute of inward comfort. Yet He who had thus far preserved, did not forsake her, and she was again enabled to look with confidence towards Him.

There being at this time no indication of the immediate approach of death, she manifested much earnestness to be endued with patience; saying that it was what she stood in need of, and that nothing could be done but to pray for it, and that the Everlasting Arm might be underneath her to the end; and hoped that she might adopt the language, "All the days of my appointed time will I wait." But her pain increasing, she said to her sister: "Oh! my dear sister, thou dost not know how much I suffer many ways. Oh! when the end comes, what a glorious change it will be to me." One of her medical attendants remarking that her sufferings had been great, she said: "They have; but if they work out that far more exceeding and eternal weight of glory, I shall not regret them." And being in much pain, she uttered this short prayer: O, heavenly Father! if it please thee, hasten the time; but, more than all, enable me to say, 'Thy will be done.'

For the last few days of her life, the disorder under which she had labored made more rapid advances; yet she was preserved in great calmness of spirit; and, on the day before her death, in the prospect of being

soon released, she was heard, in a feeble voice to say, "What a comfort, inexpressible!"

Thus He who had been graciously pleased to guide her by his counsel, in the morning her day, and to carry forward the work of purification, condescended to support her presence in the hour of suffering; as there is cause reverently to believe, that I granted her an admission, through our Lord and Saviour Jesus Christ, into the joys of life salvation.—*Pity Promoted.*

For "The Friend

At the fourteenth annual meeting of the Friends' Association of Philadelphia and vicinity, for the relief of Colored Freedmen held in Arch street meeting house, Philadelphia, the 16th of Fourth month, 1877.

The annual report of the Executive Board and that of the Treasurer were read, presenting an encouraging view of their labors during the past year. Nineteen schools have been conducted under the auspices of the Association, 2 in Virginia and 17 in North Carolina. Thirty-six teachers have been employed, of whom 10 were colored and generally our former pupils. The greatest number of pupils attending have been: 2568 the week day and 1539 at the First-day schools. The money contributions during the year amounted to \$13,359 20, and from the origin of the Association to \$326,623 7. There has also been received during the year from the School fund of North Carolina, \$823.90; from that of Virginia, \$250; and from the Freedmen, for tuition and books, and account of land purchases, \$857.70. A liberal distribution of Bibles and other religious reading has been continued.

Upon nomination of the Committee appointed last year, the following Friends were appointed to the several offices named:

President, Marmaduke C. Cope.

Secretary, John B. Garrett.

Treasurer, Richard Calbury.

Executive Board, Benjamin Coates, Anthony M. Kimber, Philip C. Garrett, Elliston S. Morris, James E. Rhoads, Francis R. Cope, Richard Wood, John B. Wood, Joshua Baily, William K. Walton, Edward M. W. Tar, William G. Rhoads, Robert B. Hain, Thomas K. Brown, Asa S. Wing, Reuben Haines, George W. Emlen, George M. Warner, Thomas P. Cope, Jr., and Marmaduke Kimber.

Benjamin J. Crew, Colman L. Nichols, James Bromley, Richard Calbury, Charles Willis and Reuben Haines were appointed nominate to our next annual meeting, Friends to fill the several offices of the Association during the succeeding year.

John B. Garrett, *Secretary*.

Treasurer's Report.

To the Friends' Association of Philadelphia and its vicinity, for the Relief of Colored Freedmen.

Contributions for the year, . . .	\$13,359.
School funds of North Carolina and Virginia, . . .	2,073.
Receipts from Property, . . .	270.
Books sold, . . .	526.
Tuition fees, . . .	83.
Sandries, . . .	98.
Appropriation from Land Fund, . . .	416.

Total Receipts, . . . \$16,827.

Payments.

efficiency at last report, \$673.78
 physical Relief, 864.69
 salaries, support and travelling
 expenses of teachers,
 printing reports and
 Freedmen's Friend, office
 expenses, &c., &c., 11,764.51

Total expenditure, \$13,302.98

Leaving a balance on hand, \$3,524.69
 of which \$1,000 belongs to a special fund for
 "Sick and Crippled Freedmen."
 Note.—Balance on hand for general purposes
 as above Report 4th mo. 15th, \$2,524.69
 of this amount there has been ex-
 pended in payment of salaries,
 travelling expenses, &c., since that
 date, 1,831.60

Leaving a Balance, 693.09
 received since 4th mo. 15th, from
 contributions, State aid, &c., 373.48

Balance 5th mo. 8th, 1877, \$1,066.57

How to Protect Horses against Sunstroke.—
 The horse receives sunstroke not through the
 top or poll of the head, as is popularly sup-
 posed, but through the orbits of the eyes and
 the side of the back.

Horses overdriven on a hot day die often
 of spinal paralysis or pulmonary congestion
 and apoplexy caused by the sun's rays heat-
 ing the body and blood to a great degree. The
 hood or bonnet in common use is quite faulty
 in construction. It does not shield the eyes
 at all. The horse's eyes should be shielded
 from the sun's rays just as a man whose eyes
 are inflamed, protects them with a green
 asteroidean shade. For twenty-five cents or
 less you can protect your horse's head better
 than all hoods or bonnets for sale at the har-
 ness-makers. Get an old straw hat, minus the
 crown, with a broad brim, or a thin piece of
 hoop stick, and make a hoop about a foot in
 diameter, cover this with a piece of green
 cloth, an old green baize or flannel—green
 absorbs the hot, red, and yellow rays of the
 sun—then, with a few bits of copper wire,
 attach it to the headstall or blinders in such
 a way that it will stand three or four inches
 above the horse's forehead, and project at
 least three inches over his eyes. Your horse
 will stand the hottest sun, so far as his head
 is concerned; and if you wish to prevent his
 body and blood from getting over-heated, cover
 his back from his shoulders to tail with a loose
 blanket of thin cotton or linen cloth, of yellow
 or green color. During the hot season many
 a horse could be saved by this simple process.

On the hot sands of the desert under a burning
 sun, Arabs protect their camels in a simi-
 lar way. Car and cart horses should be pro-
 tected, and the blanket frequently wet, and
 they will bear the fatigue and heat of a long
 drive much better for it. Black and bay
 horses suffer more from the sun's heat than
 white horses, because the dark color absorbs
 nearly all the hot rays of the sun.—*Selected.*

Augustine was so careful not to speak evil
 of the absent, and not to encourage others in
 doing so, that he had the following distich
 engraven on his table:

"Far from this table be that worthless guest
 Who wounds another's fame, though but in jest."

For "The Friend."

Report of the Book Committee.

To the Meeting for Sufferings:—The Book
 Committee report: That during the year
 ending Third month 31st, 1877, 1771 volumes
 and 528 pamphlets have been sold; and 3,265
 volumes and 67,000 pamphlets have been
 given away; making the total number dis-
 tributed 5,036 volumes, and 67,528 pamphlets;
 which is 1,229 volumes, and 65,331 pamphlets
 more than in the previous year. The esti-
 mated cost of those given away was \$1,493.11.

To keep up the supply of books, there has
 been paid by the Treasurer of the Yearly
 Meeting, for paper, printing, binding and
 stereotyping, and books purchased, including
 the cost of printing the extracts from the
 minutes of our last Yearly Meeting, \$3,686.11;
 and for incidental expenses, \$142.11, making
 together, \$3,828.22. There has been received
 for books sold, \$711.89. The balance, \$3,116.
 33, has been paid as follows: from the
 General fund, \$1,972; from the income of Hannah
 Sanson's legacy, \$769.47; from that of Jesse
 George, \$319.86; and from the fund of Mary
 Ann Lloyd, \$55. The salary of the agent has
 also been paid by the Treasurer as heretofore.

The cost of the stock on hand is as follows:
 Stereotype plates, \$9,861.15; books, pam-
 phlets, &c., \$5,987.02; making together, \$15,
 \$18.17; which is an increase of \$1,451.96 over
 the amount reported last year.

There were printed during the year, 750
 copies of No Cross No Crown; 250 Letters
 of Isaac Penington; referred to in the report
 of last year; 250 Phipps' Original and
 Present State of Man; 250 Penn's Rise, Progress
 and Key; 1,000 Biographical Sketch of Wil-
 liam Penn in English; 500 ditto in German;
 500 ditto in French; 250 ditto in Spanish;
 1000 Life of John Roberts; 250 Letters of
 John Barclay; 250 Evans' Concise Account
 of Friends; 250 Barclay's Catechism; 500
 Bevans' View of the Christian Religion; 250
 Journal of George Fox; 6000 Epistle of the
 Yearly Meeting; 80,000 Appeal for the Ob-
 servance of the First-Day of the Week, in
 English, and 20,000 in German; 10,000 The-
 atical Amusements and Horse Racing; and
 500 Mary Brook on Silent Waiting.

In addition to these there were purchased
 100 Life of John Roberts; 100 Dymond on
 War; 40 John Woolman, in German; 100
 Penn's Rise, Progress and Key; 55 No Cross
 No Crown, and 45 Barclay's Apology, in
 French.

During the year, there have been added to
 our sets of stereotype plates, The Letters of
 Isaac Penington; Epistle of the Yearly Meet-
 ing of 1876; Appeal for the Observance of
 the First-Day of the Week; Mary Brook
 on Silent Waiting; Biographical Sketch of Wil-
 liam Penn; Life of John Roberts; Bevans'
 View of the Christian Religion; and Life of
 Richard Jordan. In addition to these, the
 stereotype plates of "Friends in the Seven-
 teenth Century," have been presented to the
 Yearly Meeting by the author. The cost of
 translating the Biographical Sketch of Wil-
 liam Penn into the German, French and
 Spanish languages, was also defrayed by an
 interested Friend.

Of the publications gratuitously disposed
 of 418 volumes and 145 pamphlets were given
 to Reading Rooms and Libraries of various
 kinds; including Monthly and Preparative
 Meeting Libraries of Friends, and the books
 furnished to boarding houses for the use of

the guests; 479 volumes and 49 pamphlets in
 German, French and Spanish were given to
 persons speaking those languages, who were
 visitors to our city during last summer; 62,000
 pamphlets, consisting principally of the Appeal
 for the Observance of the First-Day of the
 Week, and the tract on Theatrical Amuse-
 ments and Horse Racing, were donated to
 the Philadelphia Tract and Mission Society;
 558 volumes and 1,071 pamphlets were sent
 to Friends in the Western States; 455 vol-
 umes and 97 pamphlets were distributed in
 the Southern States, principally among the
 Colored People; and 1,055 volumes and 3,638
 pamphlets were given for distribution in
 various parts of the United States, England,
 Italy and South America.

Interesting evidences have reached us of
 the help and comfort which some have de-
 rived from the works so distributed. One
 person writing from Texas, and speaking of
 a copy of Barclay's Apology which had been
 given him, says: "It has recalled me to things
 once of momentous interest to me, but un-
 happily lost in the cares of life. It has been
 of great pleasure and profit to me, and I feel
 certain that thou must have surely been
 prompted by the Divine Spirit, when thou
 gavest it to me."

Another, after thanking the Book Com-
 mittee for the books sent, refers to the pre-
 vious possession of the religious publications
 of another Society, and says: "They are of
 little account, compared to the writings of
 Fox, Barclay, Penington and others. With
 these come deeper and more intense longings
 for a larger measure of the Holy Spirit. Being
 as yet but a babe in the experience of His
 blessed presence, I feel deeply the necessity,
 that the work of Christ in baptizing with
 the Holy Spirit and fire, and thoroughly purging
 His floor, go forward to the glory of His
 grace, and the manifestation of His power."

A colored teacher in Savannah, Georgia,
 the principal of a large public school there,
 to whom a few books had been sent, remarks:
 "The three first propositions of Barclay's
 Apology have satisfied me as to the merits of
 the book. I say honestly, that I would not
 now part with them under any consideration.
 For I have never seen anything which so
 nearly accords with my views on the subject
 of a spiritual religion, or the immediate pre-
 sence of God's Spirit with His church. And
 oh, if our people would realize this truth, how
 it would stimulate our piety!"

Several other expressions of thankfulness
 and appreciation have been received, both
 from white and colored people; so that we
 believe there is cause for encouragement to
 those who are endeavoring in this way to pro-
 mote the spread of truth and righteousness in
 the earth.

JOSEPH WALTON, Clerk.

Philadelphia, Fourth mo. 6th, 1877.

Published by request.

The Free Baths of Alaska street will be re-
 opened Sixth month first.

During last summer nearly 13,000 persons,
 of both sexes, availed themselves of the benefit
 and refreshment they offer to all comers.

Subscriptions for the maintenance of the
 Baths, and for providing the attendants neces-
 sary to their orderly and efficient use, may
 be made to J. SHIPLEY NEWLIN, 337 Market
 street.

The Sceptic.—"If we are to live after death, why don't we have some certain knowledge of it?" said a sk-ptic. "Why don't you have some knowledge of *this* world before you come into it?" was the caustic reply.

THE FRIEND.

SIXTH MONTH 2, 1877.

The remark is not infrequently made by some who appear desirous to have all the distinguishing features of Quakerism removed from our religious Society, that all that is wanted is for men to be christians. In one sense this may be true, but in another it is far from being correct. All sincere disciples of Christ should acknowledge him as their common Master, and one another as brethren. But men may be christians who have but little knowledge of the doctrines of the Gospel, and in whom the Life which is the Light of men, has so partially illuminated the understanding, that the errors arising from education and association have not been discerned; nor they been brought to see and forsake much that is inconsistent with the simplicity and purity of undefiled religion, but which they may have always considered essentially connected with its requirements.

The discoveries of divine truth are often very gradual, and their application to conduct and worship may be but dimly perceived or not deeply felt, even where there is an honest desire to do right; the saying of Christ to his disciples when personally with them, being applicable to many sincere christians in the present day. "I have yet many things to say unto you, but ye cannot bear them now."

It is one of the blessed characteristics of the Gospel of Christ, and a striking evidence of its divine origin, that it meets the necessities of men of all classes and in all conditions of life. Wherever it is so accepted and obeyed as to be known as the power of God unto salvation, its effects are always of the same character, notwithstanding the great dissimilarity in the mental development, in the outward circumstances, or the religious profession of its votaries. That is, the fruits of the Spirit, so far as they are matured, are always love, joy, peace, longsuffering, goodness, faith, meekness, temperance. But as in individuals there is great difference in spiritual knowledge and religious experience, in some being developed slowly and feebly, in others more rapidly, more clearly and more perfectly, thus yielding sometimes thirty, sometimes sixty, and sometimes an hundred fold; so it is in bodies of christian professors organized for the support and propagation of their respective understanding of the truths of the Gospel, as set forth in the "creeds" they have adopted. The "creeds" of all christian denominations may embrace the great fundamental doctrines of christianity, while the societies themselves differ widely in the interpretation and practical application of those doctrines, both as to individual duty and modes of worship. However divine charity will dictate in the hearts of the members of these several divisions of the visible church, love towards all others who love the Lord Jesus in sincerity, it does not call upon them to sacrifice their conscientious convictions of

what the religion they profess enjoins, in order to conform to the principles or practices of others, or to harmonize one with another, however they may recognize the christianity in each.

Friends have always stood pre-eminent in the belief of the in-shining, instruction and guidance of the Holy Spirit in every man and in the necessity of obedience to its secret revelations, in order to obtain that knowledge of the true God and Jesus Christ whom He has sent, which is life eternal; to ascertain His holy will concerning individual duty, and to be made partakers of the salvation purchased by Christ, on the terms which He has laid down. It is in accordance with this doctrine and faithfulness thereto, that they have been constrained to reject the many forms and ceremonies, the will-worship and man-made ministry of most other professors, and to bear testimony against many things, by others deemed harmless if not praiseworthy. Hence some other professors have questioned their claim to be called christians, on account of what they designate their peculiarities, while worldlings have despised and derided them.

The position in the visible church occupied by Friends is an advanced one, and the banner given them to display because of the Truth, may not be struck or lowered to meet or accommodate the views and practices of those—christians though they may be—who have not yet seen so distinctly into the spirituality and strict requirements of the religion of Christ, as to be willing to give up all conformity to the spirit of the world, and discard the rites and ordinances that have been introduced into the "church" in the will and by the contrivance of men. Those who do so, not only injure their own religious condition and standing, but they betray the cause of Him who has been pleased to raise up the Society for his own purposes.

Samuel Fothergill thus expresses himself. "The testimony given to us as a people, in various branches, hath been a stone of stumbling and rock of offence to many, who have wished for our crown *without our cross*, and have overlooked or despised the peculiarity of our testimony; or rather *the Lord's testimony through us*. The language, fashions and customs of the world, though by many deemed indifferent, *are not so to us*; but they are a part of the growth of that lofty Lebanon, which the day of the Lord is to come upon, as well as on the cedars; and when that day comes, it will burn as an oven with prevailing heat, and leave them neither root nor branch. All who have entered into fellowship with us by the *baptism of Christ*, which is the right door of entrance, have found it to be their duty to attend to these testimonies, not from imitation, but from conviction of their propriety. We might have many preachers break in upon us, *ere we at liberty to admit them upon the bottom of general speculative truth*, without their coming to the unity of the Spirit."

SUMMARY OF EVENTS.

UNITED STATES.—A terrible accident occurred at the launch of the steamship Saratoga, from Roach's shipyard at Chester, on the morning of the 22d ult. The vessel started from its blocking somewhat sooner than was expected, killing seven men and severely injuring three others. The disaster was not discovered until the vessel had reached the water. It was the fortieth launch at the yard, and the first at which any accident happened.

Four inches of snow fell in Berkshire Co., Mass., on the morning of the 24th. Serious damage to the crops there, is feared.

The Cheyenne Indians, at Camp Robinson, N. 1350 in number, will be transferred, at their own request, to the Indian Territory.

The total amount of silver issued since 4th mo. 20, 1876, is \$31,738,490. The fractional currency outstanding at this date is \$20,075,807. One million of fractional currency will be retired during the present month.

The estimated value of fresh beef, exported from Philadelphia during the past week is \$59,914. To exports \$711,331.

It is stated that 395 American Locomotives, worth \$5,490,640 have been exported in seven years, and most of them were taken from Philadelphia.

The Youngstown rolling mill, at Youngstown, O., was destroyed by fire on the night of the 26th. The loss is said to be about \$100,000; and 300 men thrown out of employment.

The number of interments in Philadelphia last week was 335. Of these 177 were adults and 158 children 70 being under one year of age.

The Markets, &c.—The following were the quotations for western rice: American gold, 10; United States 9's, 1881, 115; 5/20's, 1865, 111; Oct 113 1/2; etc. per lb. for uplands and New Orleans Petroleum, standard white at 14 1/2 for export, a 19 a 20 cts. per gallon for home use. Pennsylvania flour at \$8.85 for wheat; choice, \$9.00; and high grade at \$10 a \$11. Good is sold; sales at \$16.87 1/2 for western red; \$1.80 for 18 1/2 for Penna. southern do.; \$1.87 a \$1.90 for amber, and \$1.95 a for white. Corn, 62 a 64 cts. Oats, 48 a 51 cts. Receipts of beef cattle 3000 head. Sales at 4 1/2 to 7 1/2 cts. per lb. gross, as to quality. Sheep sold at 4 to 5 1/2 cts. per pound. Hogs, 6 1/2 to 7 cts.

Population of Cienfuegos.—The number of persons enumerated in Cienfuegos in Madrid during the week end 5th mo. 10th, shows an increase of 41,391. Repece from various parts of India show that the general condition is unimproved; official reports from Bombay say that the increase of the numbers on the relief work is 20,433.

A meeting was held at New Castle on the 21st ult. concerning the votes of the Northumberland colliers, as whether the matters in dispute with their employers referred to arbitration. There was an overwhelming majority in favor of continuing the strike.

The question is being discussed in Vienna whether it is not advisable to incorporate Bosnia, Herzegovina and Servia into one State, under an Austrian Archduke.

Seven hundred Jews, deprived of a livelihood by the closing of the Dumbé, destitute, homeless and almost starving, in Widdin, have taken refuge under the walls of the fortress, in fear of a bombardment.

The 53th anniversary of Queen Victoria's birthday, occurred on the 24th ult. It was observed as a general holiday throughout the Dominion of Canada.

There were seventy deaths from small pox in London last week.

In consequence of a strike of the Northumberland colliers, 12,000 men, it is said, are out of employment.

FRIENDS' SELECT SCHOOLS.

A suitably qualified Friend is wanted as Principal of the Boys' Select School, at the opening of the term the Ninth month. Application may be made to—Joseph S. Elkinton, 331 South Fifth St.

Edward Maris, 127 South Fifth St. James Smedley, 415 Market St. George J. Scattergood, 413 Spruce St.

FRIENDS' ASYLUM FOR THE INSANE.

New York, (Twenty-third Ward), Philadelphia Physician and Superintendent—JESUAH H. WOODINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DEED, in Germantown, 5th mo. 5th, 1877, at the residence of his sister, Sarah A. Matlack, DANIEL MATLACK, in the sixty-ninth year of his age, a member of Philadelphia Monthly Meeting.

—, at West Chester, Pa., on the 7th ult. SAMUEL R. KIRK, aged nearly 89 years, a member of Birmingham Monthly Meeting of Friends.

WILLIAM H. PILE, PRINTER,

No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. L.

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Subscriptions and Payments received by

JOHN S. STOKES,

At No. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend"

A Summer in Norway.

By JOHN DEAN CATON.

We have been interested in the notes of a visit to Norway, published under this title. It is a chatty, unpretentious book, but gives me ideas of that country which are new. A few extracts may be acceptable to our readers. Hammerfest, it must be borne in mind, is out latitude 71° north, and in the summer several months has continual daylight. One of the troubles J. D. Caton frequently alludes to being the annoyance and difficulty of sleeping under such circumstances. He says:—

"Our course soon changed to the south, and we quickly threaded our way among a maze of islands and through the crooked channels, where a stranger would have become inextricably confused and lost. The bay was beautiful; the sun shone brightly, the air was soft and sweet and bracing. The deer-ducks were constantly flying across our course, and small herds of reindeer were seen on the sides of the mountains, or in the intervals near the water's edge. Fishing huts were ten passed, and the fishermen in their boats were frequently met with, and there only checked the appearance of a bear or a stately elk, to fill up the picture of animated nature. The scenery this day was finer than any we had before met, and we spent the day upon a deck enjoying it to the full * * * The lands, however, which we this day passed were not all mountains. The views were diversified with lower lands and tamer scenery. In quite a number the surface was comparatively low and level and covered with trees and shrubbery, almost out of keeping with the usual scenery in arctic Norway.

In the afternoon we reached the head of Ten Fjord, and made our final landing at Bøsekop. This has, by some, been called the den of Lapland, and is certainly the most beautifully located of any place we saw in the mark. The shipping is accommodated at a small dock, adjoining which are two small warehouses. From this point the bluff rises out one foot in eight to the altitude of about a hundred feet, where occurs a narrow table land then another more gentle ascent, of less height to the level country stretching away inland. Further south there is more space between the water and the bluff, along which runs a street or road, bordered by peasants' cottages or fishermen's cabins.

The broad hill side was covered with a rich carpet of green-grass, which presented a cheerful prospect. An evergreen forest crowned the heights beyond, and we seemed all at once to have entered upon a scene of rich vegetation, quite in contrast with the barrenness or stunted growth we had everywhere previously met.

The hotel is a large two-story wooden house, built in the manner before described, and newly painted white, and standing as it does on that first high table, commands a view of the great bay in front for ten miles or more, and is a conspicuous object, which may be seen at a great distance from the southern part of the bay, but is hidden by a high promontory from the northern approach. There was no carriage there to take us up the hill, so we had to make the ascent on foot. It was a hard task for the invalid and was a work of time. Frequent rests upon the soft grass lightened the labor much, and so we reached the house, where we found comfortable rooms—comfortable for those who desire to be satisfied and pleased with what is clean, though very plain, and really provides for one's physical nature as well as if luxuries were thrown in; for here, certainly, there was not the least appearance of luxury. But the people were obliging and desirous to please, and this is a seasoning which makes palatable very plain fare indeed. Those who are always quarreling with their bread and butter, are not likely to have a pleasant journey.

After taking possession of our new quarters, and seeing all things made comfortable, I sallied out to explore, and soon found myself at the top of the second table. It was a luxury to find myself walking on a carpet of rich, green grass, and what was still more pleasing, I found among the grass quite a variety of wild flowers, and during a short walk I gathered a pretty arctic bouquet. This was cheering news, and I hastened to the house to communicate it, and to present the evidence that if nature frowns upon these bleak regions with stern vigor, she smiles as well at times. Of course all must be enthusiastic over arctic flowers, and a regular excursion in search of them was planned for the next day.

A single day showed a wonderful development of flowers, and indeed all vegetation. Ten flowers were found now where one was met the day before, and many new varieties which were not then observed, so that we had no trouble in making a fine collection.

On the top of the upper table an extensive peat-bog was found, though apparently of limited depth. Several excavations showed where peat, though of an inferior quality, had been taken for fuel, and drains were cut through it in various directions. Many cows were pasturing upon it, though the grass seemed coarser and less abundant than beyond it. The most abundant vegetation found on the peat-bog was a low, shrubby vine, on which a yellow berry grows, about the size of

a mulberry, which is called *multebær*, and is extensively used in that country in the form of sauce. It is also made into preserves when fresh, and thus kept, and it is even exported in barrels. I confess it was not agreeable to my palate. It lacked flavor, and had an insipid taste. With longer use I might, no doubt, become fond of it. On our first arrival at Bøsekop scarcely one of these vines was in bloom; yet in two days after the ground was white with the flowers all over the peat-bed.

The deposit of peat I found very common on the rocky islands and in places where I should not have thought of looking for it. I found it often spread out in thin sheets, not more than one or two inches thick, on the steep sides of the otherwise naked rock, hundreds of feet up the declivity, where one would suppose it would be washed off by the first heavy rain. Geologists may, no doubt, readily explain how it got there, and how it is retained, but I confess it is to me a profound mystery. Of course it was poor and unfit for fuel of any considerable value; but still it was a true peat and would make a fire when nothing better could be found.

Still back of the peat-bog, and on the highest elevation, stood the Lutheran church, a good-sized, commodious structure, painted white, except the steeple, which was black. Nearly all the Lutheran churches in Norway are of one style of architecture. They have high, steep roofs, with tall, slender spires, and with a closed porch in front, and then an ante-room, the roof of which is still higher, which is attached to the main building under the spire. To the opposite or back end of the church is attached a small structure. Around this church are quite a number of neat and comfortable dwellings. The country back was covered with a pine forest, the trees were not large, but were abundant. Deciduous trees were met with farther south and down the bluff, but they were scarcely more than shrubs. So far as I went in the interior the country was pretty level; but the soil was light and not very productive. In several places the forest had been cleared away and snug farmsteads established; but not sufficient to show that, even in that favored spot, agriculture was prosperous. At the most thrifty looking place I saw, the farmer was a blacksmith as well, and it is quite probable that his thrift was owing as much to this as to that occupation. The old plows lying around outside his shop, and apparently abandoned for use, showed some curious designs, while others resembled our own very much.

I did not extend my rambles into the valley, or rather the bottoms of the Aften river; but obtained a pretty extensive view of the valley, which had the appearance of a prosperous agricultural country, with fine farms and houses, which was refreshing to look upon in the arctic regions. This rich valley extends far back into the country, and relieves the general sterility of the land."

An Epistle of True Christian Love, to all Friends, called or reputed Quakers, who profess the True Light.

Dear and well-beloved Friends, brethren and sisters, both old and young, whom I truly love in the Lord; even with that ancient love which has lived in my heart from the beginning. I bless the worthy name and power of the Lord our most gracious God, who hath hitherto helped me and many others, his faithful servants and ministers, in his blessed work and service. And my soul's breathing and supplication to Him, the Father and Fountain of mercies, is, that his divine grace, love, and peace, with all spiritual blessings in Christ Jesus, may be for ever continued unto you, and multiplied among you.

And, my dear friends and brethren, not knowing how soon my days here may come to a period, I having now been for a long time deeply concerned in the Lord's work and service, in his gospel ministry and harvest; it being above 52 years since I was first called forth to bear public testimony for his blessed truth, and dispensation of his Holy Spirit and new covenant; the Lord having prolonged my days much beyond my former expectations, because not only of the deep sufferings and severe persecutions, which I early underwent, but also the divers afflictions and exercises since. I am therefore now the more concerned to communicate to you, my dear friends, what is laid upon me; even in the love of my heavenly Father, and for the help and advantage of future ages, of such as shall hereafter sincerely seek the Lord, and the exaltation of truth and righteousness in the earth.

Upon the 22d of the 7th month, 1705, the power of the Lord came upon me with great weight, to my great comfort and refreshment, in a special manner opening many weighty matters afresh, of the state and condition of his peculiar people, commonly called Quakers; as, how we came truly to quake and tremble at the word of God in the beginning, and the real causes thereof, both under the powerful ministration of the law and judgments of God by his light, discovering the nature and exceeding sinfulness of sin; and also under the dispensation of the gospel, in order to work out our salvation, with fear and trembling; (the light of the Word ministering both law and gospel); when we knew our God so to prepare our hearts, by working in us both to will and to do; being also sensible we could not thus work without some inward sense and feeling of the word and power of God, and his Christ, working in us, true willingness, also faith, and ability. As there is a trembling of heart, and bowing of soul under the sense of judgment and mercy, there must be a giving up to serve the Lord with fear, and rejoice with trembling; the same being required even of the kings and judges of the earth, under the dispensation of the Son of God, (Psal. 2.)

Now let it enter the hearts and considerations of all who are concerned, or in outward communion among us, both young and old, male and female, what it is to be a true Quaker and trembler; to tremble at the word of God; to tremble at his judgments; to tremble at his presence; seeing that to "this man will I look, saith the Lord, even to him that is poor, and of a contrite spirit, and trembleth at my word." Isa. lxxvi. 2. The Lord has a tender regard to them, and care over them, who are thus exercised in the inward sense of the word of life.

Yea, "Thus saith the High and Lofty One,

that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah lvii. 15. Oh! this contrite and humble spirit, is too much wanting, where the Word of life and power is not inwardly received nor regarded; where persons are lifted up, and exalted in their own wills and spirits, above the inward sense and feeling of this Word, which would tender their hearts, and bow their spirits unto a true contrition and godly sorrow; where they can frequently resort to the solemn assemblies of the Lord's people, come and go as whole, and up in their spirits and fleshly minds and conceits, without any true remorse, brokenness, trembling or contrition of heart or spirit, before the Lord, or at his presence. Surely a bitter cup of trembling will be given to such at last, if they repent not.

How many were there among us in early days, who came under those dispensations of the law and the gospel, under the sense of judgment and mercy, and trembled at the word; and freely submitted to judgment, that they might find mercy with God in Christ, who, in the midst of judgment remembered mercy, that He might be feared.

But how many now are there under an outward profession of Christ, and pretensions of religion, who never came under those dispensations, so as to be truly humbled, mortified or crucified unto the world, yet termed or reputed Quakers; when in reality they are not such as tremble at the word or presence of God, or because of his judgments; and yet there is as much loftiness of man in them to be laid low, and as much earth in them to be shaken, as ever was in any of us, at first, when we knew the glory of the Lord, that is, his power, to arise to shake terribly the earth, and to bring down the lofty looks, and lay low the pride and loftiness of man. Isa. ii. 11.

Wherefore I am sensible that quaking and trembling at the word and presence of the Lord God, as in the beginning, are as necessary to be reminded in the ministry and preaching, in these days of ease and liberty, as ever, to humble them who have not repented of their iniquities; being guilty of both manifest evils, and secret sins.

All the negligent and slothful, all the lukewarm and indifferent persons in religion, have need to repent; all contentions, quarrelsomeness, and disobedient persons, have need to repent and reform in their behaviors and conversations. All unjust, covetous, earthly-minded oppressors, and injurious persons, and all carnal liberties, and drunkards, have great need to repent, and be deeply humbled under the mighty hand of the Lord God. All proud, self-willed, self-exalted and unclean persons, with all whisperers, back-biters, and sowers of discord, have great cause to seek repentance, and to fear, dread, and tremble at the judgments and presence of the Lord God; and in order thereto, such have need to be alarmed and awakened out of all their carnal security, fleshly ease, and false rest, unto repentance. If the Lord please to give them a place and hearts to repent before they die, a terrible shaking, a deep sorrow, mourning and lamentation, must fall on such, before they come into a true rejoicing in the Lord, with trembling; for there must be a terrible shaking, before a joyful trembling.

Such as are careless and at ease in the outward truth's profession, and such as are inclined from their first love and simplicity to revive the spirit of the humble, who is in Christ, and unstable-minded ones, are apt to affect high strains, sudden and light flights, sounds and tones, more than so matter; and then get into elevations and exaltations, more than into humility, or weig sense of life, and to imitate a sort of singing which is neither with the Spirit nor with understanding, as in the primitive churches of Christ; whereby too many, who are inexperienced in the work of God and Christ's ministry, are apt to be puffed up for one, against another, as those carnal ones among the Corinthians were, and to be exalted in self-conceits and imaginations, to value themselves above others, and far better than they are; and such will judge of ministry and ministers by a partial affection, and not by sound judgment or divine sense; so they are apt and ready to mistake an affection and forced births; the Divine power, and son of the free woman, which is very pernicious, as tending to a kind of idolatrous bowing to that as the power, which is not the power of God, but a kind of likeness of things in heaven. Whereas the real work of the gospel ministry is foundational work, 'tis edifying-work in a sound judgment, in a sound mind, in a clear understanding, and tending to bring people to be sound in the true and living faith, in the name and power of Christ Jesus; even in that available and effectual faith, which worketh by love, so that this foundation-work of Christ's ministry tends to settle people's minds in humility in self-denial, in the holy fear of the Lord, the true light, upon the sure foundation that is laid in Zion, Christ the spiritual rock, upon which the true church is and shall be built, and must stand for ever.

(To be concluded.)

For "The Friend"

Thomas Edward—A Scotch Naturalist.

(Continued from page 233.)

The ruined castle of the Boyne, about five miles west of Banff, was one of Edward's favorite night haunts. The ruins occupy a level summit of a precipitous bank forming the eastern side of a ravine, through which the little river Boyne flows. One of the vaults level with the ground, is used as a shelter place for cattle. Here Edward often to be dark during rain, or while the night was so dark to observe. The cattle soon got used to him. When the weather was dry, and the animals fed or slept outside, Edward had to vault to himself. On such occasions he was visited by rats, rabbits, owls, weasels, polecats, and other animals.

One night, as he was lying upon a stone, dozing or sleeping, he was awakened by something pat-patting against his legs. He thought it must be a rabbit or a rat, as he knew that they were about the place. He only moved his legs a little, so as to drive the creature away. But the animal would not go. He raised himself up, and away it went; but the night was so dark that he did not see what the animal was. Down he went again to try and get a sleep; but before a few minutes had elapsed, he felt the same pat-patting; and this occasion it was higher up his body. I now swept his hand across his breast as I thrust the intruder off. The animal shrieked as it fell to the ground. Edward knew it was a polecat. It was a polecat.

He shifted his position a little, so as to be opposite the door-way, where he could see his antagonist betwixt him and the sky. He also moved upon his side in order to have more room to act. He had in one of his breast-pockets a water-hen which he had shot that evening; and he had no doubt that this was a bait which attracted the polecat. He stroked up his coat to his chin, so as to prevent the bird from being carried away by force. He was now ready for whatever might happen. Edward must tell the rest of the story in his own words:

"Well, just as I hoped and expected, in about twenty minutes I observed the fellow entering the vault, looking straight in my direction. He was very cautious at first. He halted, and looked behind him. He turned a half, and looked out. I could easily have shot him now, but that would have spoiled my sport; besides, I never wasted my powder and shot upon any thing that I could take in my hands. Having stood for a few seconds, he slowly advanced, keeping his nose to the ground. On he came. He put his feet on my legs, and stared me full in the face for about a minute. I wondered what he would do next—whether he would come nearer or go away. When satisfied with his look at my face, he dropped his feet and ran to the vault. I was a good deal disappointed, and I feared that my look had frightened him. By no means. I was soon relieved by hearing the well-known and ominous squeak squeak of the tribe. It occurred to me that I was about to be assaulted by a legion of polecats, and that it might be best to beat retreat.

"I was just in the act of rising, when I saw my adversary once more make his appearance at the entrance. He seemed to be alone. I leaped quietly down again to my former position, and waited his attack. After a rather slow and protracted march, in the course of which he several times turned his head toward the door—a manoeuvre which I did not at all like—he at last approached me. He at once leaped upon me, and looked back toward the entrance. I lifted my head, and he looked full in my face. Then he leaped down, and ran to the entrance once more, and gave a weak. No answer. He returned, and leaped upon me again. He was now in a better position than before, but not sufficiently far up my purpose. Down went his nose, and, up he crawled over my body toward the end in my breast-pocket. His head was low down, so that I couldn't seize him.

"I lay as still as death; but, being forced to breathe, the movement of my chest made me breathe raise his head, and at that moment he gripped him by the throat. I sprang instantly to my feet, and held on. But I actually thought that he would have torn my hands to pieces with his claws. I endeavored to get him turned round, so as to get my hand on the back of his neck. Even then, I had enough to do to hold him fast. How he screamed and yelled! What an unearthly noise in the dead of night! The vault rung with his howlings. And, then, what an awful crouch he emitted during his struggles! The very jackaws in the upper stories of the store began to caw. Still I kept my hold, but I could not prevent his yelling at the top of his voice. Although I gripped and squeezed with all my might and main, I could not choke him.

"Then I bethought me of another way of dealing with the brute. I had in my pocket about an ounce of chloroform, which I used for capturing insects. I took the bottle out, undid the cork, and thrust the ounce of chloroform down the fumart's throat. It acted as a sleeping draught; he gradually lessened his struggles. Then I laid him down upon a stone, and, pressing the iron heel of my boot upon his neck, I dislocated his spine, and he struggled no more. I was quite exhausted when the struggle was over. The fight must have lasted nearly two hours. It was the most terrible encounter that I ever had with an animal of his class. My hands were very much bitten and scratched, and they long continued inflamed and sore. But the prey I had captured was well worth the struggle. It was a large and powerful animal—a male; and I desired to have him as a match for a female which I had captured some time before. He was all the more valuable, as I succeeded in taking him without the slightest injury to his skin."

"The persevering determination which T. Edward showed in the pursuit of knowledge, and of objects of his collections, is well illustrated in his account of the capture of a species of bird that was new to him. He says:

"I once had a desperate hunt after a little stint (*Tringa minuta*). Returning home one evening along the links,* I heard a strange cry coming as it seemed, from the shore. I listened for some time, as I knew it was the season (September) for many of our migratory species to visit us. Never having heard the cry before, I was speedily on the beach. But it was growing dark, and I had not cut's eyes. The sound, too, ceased so soon as I had gained the beach. After groping about for some time, I thought I espied a rather large flock of birds at some distance along the shore. I approached cautiously, and found that I was correct; the flock consisting chiefly of ringed plovers, dunlins, and sanderlings. From the latter circumstance, and from the fact that the cry was that of a sandpiper, I was pretty sure that a stranger was among them. Although I could see well enough that the birds were on the wet sand between me and the water, I could not make them out distinctly. Once or twice I thought I could distinguish one considerably smaller than the others, but I soon felt that I had been mistaken. I was now in a state of great excitement. Every limb shook like an aspen leaf, or a cork's tail on a windy day. What was I to do? True, I might have fired at them, but the odds were greatly against my being successful.

"It was now fairly dark, and the birds had retired to rest on a ridge of rocks which intervenes between the sands and the links. Instead of returning home, as any one else would have done, I laid myself down in a hollow till morning to wait their first appearance, in the hope of attaining my object. It proved a wet and windy night; but daylight brought with it a fine morning. With it also came two gunners from Banff, striding along the beach on a shooting excursion. This vexed me to the very heart. The birds were not yet astir, but I knew they would rise at the approach of the men, who would doubtless attempt to shoot them. Just as I anticipated, up went the birds; crack! crack! went

the shots; and down fell several birds. Rising from my stony couch, I rushed at once to the spot to see the victims, and I found them all to consist of sanderlings, dunlins, and one ringed plover. The gunners were strangers to me, but I ventured to ask them to abstain from firing until I had satisfied myself about the bird I sought; but they seemed unable to understand why one bird could be of more interest than another, and they told me that, as there were plenty of them, I could fire away and take my chance. I declined to shoot with them, but eagerly watched each time they fired; and if a bird fell, I went and examined it; but I did not meet with the one I sought. The men at last got tired and went away.

"It was now my turn; but, unhappily, the birds, from being so often fired at, had become extremely shy, so that to get near them for my purpose was all but impossible. By perseverance, however, I at length made out one, as I thought, a good deal smaller than the others. I succeeded in creeping a little nearer. They rose; I fired, and down fell four. I rushed, breathless, hoping to pick up the bird in which I took such interest. But, alas! no. It was not there. Away went the remaining birds to the sea; then, turning, they rounded a point or headland called Blackpots, and disappeared from view. From this, and from their not returning, I knew that they had gone to the sands at White-hills, about three miles distant, to which place I proceeded. But no sooner had I reached there, than back they flew in the direction from which they had come. Back I went also, and found them at the old place.

"Just as I reached them, away they flew once more, and, of course, away I went likewise. In this way we continued nearly the whole day—they flying to and fro, I following them. Toward evening my strength began to fail, and feeling quite exhausted, I gave up the chase, and once more took up my abode among the shingle, in the hope that they might again return there for the night. Just as I wished and expected, and while it was yet light, they came and alighted about thirty yards from where I lay. Away went fatigue, hunger, and thoughts of home! In fact, the sight of this object of my day and night's solitude made me a new creature. Off went the messengers of death. Two of the birds fell; the rest fled once more to the sea. I followed, but had not proceeded far when I observed one falter. Leaving its companions, it bent its course toward where I stood, and suddenly dropped almost at my feet. As I picked up the little thing, I could not but feel thankful that my patience and perseverance had at last been crowned with success. It was the first little stint I had ever shot, and the only one I have ever seen in this neighborhood."

(To be continued.)

The Patient Elephant.—An elephant in Calcutta had a disease in his eyes. For three days he had been completely blind. His owner, an engineer officer, asked the doctor if he could do anything to relieve the poor animal. The doctor said he would try the nitrate of silver, which was a remedy commonly applied to similar diseases in the human eye. The large animal was ordered to lie down, and at first, on the application of the remedy, raised a most extraordinary roar at the acute pain which it occasioned. The

* Links, sandy, flat ground, sometimes covered with grass, lying along the sea-shore.

effect, however, was wonderful. The eye was in a manner restored, and the animal could partially see. The next day when he was brought, and heard the doctor's voice, he lay down of himself, placed his enormous head on one side, curled up his trunk, drew in his breath just like a man about to endure an operation, gave a sigh of relief when it was over, and then, by trunk and gesture, evidently wished to express his gratitude.—*Lute Paper.*

803 cont.

Religious Society, unless it keeps close to the leadings and guidance of the Spirit of Christ, is liable to be drawn out to look at what is going on in the world, thus being off the pure inward watch, and leaving its place of safety and impregnable defence, it, in a very subtle and almost imperceptible manner, becomes more or less affected or influenced by the elements which compose and agitate civil society. Our blessed Redeemer knowing how susceptible we are of wrong impressions, cautions his disciples, "Take heed how ye hear." If human wisdom and judgment are suffered to take the lead, we soon approve of, and are ensnared by plans and projects which have been devised to sustain and perfect the Temple which the Lord in his wisdom and goodness has decreed, shall have no other foundation than the Rock of ages—the immediate and renewed revelation of his own holy Arm. O the loss which our poor Society is continually subjecting itself to in not duly estimating the unspeakable privilege of being permitted to draw near to the fountain of Light and life, and earnestly seeking instruction from Him, the Captain of salvation, that hence we might be put into a capacity of bringing glory to his ever worthy name, and receiving in ourselves the indubitable evidence that we have sincerely endeavored to honor him with our whole substance.—*Jonathan Evans.*

Useless Treasure.—A rich nobleman was once showing a friend a great collection of precious stones, whose value was almost beyond counting. There were diamonds, and pearls, and rubies, and gems from almost every country on the globe, which had been gathered by their possessor with the greatest labor and expense. "And yet," he remarked, "they yield me no income."

His friend replied that he had two stones which cost him about two florins each, yet they yielded him an income of two hundred florins a year.

In much surprise the nobleman desired to see the wonderful stones; when the man led him down to his mill, and pointed to the two toiling gray millstones. They were laboriously crushing the grain into snowy flour for the use of hundreds who depended on its work for their daily bread. Those two dull homely stones did more good in the world, and yielded a larger income, than all the nobleman's jewels. So it is with idle treasure every where.—*Phrenological Journal.*

When Satan whispers ugly things, and would fright my soul from prayer, sometimes on my knees, "with teary face," like the poor Indian, bending low, I seek relief; and though many a time no form of words presents, there seems a spiritual intercession, and a calm succeeds; not always immediately.—*Mary Cupper.*

PENITENCE.

Selected.

Show me myself, O Holy Lord;
Help me to look within,
I will not turn me from the sight
Of all my sin,

Just as it is in Thy pure eyes,
Would I behold my heart—
Bring every hidden spot to light,
Nor shrink the smart;

Open to Thy most searching view,
Each secret thought lies bare;—
Help me to read the record twice,
This is my prayer!

Words that should never pass my lips,
Thoughts that should have no place,
Tempers unchecked, allowed their sway,
These, Lord, I trace.

I promised at Thine altar, Lord,
To fight these foes within,
Yet here Thy Spirit doth record
Unconquered sin!

Saviour! my eyes are blind with tears—
Such bitter, burning tears—
Are these the dregs of sin, retained
So many years?

Not mine the purity of heart
That shall at last see God;
Not mine the following in the steps
The Saviour trod;

Not mine the life I thought to live
When first I took His name;
Mine but the right to weep and grieve
Over my shame!

Yet Lord! I thank Thee for the sight
Thou hast vouchsafed to me,
And humbled to the dust, I shrink
Closer to Thee;

Unworthy, faithless, as it is,
Oh, let my spirit hide
Its weakness and its penitence
In Thy dear side!

And if Thy love will not disown
So frail a heart as mine,
Chasten and cleanse it as Thou wilt,
But keep it Thine!

—N. Y. Observer.

For "The Friend."

Word-Changes.

(Concluded from page 332.)

FLOOD. "Your fathers dwell on the other side of the flood in old time."—*Josh.* xxiv. 2.

In olden times the word *flood* was applied to any stream, not merely to an overflow.

"With these came they, who from the bord'ring flood Of old Ephraim," &c.—*Milton.*

FOLD. "And there shall be one fold and one shepherd."—*John* x. 16. The true rendering of the Greek word is *flock*, not *fold*—"there shall be one flock and one shepherd."—*GOSPEED.* This, wherever it occurs in the Bible, should be written *goodspeed*, as it is in *Gen.* xxiv. 12.

GRACIOUS. "A gracious woman retaineth honor."—*Prov.* xi. 16. In the Bible, *gracious* is sometimes used in the passive sense of *filled* with grace, now generally used in the active sense of *imparting* grace or favor.

His, when we should now use *its*, occurs frequently in the Bible; indeed, *its* does not occur at all in the authorized version, and very sparingly in old writers generally. *His* was the common possessive both of *hit* (it) and of *he*, in Anglo-Saxon.

JOR. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—*Matt.* v. 18.

Jot is from the Greek name (*jota*) of the

Hebrew letter *jod*, the smallest letter of the Hebrew alphabet, and therefore the most likely to be omitted or overlooked. A *j* was a little curved hook by which some of the Hebrew letters were distinguished.

LEASING. "How long will ye love van, and seek after leasing?"—*Ps.* iv. 2. *Leas* means *lying*, a *falsehood*, from the Anglo-Sax adjective *leas*, *false*. The word is now solete but was in common use in the seventeenth century.

"And all that famed is, as *leavings*, tales and lies."—*Spenser.*

MEAT. With us, *meat* has a much more limited meaning than it had originally. It now means *flesh* meat exclusively; but in early English it has the sense of *victuals* generally. It is noteworthy that in the *meat*-offer spoken of in Deuteronomy there was *not* but flour and oil. The original sense of *meat* is preserved in the phrase "grace before *meat*," that is, before food, or eating.

MINISTER. "And he closed the book; and he gave it again to the minister, and he down."—*Luke* iv. 20.

The general meaning of *minister* is office-servant. But in modern times the term is confined to an officer of the church or a servant of the State. In the seventeenth century it had neither of these meanings, but was used solely to denote the humbler sense of minister as an attendant or servant. In *Josh.* i. 13 Joshua is called Moses' *minister*, while in *Exod.* xxii. 11, the same Hebrew word is translated *servant*. "The wives be *ministers* to their husbands, the children to their parents, and be short, the younger to their elder."—*Mol.* *Utopia.*

NEESING. "By his *neesings* a light did shine."—*Job* xli. 18. *Neesing* is the older form of the word now written *sneezing*.

NEPHEW. "If any widow have children *nephees*, let them learn first to show piety home, and to requite their parents."—*1 Th.* v. 4. In our present use the word *nephees* confined to the son of a brother or of a sister, but formerly it denoted a grandson or other lineal descendant.

"The warts, black moles, spots and freckles of fathers, not appearing at all upon the children's skin, begin afterwards to put forth and show themselves in their *nephees*, to wit the children of their sons and daughters."—*Holland's Plutarch.*

OR. "Before the mountains were brought forth, or even thou hadst formed the earth, is the world."—*Ps.* xc. 2. *Or* in this place is a Saxon *ere* (before), and means *ere*, which is used in place of it in *Ecclesiasticks*. "He know all things ere ever they were created."—*St. Basil.*—*Queen Elizabeth.*

PEEP. "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that *peep*, and that mutter, should not a people seek unto their God?"—*Isa.* viii. 19.

The ordinary meaning associated with the word *peep*, is a meaning connected with sight, but *peep* as employed in the above passages a different word, and is now obsolete. The primary signification is to cry like a young bird; afterwards the word was used to denote the shrill whistling sound made by wizards that *peep* and mutter.

"As touching the manner of worshiping, and adoring flashes of lightning, all nations with one accord and conformity do it with

kind of whistling or chirping with the lips."—*Holland's Pliny*.

PREVENT. "I prevented the dawning of the morning."—*Ps. cxix. 147*. The modern sense of the word *prevent* is to hinder. The literal meaning is to come before, to anticipate. This is the signification in the Psalm. "Strawberries watered will prevent and come early."—*Bacon*.

SHROUD. "Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud."—*Ezek. xxxi. 3*. *Shroud* is obsolete in the sense in which it is here used, of cover, shelter. In an old English lyric poem occur the following lines, in which the word is used with the same meaning as in *Ezekiel*.

"Where like a mounting cedar he should bear
His plumed top aloft into the air;
And let these shrubs sit underneath his shrouds,
Whilst in his arms he doth embrace the clouds."

SILLY, in modern usage has acquired an opprobrious sense which it had not originally; it is derived from an Anglo-Saxon word meaning happy, and its meaning in early English literature is simple, harmless, guileless. The old writers speak, for example, of *silly* sheep, that is harmless sheep; *silly* women, that is a simple, guileless woman.

SINCERE. "As new-born babes desire the sincere milk of the word, that ye may grow thereby."—*1 Pet. ii. 2*.

Sincere is derived from *sine cera*, literally without wax, that is, the pure, clear honey. Hence the primitive meaning of the word is pure, unadulterated, and this is the sense of the word in the above passage. A similar use of *sincere* was common in the literature of the seventeenth century. "But the good, *sincere*, and true nard is known by the lightness, red color, sweet smell, and the taste especially."—*Holland's Pliny*. "There is no *sincere* acid in any animal juice."—*Arbuthnot*.

TALE. "There shall no straw be given you, yet shall ye deliver the tale of bricks."—*Ex. v. 18*. The *tale* is what we could call the tally, the number told off or counted; hence in general a full number. Milton says:

"And every shepherd tells his tale,
Under the hawthorn in the dale."

This does not mean that every shepherd relates his story, but tells or counts his tally, that is counts the number of his sheep. Dryden uses it in the same sense:—

"She takes the tale [count] of all the lambs."

WO WORTH. "How ye, *wo worth* the day."—*Ezek. xxx. 2*. This is an old English idiom, now obsolete. *Wo worth*, means *wo* to be to. *Worth* has no connection with the modern noun *worth*, being derived from the Saxon verb *weorthan*, to be.

To Friends in New Jersey, in America.
Swardmore, the 4th of First mo., 1676.

My dear Friends in New Jersey, and you that go to New Jersey, my desire is that you may all be kept in the fear of God, and that you may have the Lord in your eye, in all your undertakings; for many eyes of other governments or colonies will be upon you; yea, the Indians, to see how you order your lives and conversations. And therefore let your lives, and words, and conversations be as becomes the Gospel, that you may adorn the Truth, and honor the Lord in all your undertakings: let that only be in your eye, and then you will have the Lord's blessing and increase, both in basket and field and

storehouse; and at your lyings down you will feel Him; and your goings forth and comings in. So that you may answer the Light and the Truth in all people, both by your godly lives and conversations; serving the Lord and being valiant for His Truth, with a joyful heart upon the earth, and the glorious Name in whom you have salvation.

And keep up your meetings for worship, and your men and women's meetings for the affairs of Truth, both monthly and quarterly; and after you are settled, you may join together and build a meeting house. And do not strive about outward things; but dwell in the love of God, for that will unite you together, and make you kind and gentle one towards another; and to seek one another's good and welfare; and to be helpful one to another. And let temperance, and patience, and kindness, and brotherly love be exercised among you, so that you may abound in virtue and true humility; living in peace, showing forth the nature of Christianity, that you may all live as a family, and the church of God, holding Christ your heavenly Head, and having Him to exercise his offices among you, and in you. And therefore be not over eager after outward things, but keep above them in the Lord's power and seed, Christ Jesus, that is over all; in whom you have all life, election, and salvation.

And write over yearly from your meetings how you are settled, and how your affairs go on in the Truth, and how your men and women's meetings are settled. And my desires are, that we may hear that you are a good savor to God in those countries; so that the Lord may crown all your actions with His glory. So with my love to all.

GEORGE FOX.

Assyrian Antiquities.

The cases of Assyrian, Babylonian and Aramaean antiquities collected by the late George Smith during his last archeological expedition to the East, which was brought to a fatal end at Aleppo on the 19th of August, are now in course of examination with a view to their being duly registered, ticketed and exhibited to the public gaze. The task is naturally in the hands of G. Smith's successor, William St. Chad Boscawen. The objects are some thousands in number, including at the first glance, not a few of considerable interest and importance. The bulk are of the class known as contract tablets—small baked clay slabs, written on both sides, and recording acts of bargain and sale, duly attested by witnesses, and being very precise dates. Sometimes they are done in duplicate, a second copy of the cuneiform or arrowhead inscription being found inside on splitting the slab. The exact dates upon them are of the utmost importance in settling the chronology, and the ever-growing store of proper names, including those of buyers, sellers and witnesses, is of great philological value. The number of contract tablets already recognized among the new treasures is about 3,000. Of these no fewer than 1,800 were found together and must have formed part of the archives of a single great firm of Babylonian bankers, whose transactions extended over more than a century, since the dates of their vouchers and securities range through the reigns of Nabopolassar, Nebuchadnezzar, Belshazzar, &c., down to those of Cyrus, Darius, Hystaspes and Nihilimabel, who revolted against him. Of more

strictly so-called historical tablets about a score have already turned up.—*British Friend*.

For "The Friend."

Report of the Committee for the Civilization and Improvement of the Indians.

To the Yearly Meeting:—The Committee for the civilization and improvement of the Indians report: The condition of the Boarding School at Tunesassa continues to be satisfactory. It has been attended by an average of 29 scholars during the year, most of whom, as heretofore, were girls.

In a recent letter to the Committee the Superintendent remarks, that under the care of the efficient teacher it "has been all we could reasonably expect." All of the children read and spell, 23 write, 21 study arithmetic, 18 geography, 6 grammar and philosophy, and 20 write letters to their parents or others once a month. Meetings for worship have been regularly held twice a week, and a portion of the Holy Scriptures is daily read in the family with the children collected. The children are also collected every evening for the purpose of hearing read religious or other instructive matter. On these occasions their behavior has generally been commendable, and we feel encouraged on learning that a marked improvement is observable in the general department of the larger girls out of school.

Our friends Aaron P. and Eunice Dewees continue acceptably at the head of the Institution. In the Fourth month last, Louisa Smith succeeded Eliza A. Cheyne as teacher, as referred to in our last Report, and was accompanied on her journey to Tunesassa by Mary Millhouse, also from Iowa, who was about to enter upon the duties of assistant matron.

The latter was in poor health at the time of her arrival, and after an illness of a few days was removed by death, on the 29th of the Fourth month. Under feelings of sympathy for the family at the Boarding School our friend Thomazine Valentine shortly afterwards proceeded thither where she remained for several weeks to the comfort and help of our Friends there. Sina A. Hall, of Barnesville, Ohio, was appointed to fill the vacancy thus occurring, whose services at the Institution began in the Sixth month last. During the last few years, owing to the increased size of the family, the need of an additional helper in the household department has been frequently felt, to meet which, the services of Elizabeth Burgess, a Friend from Painesville, Ohio, have lately been obtained.

While under the fostering influence of the caretakers at the Boarding School, the children not only acquire a valuable amount of school learning, as well as receive instruction in house-keeping, &c., but serious impressions, as we believe, at times made upon their minds, which we trust will not be entirely lost, when they are exposed to the evil example and influences with which they are often surrounded in their own homes. In the report of a Committee who paid a visit to the Institution during the past year, they observe in reference to the children, that their "proper department in the school room and in the family gives reason to hope, that the care bestowed upon them while there, will not be unavailing. In some of the gatherings with the family and children we were favored with an evidence of Heavenly good, which was re-

freshing to our spirits, and should have an animating effect upon those who are concerned to labor for the best welfare of this people."

It is cheering to know from time to time of instances in which the sanctifying power of Divine Grace has been observed in those who have once been under the care of Friends as pupils at the Boarding School; and it may be proper here to refer to the character and recent death of a valuable young woman, a sister of the one alluded to in our Report of last year, who after acquiring an education had been engaged for several years as a teacher among her own people. During her last illness, which was of some months' continuance, her expressions indicated an humble submission to the will of her Heavenly Father, a tender solicitude for the eternal welfare of those by whom she was surrounded, and a peaceful trust that through the love and mercy of her Saviour all in the end would be well. A letter written by her surviving sister, also a seriously minded woman, says, "Her disease was such that she wanted to be kept very quiet, and let nothing excite her, though she dearly loved to have the Quakers see her, and talk with her. She thought a great deal of the Quakers. She seemed to be aware of her situation, and used to say, 'God has arranged these sicknesses and sufferings for our special benefit. He doth not afflict willingly, but to show to us His hand dealing, and to draw us nearer to Him, while we yet stay; to rid ourselves of sin, and to be the better prepared for a home in the mansions above. Look up and pray to our Heavenly Father, Christ Jesus our Lord, He will remove all darkness, and point out our way clear.'"

While the labors of the Friends at Tunesassa are mostly confined to the care of the Boarding School, and the farm; yet opportunities are often improved for visiting the Indians in their own homes upon the Reservation; and it is the desire of the Committee to encourage the exercise of their influence in this way.

Within the past few months, Sarah T. Smith, a Friend from Pennsylv. Ohio, has been recommended by the Committee, and appointed by the Superintendent of Public Schools on the Reservation as teacher of the school located about a mile distant from Friends' property, and arrangements made by which she will board in the family.

By an examination of our Treasurer's account, it appears that there was due him, 3d mo. 1st last, a balance of \$566.04. During the year then closed he had received interest on investments, including one-third of the proceeds of the Estate of John Parrish, \$1,387.26; profits on the sale of city six per cent. loan, \$31.50; which with credits from sales of real estate, and oak timber removed from the land, \$463.35; rent of saw and grist mill, \$25; and apparent gain on the farm account, \$51.21; make together, \$1,958.32. The expenditures have been, for family expenses, \$1,371.15; salaries and travelling expenses of the Friends engaged in the Institution, \$989.43; books, &c., for the school, \$29.35, and for repairs, improvements, &c., \$47.65; making a total of \$2,447.98, and showing a deficiency in the operations of the year of \$489.66. There are securities on hand amounting at their par value to \$14,136.66, which is \$690 less than the amount reported a year ago.

During the last few years portions of the tract at Tunesassa have been sold, and there

remains a balance payable to the Committee in instalments during several successive years of \$2,291 on this account. The number of acres sold are reported last year to be 275, but owing to the failure of one of the purchasers to fulfil his engagements, the total amount thus disposed of is 225 acres. Within two years past the invested funds have been diminished \$1,100; and as the reimbursement of the Treasurer, and the prosecution of the concern as at present conducted will result in a further encroachment upon our principal, the subject is mentioned for the consideration of the Yearly Meeting.

The construction of two important lines of railroad through a considerable portion of the Allegheny Reservation a number of years ago, and the erection of shops and other buildings connected therewith have been followed by the settling of an increasing population of whites upon this Reservation, which in various ways, continues to exert a demoralizing effect upon the Indians. Under feelings of sympathy with them in the various temptations to which they are now exposed, and the difficulties in which they have become involved, the Committee addressed a letter of friendship and counsel to the Indians on both the Allegheny and Cattaraugus Reservations, which was presented to them in the Ninth month last, by some of our number appointed for the purpose. In the report of this sub-committee, after alluding to causes of discouragement which were met with on the Allegheny Reservation, they state that "in all the interviews, feelings of satisfaction were expressed at the continued interest taken by Friends in their improvement and welfare, of which the advice thus communicated to them was a fresh evidence; and in some of the interviews a degree of solemnity was experienced, under which we hope, profitable impressions were made; and we believe the letter and visit have renewed and strengthened the feelings which the Indians have long entertained towards Friends."

By direction and on behalf of the Committee.

GEORGE J. SCATTERGOOD, Clerk.

Philadelphia, Fourth mo. 13th, 1877.

How Kid Gloves are Made.—Gloves have been in use from very early times, being mentioned by such ancient writers as Homer and Xenophon. During the middle ages they were worn by certain officials as a mark of dignity. But as civilization advanced they gradually became common to all classes of the community; and the growing demand is such, that the price of skins have advanced fifty per cent. in the last fifteen years.

The term "kid," however, is a mere technicality, as the quantity consumed annually of leather bearing this name, is largely in excess of what could be supplied from the skins of the young goats that are annually slaughtered, lamb and other thin skins being extensively used. The value of the kid glove manufactured in France is estimated at \$10,000,000, and there are large quantities made in Italy, Germany and England, and a comparatively small amount in this country, at Gloversville, New York city, and in this city.

As the sewing of a single pair of ladies' kid gloves requires five thousand stitches, for which the continental manufacturers pay about ten cents, it can readily be seen that this industry cannot be carried on extensively

in this country. The seams are sewed with perfect regularity by placing the edges to be united in the jaws of a vice, which terminates in fine brass teeth like those of a comb, but only one-twelfth of an inch long, the stitch being held by a knot to prevent ripping, which used to be a frequent source of trouble. It is necessary that the animal should be killed young, because as soon as it begins to feed its herbage its skin is impaired for this purpose. Eggs are very extensively used in preparing the skins; it is estimated that 60,000,000 an annually used in England and France alone. In coloring the kids dye is applied to the outer skin with a brush by hand; if the skin were immersed the inner portion would also receive the dye and stain the hand.

France excels all in the variety and richness of her colors, which is attributed to her atmosphere and water—producing 200 different shades.—*Phila. Ledger.*

For "The Friend."

George Fox, to the Churches,

On the Necessity of Women's Meetings.

Some that professed Truth, and had made a great show thereof, being gone from the simplicity of the Gospel, into jangling, division and a spirit of separation, endeavored to discourage Friends, especially the women, from their godly care and watchfulness in the church over one another in the Truth, opposing their meetings, which in the power of the Lord were set up for that service. Wherefore I was moved of the Lord to write the following epistle, and send it among Friends, for the discovering of that spirit by which those opposers were acted, its way and work by which it wrought and to warn Friends of it, that they might not be betrayed by it. "All my dear Friends, After stating how these opposers were gone from the peaceable spirit of Jesus, he says: "Some of this spirit have said to me, 'Thou see no service for women's meetings.' My answer is, and hath been to such, if they be blind and without sight, they should not oppose others; for none impose anything upon them. God never received the blind for a sacrifice, neither can his people. But Christ has enlightened all; and to as many as receive him, he gives 'power to become the sons of God.' Such as are heirs of his power, and of his gospel, which brings life and immortality to light, can see over him that has darkened those; and all such keep the order of the gospel, the power of God, and their meetings therein which preserves them in life and immortality. These see the great service of men's and women's meetings, in the order of the gospel the power of God; for they are meet-helpers in this power; it is the authority of their meetings. I say, all you that be against men's and women's meetings, who say, 'you see no service for the women's meetings;' and oppose them; you are therein out of the power of God, and his spirit you live not in. For God saw a service for the assemblies of the women in the time of the law, about those things that appertain to his worship and service, and to the holy things of his tabernacle; and they in his spirit see now their service in the Gospel, many things in these meetings being more proper for the women than the men; and they in the power and wisdom of God, may inform the men of such things as are not proper for them; and the men may inform the women of such things as are not proper for them, as meet helps to each other. * * * Therefore all

on that feel the power of God, and your service for God in them, both men and women, keep your meetings in the power of God, the authority of them, as they were settled in it; hence you will be preserved both over this spirit and all opposers them, and over the spirit of the world that opposes your other meetings; for it is all one in the ground, and would bring you into bondage. * * * Stand up for our liberty in the Gospel, and in the faith, which Christ Jesus hath been the author of, if you lose it, and let another spirit get over you, you will not soon regain it. I knew Satan could bestir himself in his instruments, when men's and women's meetings came to be set up in the power, light, and truth, and the heirs of the Gospel to take their possession of it in every country and city, therein to walk, watch over one another, and take care of God's glory and honor, and his precious truth, and to see that all walk in the truth as he comes the Gospel, and to see that nothing was lacking; and so whatsoever was decent, modest, virtuous, lovely, comely, righteous, and of good report to follow after, and to admonish and exhort all that were not faithful, and to rebuke all that did evil. I knew this would give such check to all loose speakers, talkers, and walkers, that there would be an opposition to such meetings. But heed it not: truth will come over them all, and is over them all, and hath must have the victory." How hardened must any be to revoke this order in their own will. S. C.

Orleans Co., N. Y.

For "The Friend."

Agriculture, &c., in Georgia.

In journeying through the Southern States, the author of "The Great South" gives us an impression of things as they fell under his observation. We extract a few passages. "It is not without some little bitterness that a Georgia journalist recently writes: 'A Georgia farmer uses a Northern axe-head and axe to cut up the hickory growing within sight of his door, plows his fields with a Northern plow; digs his cotton with a New England hoe; sows his cotton upon a Boston gin; hoops it with Pennsylvania iron; hauls it to market in a Concord wagon, while the little grain that he raises is cut and prepared for sale with yankee implements. We find the Georgia housewife cooking with an Albany stove; and even the food, especially the luxuries, are imported from the North. Georgia's fair daughters are clothed in yankee muslins and decked in Massachusetts ribbons and Rhode Island jewelry.'"

Throughout the cotton States this statement holds true. In the interior cotton districts of Georgia, there is often a great deal of pecuniary distress, because the condition of the market or the failure of the crop presses sorely on those who have given no care to raise any thing for self-support, and who have staked their all on cotton. Diversified industry would make of Georgia in twenty years, a second New York; for even in her present ill-organized condition, she actually makes great progress. The creation of manufacturing centres like Columbus, Macon, Albany, Thomaston, Augusta, Marietta, Athens and Dalton is encouraging, but much remains to be done. Only about five millions of dollars are invested in the manufacture of cotton and woollen goods in the State as yet, and the grand water power of the Chattahoochee still remains but little employed. Agriculture still

must, therefore, be the main stay of the commonwealth, and the prospect is, on the whole, encouraging.

The present cash value of the farms in Georgia is considerably more than one hundred millions of dollars, and might be doubled by something like systematic and thorough cultivation. The number of small farms is steadily increasing, and the negroes have acquired a good deal of land which, in the cotton sections, they recklessly devote entirely to the staple, with an improvidence and carelessness of the future which is bewildering to the foresighted observer. They are fond of the same pleasures which their late masters give themselves so freely—hunting, fishing and lounging; pastimes which the superb forests, the noble streams, the charming climate, minister to very strongly. In the lower part of the State, in the piney woods and swamps, the inhabitants are indolent, uneducated, complaining and shiftless. They are all of the same stamp as the old woman who explained to a hungry and thirsty traveller that they could not give him any milk, 'because the dog was dead!' Applying his perceptive powers to this singular remark, he discovered that the dog had been went to drive up the cows to be milked at eventide, and that since his death it had not occurred to any of the family to go themselves in search of the kine. People who have plenty of cattle, and might raise the finest beef and mutton, rarely see milk or butter, and wear out their systems with indigestible pork and poor whiskey. Their indolence, ignorance, and remoteness from any well-ordered farming regions, are the excuses for this class of the inhabitants, who are commonly called 'crackers.' These are the sallow and lean people who always feel 'tollable,' but who never feel well; a people of dry fibre and coarse existence, yet not devoid of wit and good sense. The Georgia 'cracker' is eminently shiftless; he seems to fancy that he was born with his hands in his pockets, his back curved, and his slouch hat crowded over his eyes, and does his best to maintain this attitude forever. * * *

Columbus, on the border of Alabama, separated from that State by the Chattahoochee river, which gives it an outlet to the Gulf through Florida, is a lively thriving town, which must one day rival Lowell or Manchester, N. H., because its water power is exceptionally fine. The river, some distance above the city, flows through a rugged and beautiful ravine, where the best building stone is to be had. It is said by competent authorities that along the stream, within two miles of the city, there are sixty sites, each large enough for the establishment of a capacious factory. Columbus impressed me more favorably than any other manufacturing town I had seen in the far South. It lies right at the centre of the cotton belt, is pierced by six important railways, receives about 130,000 bales of cotton yearly, and in the mills of the Columbus Manufacturing and Eagle and Phoenix Companies, employs hundreds of woman and children. The streets are wide and cheery, the shops and stores quite fine; the residences pretty; the little town of Girard, across the river, built by the mill proprietors as a home for their operatives, is charming; there is an aspect of life, and energy, and content in the place, strongly contrasted with the dead and stagnant towns of which I had seen so many. True, there were hosts of idle negroes roost-

ing in shady places about the square, and under the porticoes, but they are found everywhere in the South. The managers of the cotton mills will not employ them in their establishments. When I asked one of the superintendents why not, he smiled quaintly and said: 'Put a negro in one of those rooms with a hundred looms and the noise would put him to sleep.' * * *

The Columbus manufacturers say that a bale of cotton can be manufactured there twenty-two dollars cheaper than in or near Boston, and that their labor is thirty per cent. cheaper, while they are never subject to obstructions from ice. The operatives in the mills were, King thought, evidently saving money, and their houses and gardens were models of neatness and comfort.

Macon is picturesquely perched on a hill, around which a densely wooded country stretches away in all directions. The Ocklawaha river winds between broken and romantic banks, not far from the town; and near it are many Indian mounds and the site of a venerable fort, used during the wars with the Cherokees. The cotton factories, large iron foundries and the railway activity of Macon, give it even a more sprightly appearance than Columbus; but the latter has 15,000 population, while Macon has but 10,000. * * *

The labor question is the important one for Georgia and all the other cotton States to settle. The negro, after he discovers what he loses by allowing himself to be intimidated or talked out of his vote, will learn to respect it, and use it intelligently. The negroes of the State are possessed of no small neatness and power of development, and, wherever there are educational facilities for it, they speedily improve them. The special need of the race is good teachers raised from its own ranks, and the creation of the university at Atlanta for the colored population, was one of the most beneficent works of the American Missionary Society. * * *

The Georgia University at Athens, frequented of course exclusively by whites, is an excellent institution. It was endowed by the Legislature in 1788, but did not begin its sessions until 1801, since which time it has been noted among Southern literary institutions. * * *

The Atlantic coast of Georgia, seen from the deck of an ocean steamer, seems low and uninteresting, but a nearer approach shows luxuriant vegetation and enviable richness of soil. On Cumberland island and all the neighboring islands, the orange grows luxuriantly, and with a return to careful and thorough culture, the sea-island cotton crop there, could be made of immense value. * * *

Sustaining Grace Promised.—God did not take up the three Hebrews out of the furnace of fire, but He came down and walked with them in it. He did not remove Daniel from the den of lions; He sent His angel to close the mouths of the beasts. He did not answer the prayer of Paul to remove the thorn in the flesh, but He gave him a sufficiency of grace to sustain him. * * *

Instructive counsel was given, relative to the care which should be exercised over servants of every denomination; that nothing may exist in our families that can in any way harm them; and that, as much as in us lies, we may encourage them in that which is good.—*M. Copper.*

THE FRIEND.

SIXTH MONTH 9, 1877.

If all those who profess a belief in the Christian religion, were, in their every-day life, living witnesses of its heart-changing, purifying effects; what a powerful influence for good would be excited thereby! Many seeing the good works of these, would glorify our Father who is in Heaven.

But it is too sadly true, that some who take upon them the name of Christ, do not depart from iniquity. Those who know them intimately, find the old root of selfishness still alive and flourishing; and that the conduct of such professors is often governed by impure motives, by their success in business, their ease, pleasures, or self-indulgence, and that such cannot, with sincerity, adopt the language of the blessed Saviour, "My meat is to do the will of Him who sent me, and to finish His work."

These lukewarm professors are not only in great danger of failing to obtain the end for which we were created, but they incur a serious responsibility for the evil influence which they exert on others. When the Lord's Holy Spirit is striving with individuals to bring them to repentance and amendment of life; and they are made sensible that they must surrender their own will, and patiently bear the yoke of Christ; and these look round on such members of the professing church, and find the same untrammelled self-h principles in operation, that they are called on to nail to the cross; how stumbling is the effect! How apt will such individuals be to conclude that the strict and self-denying life they have been called to lead, is surely not of Divine requiring; and that their strong impressions were only the effect of a heated imagination! Thus a stumbling block may be cast before others, and the heavy responsibility be incurred of those who offend one of these "little ones."

In the mercy of our Heavenly Father, we believe however, that every one who has attained to years of understanding has been favored with such a manifestation of Divine Grace, as to leave them without excuse, and that however painful the example of others may have been, it cannot be pleaded before the eye of Infinite purity and justice in extension of known disobedience to His holy will. Unreserved obedience to the visitations of the Lord's Holy Spirit is the only path of safety; and we believe it greatly concerns those who have been made sensible of the operations of the refining Hand upon them, to study to be quiet, and stealthily attend to the work which He who has begotten it in their hearts, is able and willing to carry on there, without unholily regarding the conduct or influence of others.

SUMMARY OF EVENTS.

UNITED STATES.—The steamship City of Brussels, which left New York 4th mo 21st, arrived at Liverpool on the 29th of 5th mo, making a passage of 39 days. Two days after leaving N. York she broke her shaft, and the remainder of the voyage was made under sail. Principal in her cargo was a quantity of fresh meats, for the preservation of which, provision had been made for ten days only; but which proved valuable as food for the passengers.

Accounts of the damage done by the great earthquake

wave along the Pacific coast of South America, state that the towns of Iquique, Arica, Antofagasta, Taubedo-Moro, Pabellon and Ilo, are almost destroyed. Great damage was done at other points along the coasts of Chili and Peru. The Sandwich Islands were also swept by the same wave. Great damage to property, and some loss of life, are reported.

The Department of Agriculture reports that during the last twelve months four millions of swine have perished in this country through disease. The pecuniary loss is estimated at more than \$200,000,000. One fifth of the loss was in the State of Illinois, next in order come the states of Missouri, Iowa, Indiana, Florida, Alabama, Mississippi and Louisiana. A scientific investigation by the government into the cause of these losses, has been requested by many correspondents of the department.

The drought in California during the winter and spring, has had a disastrous effect upon the agricultural interests of that State. The San Francisco *Bulletin* states that a lot of 10,000 sheep were offered a few days since, in one of the southern counties, for five cents a head! There was neither grass nor water, and the sheep were not strong enough to drive any distance. There have been many instances the present year, where owners of large herds of cattle, and flocks of sheep, and flocks of any one who would carry them over until the next season or until grass should come.

In Alabama also the drought is severe—no rain has fallen for several weeks, and the corn and cotton crops are suffering.

The gross value of the Canadian Fisheries, for 1876, was \$1,214,000.

Lieutenant Lawton left Red Cloud agency on the 28th ult. in charge of 972 northern Cheyennes and Arapahoes, who are on their way to their new home in the Indian Territory. They are not expected to reach their destination for sixty days.

The first steam engine manufactured in Florida, is now in operation in Atlantic county in that State.

The public debt statement for Fifth month shows a reduction of \$6,951,274. About \$2,000,000 of this is said to be accounted for by the fact that large sums due to the navy, and for necessary expenses of other departments are unpaid, because not provided for by the appropriation.

The contract for supplying postal cards to the government for the next four years, has been awarded to the American Phototype Company of N. York, at 60.56-109 per thousand. The cards will be similar in style and color to those now in use.

The Pacific Mail Steamship San Francisco, bound from San Francisco to San Francisco, was wrecked on the 16th ult. between Panama and Acapulco; she struck an unknown rock and sunk in less than an hour. The passengers were all saved. The cargo was valued at \$750,000, which with the ship and all the baggage of the passengers is a total loss. It is suggested a probability that the reef on which this vessel struck, was the same upon which the barkentine ship, bound on the Pacific coast, as the captain's log shows that he had repeatedly passed over the same place.

The marine disasters during the 5th month to vessels belonging to, or bound to or from United States ports, numbered 45. The value of the vessels lost, exclusive of their cargo, being estimated at \$1,750,000.

The mean temperature of the Fifth month is given as 61 degrees, the highest on the 18th, 99°; lowest on the 24, 41 degrees. From the 16th to the 21st, the temperature was unusually high—yet the mean is below the average for the past seven years. The number of days on which rain fell 9; total rainfall 1.10 inches, which is much less than is usual for this month. On the nights of the 21st and 25th, there were brilliant displays of the northern aurora. Both displays were quite extensive and powerful in their electrical effects on telegraph lines.

The number of deaths in Philadelphia last week was 271—114 were adults, and 127 children—58.5 mg under one year of age.

The Markets.—The following were the quotations on the 2nd inst. *Philadelphia*, 1877—American gold, 105½; United States \$6, 1881, 115½; 520's, 1865, 110. Flour firm. Sales of Wisconsin extra family at 88; Minnesota do. do., medium and fair at 85.50; choice and fancy, at 87.25. Rye, 60.25. Barley, 59.00. Corn, 59.10; do. do., 59.10 for fancy; and high grade 59.50; Ohio do. do., good, at 59. One bushel paid at 59.25. When in good demand at an advance. Western amber \$1.80, a 81.25, and Penna. southern amber at 82.05, and red at 21.90 a 21.95. Corn continues rather quiet, and prices are unsettled. Sales of Pennsylvania, southern and western yellow at 60 a 61 cts. Oats, 45 a 50 cts.

Average price during the week for prime timothy h, \$1.10 to \$1.20 per 100 pounds. Straw, 60 a 75 cts., 100 pounds.

During the 4th mo. 1877, there were exported 1,401,628 yards of cotton goods of the value of \$1,055,930; and other manufactures of cotton \$144,539—\$1,200,469. Of this 43 per cent, was shipped to the United Kingdom and British possessions.

FOREIGN.—Ex-President Grant arrived in Liverpool on the 28th ult, where a cordial reception was given him.

J. Lathrop Motley, the American historian, died London on the 29th ult. He was a member of a select body of cotton spinners of Oldham have had a meeting at which they decided to call a meeting of the whole trade, to consider the advisability of working on short time, in view of the present depression of the trade.

A special dispatch from Vienna to the *Times* says: "The Palace Clique at Constantinople seems to have renounced all idea of siding. The formation of a council of war is a sign that it has resorted its position in the place. This measure will probably prevent the Sultan's going to the army. The first step the council of war has been to obtain an authorization from the Sultan for the formation of a Hungarian Legion."

It is probable that Russia will only recognize the dependence of Rumania provisionally, so as not to place herself in antagonism with the others Power who are inclined to defer recognition to the close of the war.

The most moderate view taken of the Serbian preparations is, that they are intended to support a declaration of independence to be issued as soon as the Russians cross the Danube.

On the Danube the Russians have at last occupied the chief positions, and their lines extend from Galatz to Kalaft. But the formidable river bars their way, and until the stream returns to its normal summer level it will be perilous, if not impossible to take an army across. The army is said to number 210,000, exclusive of Rumanians or reserves, who amount to 60,000 men.

The 50th anniversary of the elevation of the Pope the Episcopate, was celebrated at Rome on the 31st inst.

The King of Abyssinia has accepted the condition proposed by the British and French, as a precedent to a treaty between Egypt and Abyssinia.

Sophia Frederica Matilda, Queen of Holland, died on the 31st inst, aged 59.

At the banquet of the French Agricultural Society, M. Drouyn de L'Huys, announced that the American Minister, W. H. Hunt, had been elected a member of the Agricultural Society of France in the United States.

WESTTOWN BOARDING SCHOOL.

A State Meeting of the GENERAL COMMITTEE is to be held at WESTTOWN on Fourth-day, the 20th inst. at 9 A. M.

THE COMMITTEE ON ADMISSIONS meet the same day at 7 A. M., and the COMMITTEE ON INSTRUCTION the preceding evening, at 7 o'clock.

THE VISITING COMMITTEE meet at the SCHOOL, Seventh-day evening, the 16th inst.

For the accommodation of the committee, convocations will be at the *Street Road Station* on Seventh a 9th days, the 16th and 19th inst., to meet the train that leave Philadelphia at 2.30 and 4.45 P. M.

Philad., 6th mo, 5th, 1877.

DIED, on the 12th of Sixth mo, 1877, MARGARET BRADSHAW, a member of Block Creek Meeting, Southampton Co., Virginia. Both in health and during long illness, she gave evidence of being a follower of the Lord Jesus, and of her trust in Him. She often spoke of her departure with calmness and without fear, on the evening of the 31st instant. JOHN CARTER, a beloved member and elder of the Monthly Meeting of Friends of Philadelphia, in the 77th year of his age, during his long illness he frequently expressed a entire resignation to the Divine will, and showed a bright example of christian cheerfulness. A few days before his departure, being asked if he felt nearly ready to go to his Father, whom he had so long loved, he replied, "Oh yes, I have been favored with a lively saving faith in Him, which is far better than ever being else, and I fully believe that nothing shall ever be able to separate me from the love of God in Christ Jesus."

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PHILADELPHIA.

For "The Friend,"

Thomas Edward—A Scotch Naturalist.

(Continued from page 373.)

Among Thomas Edward's collections was a large variety of insects. "He had these boxed down in boxes in the usual manner, numbered them separately. When he had obtained the proper names of the insects, his intention was to prepare a catalogue. He knew that there were sheets of figures sold for that and similar purposes, but he could not afford to buy them. He accordingly got a lot of old almanacs and multiplication tables, and cut out the numbers. It was a long and tedious process, but at length he completed it.

"When the insects were fixed and numbered, Edward removed the cases into his parlor preparatory to glazing them. He piled them one upon the other, with their faces upward, in order to keep out the dust. There were twenty boxes, containing in all one hundred and sixteen insects. After obtaining the necessary glass, he went into the parlor to fetch out the cases. On lifting up the first case, he found that it had been entirely stripped of its contents. He was greatly horrified. He tried the others. They were all empty! They contained nothing but pins which had held the insects, with here and there a head, a leg, or a wing. A more complete work of destruction had never been witnessed. It had probably been perpetrated by rats or mice.

"His wife, on seeing the empty cases, asked him what he was to do next. 'Weal,' said he, 'it's an awful disappointment; but I think the best thing will be to set to work and fill them up again.' To accumulate these nine hundred and sixteen insects had cost him six years' labor! And they had all been destroyed in a few days, perhaps in a single night!

"Edward duly carried out his purpose. He went moth-hunting as before; he hunted the woods and the fields, the old buildings and the grave-yards, until, in about four more years, he had made another collection of insects; although there were several specimens contained in the former collection that he could never again meet with.

"Edward had now been observing and collecting for about eight years. His accumulations of natural objects had therefore become considerable. By the year 1845, he had prepared nearly two thousand specimens of liv-

ing creatures found in the neighborhood of Banff. About half the number consisted of quadrupeds, birds, reptiles, fishes, crustacea, star-fish, zoophytes, corals, sponges, and other objects. He had also collected an immense number of plants. Some of the specimens were in bottles, but the greater number were in cases with glass fronts. He could not afford to have the cases made by a joiner; so he made the whole of them himself, with the aid of his shoe-maker's knife, a saw, and a hammer.

"In order to make the smaller cases, he bought boxes from the merchants; and in breaking them up, he usually got as many nails as would serve to nail the new cases together. To make the larger cases, he bought wood from the carpenters. He papered the insides, painted the outsides, and glazed the whole of the cases himself. The thirty cases containing his shells were partitioned off each species having a compartment for itself. This was a difficult piece of work, but he got through it successfully. There were about three hundred cases in all."

There was a fair held twice a year at Banff, when the young lads and lasses came in from the country to be hired, and the farmers and their wives came to hire them. On two of these occasions, in 1845 and 1846, Edward exhibited his collection with some success, and was encouraged thereby to remove it to Aberdeen, as a larger city, and there open a permanent exhibition. But this venture proved financially unsuccessful; and he was compelled to sell the labor of years of exposure and earnest labor to obtain the means of paying the debts* he had incurred; and then to fall back upon his old friend—shoemaking—to support his family. The distress of mind which he felt, when he found himself going deeper and deeper in debt, and that there was no hope of the public patronage being sufficient to pay his expenses, for a time almost unsettled his reason. One afternoon he received a letter from his former employer at Banff, telling him that if he did not return immediately to his work, he would be under the necessity of giving his employment to another.

"The afternoon was far advanced. His dinner, which had been brought to him an hour before, still lay untouched. He was pacing up and down the apartment, pondering over his miserable position, when his father entered. Edward was looking so agitated that the old man inquired what ailed him? He said he was going out, and went toward the door, fearing lest his wife or any of his children might appear. His father stepped between him and the door, remonstrating with him, and saying that he was not fit to go out in such a state. But a woman entering attracted his father's attention, and Edward was thus allowed to slip away unobserved.

"Edward rushed down Union Street, on his way to the sands. At first he thought of

going to the Dee at the Craigling; but he thought him that it would be better to go to the sea-shore, where it might be thought his death was accidental. From the time of his leaving the shop in Union Street until about four hours after, when he recovered his senses, his memory remained almost a complete blank. He had a vague idea of crossing the links, and seeing some soldiers at the foot of the Broad-hill. But beyond that he remembered next to nothing. Unlike a dream, of which one remembers some confused ideas, this blank in his mental life was never filled up, and the purpose for which he wandered along the sands left little further impression upon his memory. He remembered, however, the following circumstances:

"He had thrown off his hat, coat and waistcoat before rushing into the sea, when a flock of sanderlings lighted upon the sands near him. They attracted his attention. They were running to and fro, some piping their low, shrill whistle, while others were probing the wet sand with their bills as the waves receded. But among them was another bird, larger and darker, and apparently of different habits from the others. Desirous of knowing something of the nature of this bird, he approached the sanderlings. They rose and flew away. He followed them. They lighted again, and again he observed the birds as before. Away they went, and he after them. At length he was stopped at Doon mouth. When he recovered his consciousness, he was watching the flock of birds flying away to the farther side of the river. He had forgotten all his miseries in his intense love of nature. His ruling passion saved him.

"How long the chase lasted he never could tell. It must have occupied him more than an hour. He found himself divested of his hat, coat, and vest; and he went back to look for them. He had no further desire to carry out the purpose for which he had descended to the sea. His only thought was about the strange bird among the sanderlings: 'What could it be? Perhaps the bird had been his Providence. He tried to think so.'

After his return to Banff, he settled into his old habits, working at his trade, observing birds and animals, and making collections of objects of natural history. He himself explained the secret by which he was able to accomplish so much, when he said to an inquirer, it was "By never losing a single minute, nor any part of a minute, that I could be by any means improve;" and again to a fellow workman, "I squeezed the pith and substance out of every moment to make the most of it; and paxed and drew every farthing out like a piece of india-rubber, until I could neither wax nor draw it any more."

He commenced publishing his observations in the local newspaper, and gradually became known to scientific people as a most accurate observer of the habits of animals, as well as a successful collector. The following account

of the crows on the Scottish coast, is from his pen.

"They are to be found on certain parts of our coast all the year round. Our keepers destroy them whenever the opportunity occurs. I wonder that our fishermen do not destroy them also, as they feed upon a certain crustacean (*Carcinus menas*) which is often used for bait. One would think that the crab's shell would be proof against the crow; but no. He goes aloft with the crab, and lets it fall upon a stone or a rock chosen for the purpose. If it does not break, he seizes it again, goes up higher, lets it fall, and repeats his operation again and again until his object is accomplished. When a convenient stone is once met with, the birds resort to it for a long time. I myself know a pretty high rock that has been used by successive generations of crows for about twenty years.

"Besides being fond of crabs, these carrion crows are fond of fish, and though they are good fishers themselves, they seldom lose an opportunity of assailing the heron when he has made a successful dive. They rush at him immediately, and endeavor to seize his food from him. Early in the summer of 1845, I while loitering about the hills of Boyndie, I observed a heron flying heavily along, as if from the sea—that rich and inexhaustible magazine of nature—and pursued by a carrion crow, followed at some distance by two magpies. They had not proceeded far when two hooded crows made their appearance, and quickly joined their black associate. The heron had by this time got into an open space between two woods, and it would appear that his enemies intended to keep him there until he had satisfied their demands. During the whole time that the affray lasted, or nearly half an hour, they did not suffer him to proceed above a few yards in any way, either backward or forward, his principal movements being in ascending or descending alternately, in order to avoid the assaults of his pursuers. Having chosen their battle-ground, I crept behind a whin-bush, from whence I had an uninterrupted view of the whole affair.

"The maneuvering of the crows with the heron was most admirable. Indeed, their whole mode of procedure had something in it very remarkable. So well did each seem to understand his position, that the one never interfered with the other's point of attack. One, rising higher than the heron, descended upon him like a dart, aiming the blow in general at his head; another at the same time pecked at him sideways and from before; while the third assailed him from beneath and behind. The third crow, which pecked at him from behind, seized hold of the heron's feet, which, being extended at full length backward, formed a very tempting and prominent object for the crow to fix on. This movement had the effect, each time, of turning the heron over, which was the signal for a general outburst of exultation among the three black rogues, manifested by their louder cawings and whimsical gesticulations—no doubt laughing (if crows can laugh) at seeing their opponent turning topsy-turvy in the air, which, from his unwieldy proportions, was rather a comical sight.

"During one of his somers-aunts, the heron disgorged something, but, unfortunately for him, it was not observed by any of the crows. When it fell to the ground, the magpies, which were still chattering about, fell upon it and

devoured it. Finding no relief from what he had dropped, and being still hard pressed, he again disgorged what appeared to be a small fish. This was noticed by one of the hooded crows, who speedily descended, picked it up, and made off with it, leaving his two companions to fight the battle out. The heron, having now got rid of one of his pursuers, determined to fly away in spite of all opposition. But his remaining assailants, either disappointed at the retreat of their comrade, or irritated at the length of the struggle, recommenced their attack with renewed vigor. So artfully did they manage, that they kept the heron completely at bay, and baffled all his endeavors to get away. Wearing at last of the contest, he once more dropped something, which, from its length, seemed to be an eel. On its being observed by his opponents, they quickly followed it. In their descent, they fell a fighting with each other. The consequence was that the eel, falling to the ground, was set upon by the magpies. The crows gave up fighting, descended to the ground, and assailed the magpies. The latter were soon repulsed. Then the crows seized hold of the eel with their bills, and kept pulling at it until eventually it broke in two. Each kept hold of its portion, when they shortly rose up and flew away among the trees. In the meantime, the heron was observed winging his way in the distance; sick at heart, because he had been plundered by thieves, and robbed of the food which he had intended for his family."

(To be concluded.)

An Epistle of True Christian Love, to all Friends, called or reputed Quakers, who profess the True Light.

(Concluded from page 288.)

This ministry of Christ, and his everlasting gospel, whose work is both convincing, converting and edifying, we received in the beginning by degrees, by little and little; it grew in us as we grew in the seed of life eternal, as the Lord was pleased to open the same gradually unto us, and in us. We durst not strive to run into others' gifts; nor to lift up ourselves above our elders in Christ; or to make ourselves equal in the ministry with them, but to keep within our own measures and gifts. And our exercise therein towards others, was in a holy care, and in much fear, and also trembling inwardly; yea, and outwardly many times, that we might not exceed, stretch or strain beyond our own measures, or attainments; or strive to show ourselves equal to those before us in Christ, and more largely gifted in the ministry than we. But every one was careful to keep within the bounds of our own proper gifts and attainments; and herein, under this care, the Lord helped us; blessed us with his power and presence; and gave us increase and success in his blessed work; to our inward comfort and great encouragement; blessed be his glorious name and power for ever.

We knew it to be our concern diligently to wait, and singly attend upon the Lord our God, in humility and fear, that we might have a true sense of the state and condition of meetings, where the Lord ordered us; and that He would open to us a ministry and testimonies, suitable to the states and conditions of the hearers, so that we might perceive and feel where people were prepared and quick of hearing, and where dull of hearing; a door of entrance being opened in the first, as well as a door of utterance towards them; but the

latter being dull of hearing, things were had to be uttered unto them, especially of the mysteries of Christ's kingdom and gospel.

There must be a shaking of the earth, at the heavens also, before people come to a right and clear understanding in the mysteries of Christ's kingdom; and to serve the Lord of God with grace, with reverence and god fear, wherein that kingdom that cannot be shaken, must be received. The false faith, the false hope, the false rests, the false peace, the false joy, must all be shaken and removed, as well as the heavy earthly part in men, ever they come to stability in Christ Jesus and his kingdom, that cannot be shaken or removed.

"Tremble, O earth," O ye inhabitants of the earth, "at the presence of the God Jacob and Israel;" and all ye heavens, (which must be removed) false rests, false peace at joy, set up and formed in the imagination of earthly minds and wills of fallen man and woman, be ye removed, that Christ may be received and exalted, and his kingdom know and set up. The piercing, discerning Word pierceth through dark hearts, minds ardent, to bring men to know their inward states and conditions, secret thoughts, desires and intentions; and this word discovers ar smites, not only at evils manifestly gross; as drunkenness, lewdness, &c., but also at spiritual wickedness in high places; and will work a thorough work of sanctification and salvation in them who in meekness receive and obey the same word.

And, dear friends and brethren, our God being a God of love and peace, a God of order and not of strife or confusion; let his love and peace dwell in your hearts, and therein mix your unity, that love may grow and abound among you; and do all things and service you are called unto, in love; even in the tender peaceable life and spirit of our Lord Jesus Christ; according to those apostolical exhortations: "Let nothing be done through strife or vainglory; but in lowliness of mind, let each esteem others better than themselves, and "Do all things without murmurings and disputings."—Phil. ii. 3, 14. And, "If an man seem to be contentious; we have no such custom, neither the churches of God."—1 Cor. 11. For we know very well, that truth's testimony is against all turbulent, forward, contentious spirits; and such ought not to bear sway, rule, or sit as judges or instructors about truth's affairs, order or discipline in the church; but true judgment and power of God to rule and be set over all.

And seeing truth's testimony, in all the parts and branches thereof, ought, in the testimony of God, to be observed and kept, certainly the payment of just debts in due time, the due performance of covenants, and promises thereof, is no small branch of that testimony, but concerns the very practice of truth, and true religion; and the contrary, namely, refusing the payment of just debts, breaking promise or delaying payment, to the injury and oppression of creditors; this is directly contrary to truth's testimony, and a violation thereof and condemnable in the sight of God and man, as well as covetousness, oppression, extortion, defrauding and over-reaching others.

How can such be esteemed true Christian who are corrupt in their morals? Or, how should they be entrusted with the true and durable riches, who are not just in the manner of this world? Covetousness, which

platory; hastening to be rich; and an eager pursuit after the riches of this world, have led on the ruin of many. Thereby they have been into many hurtful lusts, which drown us in perdition. Therefore stand clear, and keep clear out of all these evils, and all occasions of reproach and scandal, and stand for truth's holy testimony in all things. O! all ye careful so to live in truth and righteousness, as you may leave a good report behind you when you die.

And for the honor of his our testimony, and good reputation of the blessed truth, proposed by us, it greatly concerns all ministers, elders, and overseers in the churches of Christ, not us, to be blameless in their conversations, agreeably to our holy profession. The elders and judges, which Moses set over the people of "Israel, to judge even in the small matters, were required to be able men, such as feared God, men of truth, hating covetousness."—Exod. 18. As "He that ruleth over men must be just, ruling in the fear of God;" Christ's ministers, elders, and overseers in his church, must be "blameless, not greedy, filthy lucre, not covetous," &c. Moreover, that is "A bishop, or overseer, must have a good report of them that are without, lest he fall into reproach, and the snare of the devil." As the holy apostle Paul does more fully set forth the state and qualifications of each; see 1 Tim. iii. 2, 3, 4, 5, 6; and so doth the apostle Peter, 1 Pet. v. 2, 3, 4, 5; see also 1 Cor. xiii. 7, 17.

'Tis the life of Christ Jesus which must each in his ministers and servants; 'tis a righteous, innocent, and unblameable conversation must preach; 'tis such ministers who are therein, who are met to make full proof of their ministry, by witnessing against all that is contrary thereunto. What authority have any to preach against covetousness, vice, immorality and injustice, who are guilty ereof themselves? Surely no divine authority, life or power, when they are conscious to themselves, as being guilty therein. 'Tis truth and righteousness must come over us, and work through all, and prevail; and the Lamb must have the victory; in whose meekness and innocency do you all live and dwell.

And, I beseech all Friends, young and old, in the Lord's sake, and the honor of his glorious name and holy truth, and as holy examples, be diligent and careful in keeping your meetings, which are intended entirely for the worship of the living God, observing the times and seasons thereof.

And as the Lord's power and wisdom have been, and are the authority of your meetings, concerned in the church's affairs; namely, both those of the faithful men, and those of the faithful women; do you all humbly wait to feel the same, and be in subjection to the most blessed power, in the holy spirit of Almighty God; that his holy power and power may sanctify and overshadow all your assemblies, to his praise, and your great consolation, in our Lord Jesus Christ. O! all wait for his wisdom and counsel, who is the Wonderful, counsellor, and keep in his love one toward another; wherein is unity, concord I perceive; and his glory will shine over all among you in all your solemn meetings to his praise, and our great comfort, who hath gathered and settled our meetings, both those of men and women, for his service, in the exercise of true love and charity, and real practice of true

pure religion which the Lord our God hath revealed and called us unto, and appeared to exalt in this day, of his great love and grace extended to us his people, wherein He is making up his jewels; that his Zion, his church, may become the perfection of beauty, and the praise of the whole earth; "for out of Zion, the perfection of beauty hath God shined," and will shine; and glory and dominion be unto our God, and to the Lamb on the Throne, forever and ever.

Let God arise, and his enemies be scattered; let the Lord reign, that the earth may rejoice; let Zion's King reign in righteousness, and prosper. Amen, Amen.—George Whitehead.

For "The Friend."

Ascent of Mount Washington by Rail, and View from its Summit.

We have had permission to copy from the note book of a friend, the following interesting account of his ascent of Mt. Washington and view from its summit, in the summer of 1874.

About 70 passengers were at the station, ready for the ascent, to most of whom this was probably their first trip on this unique railway; and much interest was evinced in the place and surroundings, as if each one felt something important or serious was on hand.

While waiting, a man came down the middle rail on a slide-board, a contrivance like a sled, fitting the rail, and controlled by lever-brakes. With this machine workmen and messengers slip down from the summit in six minutes. One passage is said to have been made in 58 seconds, which being at the rate of 180 miles an hour, the statement had better be accepted at a discount, or with a mental suggestion that perhaps some mistake was made in the timing.

The car moved up to the platform, pushed by the 'Cloud,' which was to take us up, very tall, but not long locomotive, with a very forward pitch to it, so that it could only stand straight when it stood on a slant, and the seats of the car were so that we sloped backwards when we were on a level. We crowded in, in great haste—American fashion—to get the best seats. There were seats for 44, and those that were left out took the car that immediately followed, as only one car goes to an engine.

The engine started with the clatter, clatter of its safety ratchet, and the puff, puff, of its steam; and we commenced rising. Some of the passengers were a little anxious, and therefore only about half prepared for enjoyment; others guessed that it was all right, and that they might as well enjoy it; some reflected that as hundreds of trips had been made in safety, there was hope for this; and probably some were entirely easy, belonging to the class who through ignorance have no fears. Whatever may have been the various hopes and fears, our 'Cloud' went on puffing and pulling, and we went on rising and rising.

Now we were overlooking the station, saw down the valley of the Ammonoosuck, saw the Fabyan House, saw far past it, farther and farther, as still we went on rising. Here we passed workmen cutting wood for fuel: here we went through a little settlement where they probably lived; then we overlooked both men and village.

Now we looked up the road before us and saw what seemed the top of the hill, but found

in a few minutes it was but a change to an easier grade. Now looking out the windows, we saw our road sloping steeply below us,—saw that we were leaving lower things lower and lower, and that still we went on rising and rising.

Then we came to a water station, and half the men got out, and half of them dropped down to look under the car, only to get up no wiser than before: then we looked at the engine and thought what a great contrivance it was: then we looked around till the conductor said 'all aboard,' and then we all went back to our seats.

Now the engine went on puffing and puffing again, and we went on too: saw the roads below go into threads; saw the houses go into spots; saw tall trees go into scrubs. Now we rose and went up the hill of our car and looked at the road above us; then we went down the hill and looked out the lower door at the road below us. Now we talked to each other of the things we saw; and now in the profoundest admiration the human mind can express, we kept silence, as in this most wondrous ride we still kept on rising and rising.

Then we came to another water tank, and some of us again got out, looked at the engine, looked at the water tank, looked at the water pipe, and looked at the scenery, and then got in again.

Now the engine went to puffing and puffing again, and we went to looking and looking again; saw the bluffs which erst were mountains above us, become little hills below us; saw that the points which seemed like the top, only gave us a view of points higher and higher up; saw the peaks as they lowered around us, open up new valleys and peaks beyond them; and saw that still we went on rising and rising.

Now we were on the high trestle work of 'Jacob's Ladder,' down which we looked and saw what a fearful place it was. Now we were past the tall trees, past the scrub trees, past all soil for them to grow in; rocks, only rocks; rocks below us, rocks on either side, nothing but rocks above us; and still we went on rising and rising.

Now we commenced the last curve and passed the memorial of poor Lizzie Bourne; we were ascending the last grade, our horizon was fast becoming the whole circle, and we were there. And what a relief it was to get there, at the end of that ride of an hour and a half; at the end of that rail of three miles in length, at the top of that three thousand six hundred and twenty-five feet of grade; at the height of six thousand two hundred and eighty-five feet above the sea. Hearts that had beat with anxiety, beat slower; backs that had grown weary with suspense, were relieved; nerves that were stretched by excitement, were relaxed; minds that were taxed to grasp the changing scenes were eased.

And what did we see when we were there? It was a prospect magnificent indeed, such as this country nowhere else affords east of the Mississippi.

There was the Glen House at our feet, reposing on its beautiful lawn of green; and off beyond lay the valley of Androscooggin; and still farther Umbagog Lake. Sweeping around was Sebago Lake in the sunlight; and then Lake Ossipee, and then Kearsarge Mountain, with lesser mountains intervening, and next Ellis River Valley stretching to the

Valley of the Saco, with Conway and its pretty pond.

Now Lake Winnipisogee is seen hiding behind the distant hills, which more than half conceal it; and then Mount Crawford, and Mount Webster, and next the Notch; and here is Mount Willard—big among the hills, but little among the giants—just peeping its head up high enough for us to see it; and then Mount Lafayette, peering high among its peers.

Passing on we reach the Ammonoosuck again; then rest on Israel River, as it winds its way to the beautiful valley of the Connecticut, and here we come to those great mountains, older far, ages on ages, than the poor mortal statesmen whose names they bear; and, reaching our place of beginning, we have thus encircled this glorious panorama.

We did not see all these details and comprehend them at once; they required hours of our sojourn. We made a general survey on arrival, from the plank walks and from out upon the rocks, and then went in for dinner and for rest.

The house is well kept and provided, and steam pipes warm all the rooms, chambers and halls, so that a visit on the mountain may be made in comfort.

In the afternoon we studied the scenery section by section. The day was very fine, not absolutely clear, but said to be much more so than the average. We should have been glad to have seen Portland and the ocean, but contented ourselves with what we did see.

Last week the weather was cold, 28° in the morning, but this week it was milder. One observation I made of the thermometer at the eud of the house was 116°, but that was in the sun; the air was 44° to 50° morning and evening, and both pleasantly warm and pleasantly cool through the day. Sounds seem more distinct at this elevation. We heard conversations at a distance much more distinctly than at lower levels. The air is fine and pleasant, but we had no particular sensation of rarefaction.

The appearance of the signal service observers argues well for the healthfulness of their location, as heartier looking men are seldom seen. They said their winter was 83 to 9 months long, and they have had the mercury as low as 43° below zero. They go down once or twice a week in winter, on the rail track, when available, and using snow shoes when necessary. Sometimes a friend or adventurous visitor comes up to see them, and is received with a welcome.

The rocks of the summit are hard and peculiarly sharp on the flat surfaces, owing to the softer parts having yielded to the elements, leaving the harder in relief. We saw no pebbles or rounded stones on the mountains.

About the house is a large plank platform, and also around the observatory, with a connecting footway, all greatly to the convenience of visitors and their shoes, as going out upon the rocks may be nearly avoided.

The old Tip Top House is left standing with its sides of piled up stones, capped with the peaked frame roof, tied on with chains anchored in the rocks. The house does not seem to be used at present, it doubtless was a welcome haven to weary pilgrims up this hill of difficulty, and to sojourners on this delectable mountain, in years that are past; but it is not sought after now, when bed and board can be had in so superior a successor. All the build-

ings on the mountain are anchored with rods or chains; else they would be in danger of precipitate and precipitous flight, when the wind blows at 100 miles an hour.

The afternoon wore away as we occupied ourselves with our magnificent sight-seeing from the different positions around the summit, until the sun approached the western horizon. There were some clouds above it, and just enough intervening to diminish its brightness to a ball of red light of an exactly defined circle upon which we could steadily gaze. We commenced particularly watching this beautiful feature of our mountain feast about an hour before its disappearance. Slowly it came down its pathway—slowly, steady, surely.

The visitors came out from the house to enjoy the views and the changing colors of the clouds lit up by the gorgeous rays on the under side. As the great orb approached the top of the mountain behind which it was setting, it was a time of mental excitement, though so calm and beautiful a scene. Quietly, at length, it gently touched the ridge, but yet so distinctly that we knew when it touched to a second. Slowly it descended, but oh! so surely. It was going down as if melting behind the mountain,—fading away as if we never again might see it—descending like the last, gentle ebbing of a closing life,—passing away like a spirit departing forevermore. A bright gleam of light was the last we saw, and in an instant it was gone.

A large number of travellers came up in the evening by the train, also by the stage from the Glen House, filling up the house pretty well. After supper the guests mostly watched the rising of the moon, as it slowly but steadily and grandly came up from behind a ridge. The air was not clear, but the moon was distinctly defined, and of a bright red, and made a beautiful scene; but a cloud soon shut it out from view.

Sympathy with Children.

Selected.

There can be no doubt that the most effectual way of securing the confidence and love of children, and of acquiring an ascendancy over them, is by sympathizing with them in their child-like hopes and fears, and joys and sorrows—in their ideas, their fancies, and even in their caprices, in all cases where duty is not concerned. Indeed, the more child like, that is, the more peculiar to the children themselves, the feelings are that we enter into with them, the closer is the bond of kindness and affection that is formed.

But the sympathy which we thus express with them, in order to be effectual, must be sincere and genuine, and not pretended. We must renew our own childish ideas and imaginations, and become for the moment, in feeling, one with them, so that the interest which we express in what they are saying or doing may be real, and not merely assumed. They seem to have a natural instinct to distinguish between an honest and actual sharing of their thoughts and emotions, and all mere concession and pretense, however adroitly it may be disguised.

Sympathizing with children in their own pleasures and enjoyments, however childish they may seem to us when we do not regard them, as it were, with children's eyes, is, perhaps, the most powerful of all the means at our command for gaining a powerful ascend-

ency over them. This will lead us not to interfere with their own plans and ideas, but be willing that they should be happy in the own way. In respect to their duties, too, connected, for example, with their studies, their serious employments, and their compliance with directions of any kind emanating from superior authority, of course their will must be under absolute subjection to that of those who are older and wiser than they. But in all such things they must bring their thoughts and actions into accord with ours. In the things they must come to us, not we to them. But in every thing that relates to their child-like pleasures and joys, their modes of recreation and amusement, their playful explorations of the mysteries of things, and the various novelties around them in the strange world into which they find themselves ushered—in all these things we must not attempt to bring them to us, but must go to them. In this, their own sphere, the more perfectly they are at liberty, the better; and if we join them in it at all, we must do so by bringing our ideas and wishes into accord with theirs.

There is a certain sense in which we should feel a sympathy with children in the wrong that they do. It would seem paradoxical to say that in any sense there should be sympathy with sin, and yet there is a sense in which this is true, though perhaps, strictly speaking, it is sympathy with the trial and temptation which led to the sin, rather than with the act of transgression itself. It is certain that the most successful efforts that have been made by philanthropists for reaching the hearts and reforming the conduct of criminals and malefactors have been prompted by a feeling of compassion for them, not merely for the sorrows and sufferings which they have brought upon themselves by their wrong doing, but for the mental conflicts which the endured, the fierce impulses of appetite an passion under the onset of which their feeble moral sense, never really brought into a condition of health and vigor, was overborne.

This principle is eminently true in its application to children. They need the influence of a kind and considerate sympathy, when they have done wrong, more, perhaps than at any other time; and the effects of this proper manifestation of this sympathy on the part of the mother will, perhaps, be greater and more salutary in this case than in any other. Of course the sympathy must be of the right kind, and must be expressed in the right way, so as not to allow the tenderness or compassion for the wrong-doer to be mistaken for approval or justification of the wrong.

The mother may sympathize with her boy in his troubles, appreciate fully the force of the circumstances which led him into the wrong, and help to soothe and calm his agitation, and place herself closely to him in respect to his suffering, without committing herself at all in regard to the original cause of it; and then, at a subsequent time, when the tumult of his soul has subsided, she can if she thinks best, far more easily and effectually lead him to see wherein he was wrong.—*Jacob Abbott.*

Weakness of Old Age.—Men of age object too much, consult too long, and adventure too little, repent too soon, and seldom drive business home to the full period, but content themselves with a mediocrity of success.—*Lord Bacon.*

For "The Friend."

Employment of Time.

Passing down the stream of time, day follows day, week follows week, month follows month and even year succeeds to year, with rapidity almost beyond our comprehension. We spend our years as a tale that is told. The daily changes to which we are subjected seem so small, that we are in danger of perceiving their final importance. But if we compare our situation to-day, with the surroundings of a year ago, the difference is ever clearly seen. If we go back five or ten years further, the change will be still more strongly marked. In the language of Young:

"To-day is so like yesterday, it cheats;
We take the lying sister for the same.
Life glides away, Lorenzo! like a brook;
For ever changing, unperceived the change."

And in the retrospect of the years that are past, cannot many of us realize that objects and pursuits which have occupied much of our time and attention, were not of such importance but that we might have been far more profitably employed? Not that the end as well as body does not need rest and relaxation from the every-day duties of life. But a danger lies in allowing ourselves to be much absorbed in those things which are not essential to the great objects of life; or in that we may become too eager to acquire means of gratifying ourselves and those we love, in those things which perish with using. The last of these tends to engender that fulness which Agar prayed might be given him, lest he should be tempted to deny and say, "who is the Lord?"

How many that we have known during our lives, have already been called to their final reckoning! Neither age, nor sex, nor length, has been spared by the undeniable messenger; the companions of our school-days, those whom we have loved in the social circle, those with whom we have had business relations, and those whom we have honored the church. Some have lingered on beds languishing, and some have been suddenly and unexpectedly cut down! The places that we know them among us, shall know them more again forever. As these recollections are brought before the mind, we must be members indeed, if we are not made to realize the awful uncertainty of our own conical existence in this life.

Well, if we are made sensible that we have spent the precious time allotted us, or misdirected our energies, we may be encouraged remembering that we have a compassionate High Priest, who is "touched with a feeling of our infirmities," having been "in all points tempted like as we are, yet without sin," and the apostle James says, "If any of you lack wisdom, let him ask of God, that giveth all men liberally, and upbraideth not; and shall be given him." The avenues of usefulness are many, by which, keeping always in mind the cultivation of the vineyards of our own hearts first, we may be made helpful to our fellow men, and instrumental in promoting the spread of the kingdom of our blessed Lord and Saviour Jesus Christ. Speaking a word in the season, visiting the sick and afflicted, either in person or by letter, aiding the poor, distributing the Scriptures of Truth, and other religious and moral publications, are some of the ways of an acknowledgment of Him before men. And may not some who have had talents bestowed upon

them, find profit and satisfaction in contributing from time to time, to the columns of this Journal?

Philadelphia, 6th mo. 11th, 1877.

Soletd.

HYMN OF THE DUNKEES.

KLOSTER KEDAR, EPHRAATA, PENNSYLVANIA, 1738.

Wake, sisters, wake! the day-star shines;
Above Ephrata's eastern pines
The dawn is breaking, cool and calm.
Wake, sisters, wake to prayer and psalm!

Praised be the Lord for shade and light,
For toil by day, for rest by night!
Praised be his name who deigns to bless
Our Kedar of the wilderness!

Our refuge when the spoiler's hand
Was heavy on our native land;
And freedom, to her children due,
The wolf and vulture only knew.

We praised him when to prison led,
We owned him when the stake blazed red;
We knew, whatever might befall,
His love and power were over all.

He heard our prayers, with outstretched arm;
He led us forth from cruel harm;
Still, whoso'er our steps were bent,
His cloud and fire before us went.

The watch of faith and prayer he set;
We kept it then, we keep it yet;
At midnight, crow of cock or noon,
He cometh sure, he cometh soon.

He comes to chasten, not destroy,
To purge the earth from sin's alloy.
At last, at last, shall all confess
His mercy as his righteousness.

The dead shall live, the sick be whole,
The scarlet sin be white as wool;
No discord mar below, above,
The music of eternal love!

Sound, welcome trumpet, the last alarm!
Lord God of hosts, make bare thine arm,
Fulfill this our long desire,
Make sweet and clean the world with fire!

Sweep, fluting bosom, sweep from sight
The lies of time; be swift to smite,
Sharp sword of God, all idols down,
Genevan creed and Roman crown.

Quake, earth, through all thy zones, till all
The lines of pride and priestcraft fall;
And lift thou up in place of them
The gates of pearl, Jerusalem!

Lo! rising from baptismal flame,
Transfigured, glorions, yet the same,
Within the heavenly cities bound
Our Kloster Kedar shall be found.

He cometh soon! at dawn or noon,
Or set of sun, he cometh soon,
Our prayers shall meet him on his way;
Wake, sisters, wake! arise and pray!

* J. G. Whittier, in *Atlantic Monthly*.

Material for Paper.—Now that paper has been introduced for houses and car wheels, boxes and furniture and dress, and legitimately employed to an extent which almost defies computation, it has become a serious question how the demand can be met. After exhausting rags and experimenting with straw and poplar wood one of our Philadelphia firms has reached out to San Francisco and commenced to gather and manufacture the desert palm—*quercus tracois*; and some fifty thousand pounds of this, converted to a pulp, has just been received here. There is a tract of not less than forty thousand square miles, occupying the Mohave Desert, from Tehachapi to the Colorado, which has forests of this tree; and it is found in other regions and in all the

alkali districts where the annual rainfall does not exceed a few inches. The tree averages about fifteen feet in height, and the whole body is fibrous and suitable for pulp. Machinery has been erected for pulping; and the pulp is manufactured there and shipped hither by the Central and Union Pacific Roads. If its applicability equals the expectations based on experiment, a very fine white paper will soon be furnished at a low price, and the consumption of paper now checked by cost and inferior qualities, will become greater than ever. Then it may be that other uses will be found for it; and that the paper trade, great as it has grown to be, will grow still more rapidly than it has ever done. The palm seems to meet a want which has not been satisfied by many experiments.—*North American*.

Sol. ed.

Hints for the Sick Room.

When a woman thinks of making deliberate choice of the profession of a sick-nurse, she can, of course, take into careful consideration if her character and temperament are or are not suited for so arduous and trying an avocation. If she is a person of excitable nature, and possessed of but little self-control, she can be wisely counseled to give up the idea of a life for which she is so thoroughly unfit; but no peculiarities of character or temperament can exempt a woman from being called upon by the plain voice of duty, at one time or other of her life, to take her stand by the bedside of one dear to her, and soothe as best she may a many a weary hour of restlessness and pain.

Very few, indeed, are the women who escape this rule—most have to take upon themselves the burden of attendance in a sick-room—and perhaps there are few subjects upon which the generality of women are so well-intentioned, and yet so ignorant. With the very best and kindest meaning in the world, attention bestowed upon a suffering person may be productive of more discomfort than comfort to the patient, and endless annoyance to the physician, just because the zealous, but alas! untrained and undisciplined volunteer does everything the wrong way.

Again, from a mistaken and unreal idea of true delicacy and refinement, many women shrink from ever seeing or learning anything about suffering or sorrow; and so, when the inevitable fate brings the sights and sounds of pain, the dreadful realities of death, cruelly home to them, they are paralyzed by terror, and useless, nay, worse than useless to those most dear to them. Let all true women train themselves to possess self-control, calmness, and patient courage; let them strive to acquire a certain amount of knowledge of the cares and duties of the sick-room; let them not shrink from hearing the details of this or that form of suffering and disease, and gladly and readily offer help (when they rightly and safely can) outside the bounds of their own immediate home circle.

Taking it for granted that there are many who will gladly take a few plain and practical hints on this subject, I shall condense the result of a somewhat long and wide experience into a short space.

And, first: It is of things which of themselves appear trifling, and even insignificant, that the comfort of a sick-room is made or marred. For instance, an energetic and ami-

ably-intentioned person places a cold pillow beneath the shoulders of a patient suffering from pneumonia, that is, inflammation of the lungs; a fit of coughing, perhaps a restless night, is the result. Five minutes' warming of the pillow at the fire would have prevented all this mischief, and even conduced to sleep.

Dress, again, is a matter of great importance in a sick-room. The best is plain black—for the simple reason that no stain shows upon it—an old silk is most economical, but silk rustles, and is therefore objectionable. Black luster is very serviceable—not made long enough to trail, upset chairs, and get under the doctor's feet; and not having hanging sleeves, but fitting close and neat at the wrist. A habit of moving quietly about the room, and yet not treading "on tip toe" and making every board in the floor creak its loudest, is also very advisable; and nothing can be better by way of foot-gear than those soft, warm felt boots now so common; they both keep the nurse's feet from becoming cold, and make the least possible sound in moving about. Of course the manner of speaking in a sick-room is all-important. Oh, the horror of that dreadful *whisper*, which penetrates to the inmost recesses of the room, and wakes the sleeping patient as surely as the banging of a door!

In some of the most severe diseases, such as cholera and diphtheria, the patient is often *intensely* conscious of all that is passing around him. The wish to know everything that is said and done is extreme, and nothing excites a patient so much as anything like whispering and mystery. The natural voice only so much lowered as to be perfectly distinct, is, then, the proper tone for a sick-room. If silence is needed, let it be complete, and no whispering permitted either in the room, or, worse still, outside the door.

And now I must say a few words on a most important subject. In any case where operative surgery is necessary, it cannot be too strongly insisted upon that no one shall remain present whose calmness and self-control are not a certainty. I remember well a delicate and difficult operation having to be performed—not a painful one, but where success mainly depended on the perfect stillness of the patient. Scarcely had the first slight incision been made, when the room resounded with the moans and cries, not of the sufferer, but the friend who had kindly come to support her through the ordeal! With many a sob, and choke, and gurgle, the friend was assisted from the room, and then all went well enough; but great delay, and much increase of nervousness on the part of the patient, naturally resulted.

One of the many very eminent surgeons of whom America can boast once told me that on the occasion of performing a most formidable operation, in which promptitude was a vital necessity, he saw, at a moment when seconds were precious, a friend, who had insisted on remaining present, suddenly turn deadly pale, and fall fainting on the floor, in unaccountably close proximity to the chloroformed patient. Dr. B.—stooped down, and quietly rolled the insensible individual into a corner of the room, where he enjoyed undisturbed repose until such time as some one had time to bring him to.

Thus it may be seen that any one who is in the least nervous, and cannot be certain of his own powers of self-command, acts with truer kindness in remaining absent from such scenes, than by becoming an added source of

anxiety, where there is so much already of the gravest character. If, however, a woman has the moral courage to face such trials calmly, and without flurry—if she can do simply what she is told, and *nothing more*—wholly dismiss herself from her own mind, concentrating all her attention on the patient, she may be of untold help and comfort. On the other hand, a sick-nurse who asks the doctor endless questions—who presumes in her ignorance to criticise his treatment—who is spasmodic in her sympathy, and ejaculatory in her lamentations, is pestilent in a sick room, and should, if possible, be got rid of at any cost.

There is, however, one kind of nervousness which I do not think meets with sufficient consideration, and that is the unconquerable fear which you will find some people have of any disease that is infectious. Now, I think this sort of fear is far more constitutional than mental, and it appears to me most uncharitable to speak of those who are thus nervous by temperament as "so frightened," &c. If any one has a great dread of infection, he is far better away from the chance of it. If I heard a person express a great and overpowering dread of small-pox, cholera, fever, or diphtheria, I should do all in my power to prevent that person going near any case of the kind, because I should be morally certain of the result. As a rule, I believe that those who are perfectly fearless are comparatively safe; and there is no truer test of perfect freedom from nervous dread than the fact of being able to sleep at once, quietly and naturally, and without the mind being obliged to dwell upon the work of the day. The best cholera nurse I ever saw used to tell me that she often sat down in the corner of a room, on the floor, and "slept right off" for half an hour at a time, either day or night, just as such opportunity presented itself. But of course there are exceptions to all rules; and one of the most devoted and the most fearless in attendance on the sick, during a terrible epidemic, died just when the worst of the battle seemed over.

When active personal care of a sick person is undertaken, the finger-nails should be kept very short. I have seen a long nail tear open a blister, and expose a raw surface, causing great pain. For the same reason, all removable rings should be taken off; and any ornaments that hang loose and make a jingling noise are best dispensed with, as they irritate and annoy a sensitive patient.

It seems to me that this very unpretending paper will be hardly complete without a few words as to the diet that is best for any one acting as sick-nurse in a long and trying case.

One great point is, to let no silly notions of sentiment prevent you making a practice of taking substantial and regular meals; and when you have to sit up all night, be sure and have food at hand, and never go more than three hours without eating. Now, I am going to say what I know many will highly disapprove of, and it is this: when you are nursing a long and anxious case, and you want to be able to "stay" to the end, *avoid all stimulants*. There is nothing you can do such hard work upon, there is nothing that will support you in long-continued watching and fatigue, like good, well-made coffee. Stimulants only give a temporary excitement, that passes itself off as strength. They injure that clearness of thought, that perfect quietude and recollectiveness which are so essential to the

good sick-nurse; and they tend more to anything else to a miserable breaking down afterward.—*Chambers's Journal.*

For "The Friend"

James Emlen.

Conspicuous, among other Christian attainments of this dear departed Friend, was *Christian courtesy*. How much would it add to the sum of human happiness if it were more generally observed. Some, without perhaps being conscious of it themselves, have insensibly drifted into a sort of hostile feeling towards all with whom they are obliged to have intercourse. We go into their presence feeling as though we scarcely know how to address them without receiving a rebuff of some shape; every word or observation almost has to be watched and carefully weighed before being uttered, lest an inadvertent expression should be misconstrued, a meaning applied not intended, and the innocent author turned into a subject of ridicule. How very opposite to this, was social intercourse with the beloved Friend whose name stands at the head of this article. How gentle was his manners, how careful not to hurt the wine of the oil in any. Cheerful yet watchful—a true Christian dignity marking his demeanor to such a degree that we met him with pleasure, and parted from him with regret.

* * * "Affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty man;
Of manners sweet, as virtue always wears."

And what he attained to, is still within the reach of all. The Power that made him what he was, is as able and willing to work in or through us of the present day, as it was the Friend who frequently thought upon the theme, accompanied by the desire, that fit above the attainment of any earthly object should be our earnest endeavor to obtain the ornament of a meek and quiet spirit, which is in the sight of God of great price, and to fulfil the further exhortation of the apostle Peter, "Finally, be ye all of one mind, having compassion one of another, love as brethren be pitiful, be courteous."

Solicited

Midnight off the Coast of Norway.

The sun was still hanging in the heavens and very slowly descending toward the horizon, but passing to the north much more rapidly. I held my watch as the minute hand slowly passed the dots upon the dial, and approached the point which should denote the close of the present day and mark the beginning of another. Slower and slower the sun seemed to move, until finally he looked as though hung in heaven at a stationary point, when he appeared to rest before commencing his ascending course on a new day's journey. For two minutes or more he paused, and was unable to detect any movement in his course. In that space the last minute of the day was passed. Slowly the sun began to ascend the heavens, and apparently with a accelerated motion, giving his light to cheer the new born day. He shone just as brightly as his lowest point as before or after. He gave a sickly light at best, which lacked the fervor of the light he gives in lower latitudes. He stopped in his descending course when about one-sixth the distance from the zenith to the horizon remained to reach the water of the ocean.

For a stranger to such scenes to watch that prime moment was full of intense excitement, and I scarcely heard the shouts of triumph by the ladies, whose ambition was to catch a fish at the moment of midnight, and within a minute of that moment all three were hauling in their lines, and it became a struggle who should land the struggling victim first, all shouting in joyous exultation at the exciting sport. I was too absorbed with the natural phenomenon to enter into the spirit of their contest. For the time, at least, the enthusiasm of the sportsman was lost, inspired by nature's wondrous works so strangely related before me. As the sun travelled on his journey he gradually lost his unwonted interest, and I again thought of the fishing which was actively going on around me.

Soon all were pretty thoroughly wet, and a cool breeze coming in from the north began to make us feel chilly, so the lines were taken in and we set our faces for home, [they were at Hammersteijn,] which we reached before one o'clock.

The score was twenty-one codfish, and the merchant complained that the fish were obstinate and would not bite, and he felt he had given us the worth of our money; but as a charge was but one dollar, I confess I was quite satisfied with the investment.

You may suppose it was now time to get to bed, and so should we have thought, no doubt, had it been dark, but as it was full daylight all the time, and as the people in the hotel were still up and active, we ordered one of our fish cooked at once, and our friend dined to dinner with us.

The quicker a fish is cooked after it leaves the water the better it is, and as these were fresh and well cooked and the excursion the cool bracing air upon the water had given us good appetites, we enjoyed this midnight dinner most charmingly. By three o'clock we got to bed, and with the aid of blankets to darken the room got a good sound sleep for several hours.

For "The Friend."

History of the United States of America, including some important facts, mostly omitted in the smaller histories, designed for general reading and for Academies. By Josiah W. Leeds, Philada., J. B. Lippincott & Co. 1877. pp. 468.

This history is a work of much merit, and it is to be hoped, have a wide circulation. It is unlike any historical compend that has been published, for it is a survey of the whole field of our annals, from the standpoint of Christian doctrine, which inculcates peace, truth and goodwill to man. In narrating the wars in which our country has been engaged, it is very careful not to foster a warlike spirit; it treats of the Indians as becomes a Christian philanthropist; it advocates the cause of temperance; it gives a fair sketch of the anti-slavery agitation; it speaks boldly and calmly of the errors of our national policy, long subservient to the ambition of the South; and it does not shrink from condemning the course of the southern leaders whose termination to risk all rather than endanger their supremacy in the Union, plunged the country into civil war.

The need of a book of this kind has long been felt by all who conscientiously believe in Christianity to be the gospel of peace, and to cannot do anything to counteract its pre-

cepts. We have no hesitation in recommending it to the notice of our Friends, and in urging them to adopt it generally as a school-book and as a reading book for our young people.

What can there be so essentially important, as the true knowledge of our faithful Creator, and of Jesus Christ whom He has sent to reveal the way of eternal salvation? How can rational beings with immortal souls live carelessly, unconcerned, as it were, upon a subject so important? Cherish the living spark, the good seed in thy heart, and thou wilt find growing fruit to the praise of the good Husbandman, and thy own unspeakable peace.—*Mary Capper.*

For "The Friend."

Preservation of Wheat.

The scriptural account of the Egyptians being fed for seven years by Joseph, during the famine, is illustrated by the habits of the people to this day. In a recent lecture given in London on Morocco, it was stated that in all parts of the country they adopt a peculiar and very effective plan for preserving cereals by digging great holes in the ground which they seal up hermetically with lime and other material, and wheat thus garnered will remain in order for twenty and even thirty years.

THE FRIEND.

SIXTH MONTH 16, 1877.

Although most of the several States of the Union have made and continue to make commendable efforts for the diffusion of literary education among all classes of their citizens, yet the percentage of those who can neither read nor write is large, more especially in the Southern section of our country. According to the census of 1870 there were then not far from five millions of the population, over ten years of age who could not read, and a much larger portion that could not write. This ignorance is not unusually accompanied by a low tone of morals, and the two give rise to no little anxiety as to the means of subsistence and the course of life that may be pursued by the class in which they most abound. Political economists and statesmen often find their knowledge at fault when attempting to adapt their theories and their laws to the low condition, the wants and the demands of this uneducated, restless and complaining part of the community. It is, however, a wise policy to persist in the effort to change and elevate their condition, by providing the means for enlightening their uneducated minds through common school education, provided it combines the inculcation of sound moral principles with literary culture.

Reflecting on this subject as presented by the statistics given in our last census, we were forcibly impressed with the inexpressibly pitiable condition in which those millions of our fellow citizens who cannot read would be, if the opinion that the Holy Scriptures are the primary rule of faith and practice, were true. Of course this vast multitude of our fellow creatures, though living in what we call a christian country, are altogether dependent on others for whatever little knowledge they may obtain of the contents of the

bible. They cannot detect or refute the un-sound doctrines that may be taught, nor the impositions that may be practiced upon them by those who may undertake to convey to them the letter of the Scriptures; nor can they often long remember whatever lessons they may listen to. Were they dependent on this outward, and as thus taught, fallible criterion of right and wrong, how continually would they be at a loss to decide what course of conduct they were bound to pursue, and incur the danger of being led astray by their instructors; and how few would be likely to escape the fearful consequences.

But He whose tender mercies are over all his works, has not left even the humblest and most ignorant of his rational creatures to incur the dangers of this fearful dilemma. He has not made it necessary, however profitable—to have a knowledge of the words of Scripture; but, knowing the value of an immortal soul, He has bestowed a measure of his own Holy Spirit on every one that cometh into the world; a light, a guide and a helper, sufficient, if diligently sought and obeyed, to conduct safely through all the mazes of temptation and trial, and to preserve from the assaults of the evil one. Under this dispensation every one is left without excuse. Whatever the circumstances that may surround, though shut out from a knowledge of the sacred truths revealed to and recorded by holy men of old, there is an ever present witness for God in the secret of the soul, which, if not silenced by persistent, wilful disobedience, may be consulted, and the right way discovered, the duty of the hour be made plain, and the guilt of sin escaped. Man is not left dependent on his fellow man, to teach him to know the will of the Lord, but from the least to the greatest, from the poorest and meanest to the highest and most cultivated, all may attain sufficient knowledge of the path they are required to walk in to be made partakers of that salvation which has been purchased by Jesus Christ. This in no wise derogates from the inestimable value of the Holy Scriptures, given as they were by inspiration, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the *will of God* may be perfect, thoroughly furnished unto all good works. But it restricts them to the place and service they claim for themselves, subordinate to the Grace of God which brings salvation. Nor does it lessen the obligation resting on all who have the proper means and opportunity, to extend the blessing of possessing these invaluable writings to all, and striving, by literary culture, to prepare those to whom they come, to profit by their possession, by being able to read them for themselves.

This doctrine of the Grace of God having appeared unto all men, teaching them to live soberly, righteously and godly in the present world, has always been a fundamental doctrine in the belief of Friends. The enlightening, transforming agency of this unspeakable gift is as essential for the salvation of the learned, of those who have a complete literal knowledge of the Scriptures, as it is for that of the ignorant and unlearned. Without it, however extensive and correct our knowledge of the truths revealed to prophets and apostles may be, and however ready we may be to adopt and adapt the letter to ourselves or others, the soul cannot attain to that knowledge which is eternal life, nor rise out of the condemnation pronounced on the carnal nature.

The advance in intellectual development and scientific attainment, made in modern time among the learned in the things of this world, the interest awakened in biblical criticism and exegesis, and the imagined aptitude of the means in vogue, for imparting a saving knowledge of Scripture, together with the popularity of a practical application of those means, all tend to draw off the attention from the absolute need of seeking for and experiencing the perceptible teaching and renovation by the Holy Spirit, and indispose to that humble silent waiting before the omniscient Searcher of the heart, indispensable to witnessing his grace to lead out of all error and into divine truth. Dependence on intellectual ability and high mental culture is well calculated to lead astray and land in error; when the religion of Christ is concerned; for as Calvin says, "By this natural wisdom, as a veil before our eyes, we are hindered from attaining the mysteries of God, which are not revealed but unto babes and little ones."

Very applicable to many of the high professors of this day are the words addressed by our Saviour to the Jews: "Search— or more properly translated—Ye search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me; and ye will not come to me that ye might have life." He alone is the life and light of men, and by Him only can the soul be vivified with divine life, be made to partake of salvation, and enabled "through patience and comfort of the Scriptures," to have hope. He, and not the Scriptures, is the living bread that cometh down from heaven, of which if a man eat he shall live forever. We must come to Him in the secret of the soul, as He is pleased to reveal himself, and not expect to find eternal life by merely reading his blessed declarations, and the testimony given in the New Testament concerning him; for these can make us wise unto salvation only by that living faith in him, of which He is the author, and which He only can impart to the soul.

SUMMARY OF EVENTS.

UNITED STATES.—New York and Pennsylvania, some time ago, appointed a joint commission to revise the boundary lines between the two States, in their true location and replacing the monuments, and marking it, wherever they are displaced or missing. This commission met, and determined that each State should appoint a surveyor to go over the whole line, and report what work is necessary for a proper marking of the boundary. The commission has also determined to ask the United States Survey to make an astronomical determination of four points, on the line of the forty-second parallel of north latitude, which is the interstate boundary west of the Delaware river. These points having been ascertained, it will not be difficult for the surveyors to run a parallel between them.

The forest fire that has done so much mischief in the western part of the State of Michigan, continue, and have destroyed a large amount of property. Navigation is rendered dangerous on Lake Huron, by the smoke. Immense bush-fires are reported at Manitowish Island, Canada, and along the north shore of Lake Superior.

The town of Mount Carmel, Ill., was visited on the afternoon of the 14th inst., by a tornado, which portended largely of the character of a cyclone. It struck the town at the south end, and passed almost due north, destroying everything in its course. Some seventy families are homeless, and 22 dead bodies were taken from the rains. The loss of property is estimated at \$200,000.

A large water spout burst near Belle Creve, in Elkhorn valley, Nebraska, flooding the country for miles, and doing considerable damage.

Very heavy rains have fallen in Western Missouri and Kansas, during the past few days, and railroad travel in various directions is interrupted. In Western

Tennessee also, heavy rains and floods are reported. The loss to the lumber interests in Memphis is estimated at \$300,000. The Missouri river, at Kansas city, has risen to the highest point since 1844.

A "water spout" fell near Clinton, Iowa, on the afternoon of the 5th inst., destroying houses, and sweeping away fields of grain in an area of several miles.

The French steamer *Amerique*, stranded at Southport, N. C., on the 7th of 14 months, was launched from the dry dock at Red Hook, New York, where she had been repaired, on the morning of the 4th inst. She sails for Havre on the 23d.

The commander of the U. S. steamer *Lackawanna*, now at Annapolis, has been ordered by the Secretary of the Navy, to search for the rock on which the San Francisco was struck. When the rock's locality is ascertained, it will be marked by a buoy, and notice given of its position.

A surveying party who have been measuring the principal elevations in Connecticut, have found that the highest land is Mount Braze, in the extreme north-western corner, which is 2306 feet high; next came Bear Mountain, 2250 feet; Back Mountain, 2150 feet, and Bald Peak, 1996 feet, all in Salisbury.

One of the assistants of the Geological Survey of Pennsylvania, reports an immense gas vein has been struck in a well about 53 miles S. W. of Olean. The gas comes from a depth of 1700 feet, and is contained about 25 feet thick, and about 40 feet over the producing (third) sand of the Bradford oil region in McKean county.

The Post Office Department is in receipt of a notification from the Internal Bureau at Berne, that Persia has applied for admission into the Postal Union. It is thought likely that all the civilized governments of the world, will directly participate in the advantages of the Postal Union before the expiration of the present year. The department authorizes a direct Bradway mail to be despatched by the schooner *Joseph E. Ridgway*, sailing from New York for Para on the 12th inst.

The daily requisition on the Third Assistant Postmaster-General, for postage stamps, in small envelopes, show a steady increase. This is considered in Washington indicative of a revival of business throughout the country.

On the 2nd proximo, 217 new money order offices will be established in different parts of the country; Pennsylvania, 18; N. Jersey, 18.

The Freedmen's Bank proposed in Washington, has been offered at public sale—the bidding was slow and it was not disposed of. The value of the entire property is said to be \$250,000, the highest bid \$110,000.

Reports from 241 points in Ohio, Indiana, Illinois and Kentucky on the state of the wheat and fruit crops, are as follows: 172 indicate a good crop of wheat, 31 a fair crop, and 1 light; if any; 47 report a good crop of fruit, 74 fair, and 90 a light crop, if any.

The number of immigrants in Philadelphia for the week ending at noon on the 9th inst., was 328—an increase of 57 over the previous week. Of these 216 were natives of the U. States, and 88 were of foreign birth.

The Markets.—The following are the quotations on the 9th inst.: American gold, 105½. United States sixes, 1881, registered, 110½; do. coupons, 115; do. 5 per cents, reg. and con. 111½; do. 4½, 1880, 107½. Cotton, 11½ 12½ cts. per lb. for upland and New Orleans. Flour, Wisconsin extra family, good, \$8 a \$8.25; Minnesota extra family, fair and good, at \$8.50 a \$8.75; do. choice, \$9 a \$9.25; Pennsylvania, do. choice, \$9 a \$9.25; do. good, \$9 a \$9.12½; do. do. choice, \$9.25; do. do., low grade, \$8.50; do. fair and good, \$9; Lancaster Co. do. fair, \$8.75; do. do. good, \$9; Michigan, choice, \$9, and high grade \$10 a \$11. **Rye flour** sells at \$4.50 a \$4.75. **Pennsylvania red wheat**, \$1.35 a \$2; do. do. choice, \$1.45; do. do. choice, \$1.50 a \$1.55; Pennsylvania white at \$1.98 a \$2.05. **Corn**, Penna. yellow, 59 a 60 cts.; western high mixed at 58 a 59 cts. **Oats**, 47 a 50 cts. **Prime Timothy hay** sells at \$1.10 a \$1.25 per 100 lbs.; mixed at \$1 a \$1.15; **straw** at 60 a 75 cts.

REBURN.—As a train load of excursionists were crossing the river Avon, near Beth, on the 16th inst., the bridge fell, precipitating the train about 20 feet into the river. It is said there were near 200 people on the bridge when it fell. Twenty dead bodies have been recovered, and several are still missing.

The West Lancaster colliers, numbering several thousands, are said to be on strike, and have been out for nearly 60 days from small coal in London during the past week.

It is stated in an official communication that the Suez canal, up to the close of last year, cost the Egyptian Government, in addition to the shares sold to the English Government, over \$71,000,000, about half of this

sum being interest. This includes the cost of the iron water canal from Cairo to Ismailia, and from that port to Suez. This enterprise so useful to many nations, and especially to England, was one of the first caused by the present financial embarrassments of Egypt. It appears from a statement showing the navigation through the canal from 12th mo. 1st, 1857, to 12th mo. 31st, 1858, that the entire number of vessels was 6,375. Of these, 4,493 were commercial steamers, 1,107 postal steamers. The total number of passengers was 537,693.

The exhaustion of the *Cleopatra* Needle for Loma has been completed. Eighteen inches of the apex gone, and the corners are somewhat damaged, but of use it is in fair condition.

Advices from China report the plague at Bagdad have decreased to 24 weekly.

The Madras, India, famine has brought a early misfortune in its train. There are scarcely any leeches to be had, the tanks from which they are generally obtained, having all run dry.

Advices from China report the continuance of a terrible famine in Shantung and Chihli, with no probable means of averting the death of hundreds of thousands from starvation. Famine and a resulting pestilence rage also in Corea.

A bill introducing a new system of public instruction in Prussia, which is to remodel the famous instruction law from the beginning of this century, has just been completed by a special commission. By the new the classical tendency of liberal instruction will somewhat modified, while regarding elementary instruction, advantage has been derived from American experience of the free school system.

The New South Wales Intercolonial Exhibition proved, what few of the kind have resulted in, a financial success. Among the prizes awarded was one to National Institute, Philadelphia, for operating table pumps.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the General Committee will be held at Westtown on Fourth-day, the 20th inst. at 9 A. M.

THE COMMITTEE ON ADMISSIONS meet the same at 7½ A. M.; and the COMMITTEE ON INSTRUCTION the same at 7 o'clock.

THE VISITING COMMITTEE meet at the School, Seventh-day evening, the 16th inst.

For the accommodation of the committee, convocations will be at the *Street Road Station* on Seventh; Third days, the 16th and 19th inst., to meet the trustees at the Philadelphia and 2:30 and 4:45 P. M. Philad., 6th mo. 5th, 1877.

FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty-third Ward,) Philadelphia Physician and Superintendent—JOSUAH H. WOODBURN, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 21st of First month, 1877, RACHEL wife of Isaac N. Vail, and daughter of Israel C. Catherine Wilson, a member of Stillwater Monthly and Barnesville Particular and Monthly Meetings, aged 70 years. She endured a protracted illness which Christian resignation, uttering from time to time very comfortable expressions. At one time she said "Do not grieve for me, but rather rejoice that I gett'ng nearer home." "It is an eternity I have eternity of joy for this short time of suffering."

On the 28th of Fourth month, 1877, at his residence, near Barnesville, Belmont Co., Ohio, DEWE BERRY, in the 56th year of his age, a member of Stillwater Particular and Monthly Meetings. Although removal of this dear Friend was sudden, we sorrow as those without hope.

In Cincinnati, Ohio, while on a visit the DEBORAH WIFE of G. S. COMSTOCK, formerly, in the 3rd year of her age. Her residence was in Milton, Indiana and she was a member of Milford Monthly Meeting Friends held in or near that place. She was firmly attached to the ancient doctrines and testimonies of Society, and the summons though sudden, we trust not find her unprepared for the solemn change.

THE FRIEND.

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106 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend,"

Random Notes of Travel in Europe.

(Continued from page 231.)

Derwentwater, Windermere and Searthmore. From Carlisle we went by rail to Keswick, which is reached in a few hours, and were in the heart of the Lake District, the Switzerland of England. Beautiful as a poet's dream I found it, lovely enough to excuse all the epodes of the Lake poets, who have sung every waterfall, rill, and mountain around. Indeed, the whole district seems like an illustrated edition of Wordsworth bound in green covers with Wordsworth, and one would think he had written too much, were it not for the wise philosophy which pervades his pages. We may appropriately recall his eulogy of Channing: "The great poet of our time, Wordsworth, one of the few who are to live, is gone to common life, to the feelings of a universal nature, to the obscure and neglected portions of society for beautiful and cheering themes. Nor ought it to be said that he has shed over these the charms of his genius as if in themselves, they had nothing and so lovely. The distinction of genius is discern more of truth than common minds discern under disguises and humble forms, the everlasting beauty. This is the prerogative of Wordsworth, to discern and reveal in the ordinary walks of life, in the common man's heart. The grand truth which pervades his poetry is, that the beautiful is not confined to the new, the rare, the distant, the airy and modes of life open only to the few, but that it is poured forth profusely on the common earth and sky, that it gleams on the lowliest flower, that it lights up the humblest sphere, that the sweetest affections dwell in lowly hearts; that there is a sacredness, dignity and loveliness in lives which few see; that even in the absence of all intellectual culture, the domestic relations can furnish nourishment that disinterestedness which is the element of all greatness, and without which intellectual power is a splendid demerit."

We spent the afternoon and night at Keswick, made the circuit of Derwentwater, asked ourselves

"How does the water come down at Lodore,
With its rush and its roar?"

well described by Sonthey, and endeavored to solve the problem by going there to see; and found a dry bed of rocks—a very Petra

of stony walls and barrenness. We could only imagine how the scene might appear

"When copious rains have magnified the stream,
Into a loud and white robed waterfall."

On our drive around Derwentwater we called at the Bowlder Stone, which is simply a mighty rock that some convulsion, ages since, hurled from the mountain mass above, and rolled to the valley where it reposes in majesty, the wonder of tourists. A long ladder placed against its side, enables the adventurous to ascend and gain a more extended view of the rough scene around, where clumps of heather and rocky masses compete for supremacy.

Returned from Derwentwater, we visited Greta Hall, for some years the residence of Southey, a commodious house overlooking a lovely scene, of which he wrote in its less pleasing winter aspects,

"I stood at the window beholding
Mountain and lake and vale, the valley disrobed of its verdure;
Derwent retaining yet from eve a ghostly reflection,
Where his expanded beard, then still and smooth as a mirror,
Under the woods reposed."

The next morning took the coach for Ambleside, near Windermere, a short journey of seventeen miles, through a region where "Lakes and mountains around us gleamed misty and wide," the latter generally invisible because of the cloud canopy enveloping them. Skiddaw rose remote, and more near, "the dark brow of the mighty Helvellyn," while black tarns lay in the shadow of the overhanging hills. We had quite a number on the coach, among others a Cumberland woman, who was revisiting her native valleys after a prolonged absence in London. Her joy on recognizing the old familiar places was overflowing, and I believe we all sympathized with her. We passed through quiet, sequestered valleys almost the whole distance. Small farm-houses, long and low, and generally of two stories, with the barn attached to one end, were the most common, and always built of the grey stone abounding in the district. The general characteristic of loneliness pervading the scene, was tempered by a tender softness of detail, which rendered it one of uncommon beauty. The hill-sides were clothed with grass to the summits—not fabled and turned to a dull brown by a scorching sun, but bright and fresh as it is with us in our first summer month. Sheep in great numbers, were grazing in the small fields, divided by low stone fences; scarcely was there a field or valley that did not boast its tiny rivulet or "beck," and low arched stone bridge and rustic railing. A few years since many of these small farms were owned by "statesmen" (estatesmen), whose ancestors had dwelt thereon for many generations, a proud and independent race of men, whose frugal habits enabled them to live comfortably on their small farms. They often joined the trade of weaver to that of farmer, so that the short winter days were

usefully employed. But the introduction of manufactured clothing, and a more luxurious style of living, in other respects, led to the final sacrifice of their small domains, which became absorbed into the larger estates surrounding them. These larger farms are now usually let on lease for various terms. Draining the heavy lands has been much attended to, with highly beneficial results, for here the rains are so abundant that the evaporation from the surface of the soil can never keep it in a dry state, if the subsoil is retentive of moisture. Many of the new farming implements are now used in the Dales where the tenants have sufficient capital to purchase them. The climate is said to be mild and moist in the valleys—but a great deal of snow accumulates in winter—consequently the sheep are of a hardy kind fit for the mountain pastures; but are brought down to the valleys at the approach of the cold season and kept in the enclosed grounds until spring. The climate being so favorable to pasturage, a great many cattle are reared. In many of the small fields we saw them standing deep in the long grass, but we were told that there are but few horses. The barren hill-sides are occasionally covered with fine plantations of oak, ash, elm, beech, sycamore, Scotch fir and larch, the last of which thrives the best. The combined efforts of nature and of man, have made this Lake region, therefore, the loveliest part of England.

As we passed rapidly over the fine smooth road, an expectant movement among our little company outside announced that we were approaching Grasmere, and our coachman pointed out where Rydal stood, hidden among the trees, and to a small group of strangers standing in one corner of the village graveyard. "Those people are standing by the graves of Wordsworth and Hartley Coleridge," said one of our companions, "they lie just there!" Hartley Coleridge! he had always seemed rather like a myth, to me—a meteoric light which gave one a flash of brilliance as he passed on his erratic course, his brief life ending all too soon for the completeness of his fame.

But this lesser star in the constellation of the Lake Poets, beside his other works, has written sonnets which are esteemed among the finest in our language—one is entitled, *The first sound to the Human ear*.

"What was't awakened first the untired ear
Of that sle man who was all human kind?
Was it the gladtime welcome of the wind,
Singing the leaves that never yet were sore?
The four mellifluous streams which flowed so near
Their inling murmurs all in one combined?
The note of bird unnam'd? the startled hind
Bursting the brake, in wonder not in fear,
Of her new lord? Or did the holy ground
Send forth mysterious melody to greet
The gracious presence of immaculate feet?
Did viewless seraphs nestle all around
Making sweet music out of air as sweet?
Or his own voice awake him with its sound?"

Grasmere will, I think, bear away the palm for loveliness, from any other place we have

yet seen among the lakes. For this it is indebted, in a measure, to the beauty of its houses and cottages. These may be only as blots upon the landscape, when tall, and angular, and disproportioned, but at Grasmere their gabled and latticed fronts, their numerous chimneys and slate-slab porticoes, covered with climbing roses and creeping vines, the stone, too, is of such soft colors—grey and brown hues predominating—while they are placed on knolls and in dells, on banks, and at the foot of rocks, seemingly bound together by old groves of sycamore, and ash, and oak, and orchards, and gardens, all combine to render them in perfect keeping with the natural charms.

Ambleside, one mile from Windermere, lying under Wan-fell, and surrounded by mountains on all sides but one, is full of interest. At a short distance behind the Salvation Inn, where we were installed for the night, is Stock Gill Force, in a copsewood, through which we wandered late in the afternoon. Like Lodore, this was also dry, but we were compensated by a walk through a rambling street which appeared to be the oldest in the town, and a climb to the top of the terraced hill overlooking it, and covered with handsome modern villas, enough to have called forth, probably, from Wordsworth, had he been living, severe animadversions on the intrusion of strangers into this primitive domain of his. Once, it is said, he was roused to unusual indignation, at seeing some children playing not far from his own boundaries. "Whose children are those yonder?" he demanded angrily, "those boys have no business to be where they are!" He was told it was the Prince of Wales and his little brothers.

Next morning we took the steamer for Newby Bridge, thus sailing the length of Windermere. Its margin is occupied by genteel round edifices, exuberantly wooded, with many villas and cottages, gleaming amid the trees, while numerous islands diversify its surface.

By rail we were borne to Ulverstone, a quaint old-fashioned market town, where we expected to find a conveyance to Swarthmore Hall. After considerable delay a small, low phaeton was found, and what was also of some consequence, a very obliging driver, who assured us that he was quite used to going out to the meeting-house near the hall, and that he took an old Quaker gentleman to meeting there every week. A short drive of a mile brought us to a retired road, bordered by a straggling hedge; the numerous broken places in the latter enabled us to catch glimpses of rather sterile looking small fields, which, from their barren appearance, may have been reclaimed from a moor. We were on the estate of Swarthmore, and it needed but a glance to assure us that the ancient Elizabethan building before us, at the end of the road, was the Hall. The latter part of the way, a low stone wall superseded the hedge on either side, partially enclosing a flower-garden. Dilapidated we expected to find it, but we found more of neglect than we anticipated. The principal rooms still possessed their rich oak panelling, but the floor, and indeed every apartment was in great disorder, and the absence of neatness, added greatly to the dreary effect upon our spirits. Passing along a hall on the second story, our guide, who appeared to be mistress of the mansion, stopped at a broken place in the oaken floor:

"Here! don't you want a piece of the old hall," she inquired; and stooping down, suited the action to the word by breaking off a decayed portion of the floor and placing it in our hands. The desk of George Fox was shown to us, and the room in which the meetings were held; and the window from which he preached to the assembled crowds below him, on the lawn. Here we may imagine him,

"Hoary error smiting,
In the awful strength of Truth,"

warring against a corrupt church, and planting that goodly seed whence has sprung a varied growth of Christian reforms, and which being in itself but a revival of primitive Christianity, will continue to bear excellent fruit to the end of time.

Swarthmore has some fine old trees around it, and various outbuildings which indicate that it was once the abode of a family of ample resources. From the upper windows may be seen an extended prospect of Morecambe Bay, the mountains around Conistone, and rich inland scenes, of wood and river. Swarthmore was once included within the domain of the Monks of Furness Abbey, who owned the country for many miles around.

Before visiting the Hall, we drove to the meeting-house, a small, neat building, kept with the utmost nicety, where we saw the famous bible given by George Fox to Friends, along with the meeting-house. It was formerly chained to the desk, but is now kept even more securely, perhaps to protect it from relic hunters. What simple pathos in the concluding paragraph of his will, in relation to this property: "It is all the land and house I have in England, and it is given up to the Lord, for it is his, for His service and for His children's."

[We take from the "Extracts" the following minute of the exercise in the Yearly Meeting of Philadelphia, at the time of reading the replies to the Queries sent up from the Quarterly Meetings.]

During the serious consideration of the state of Society, as set forth in the answers to the Queries, the minds of many Friends were deeply affected with the deficiencies reported; especially in relation to the regular attendance of all our meetings, both for worship and discipline. Did the members duly appreciate their privileges and mercies, together with their continual dependance on the great Giver of every spiritual and temporal gift, they surely could not, health permitting, absent themselves, when the opportunity is offered, from assembling with their friends to wait upon the Father of spirits; to wrestle after His blessing who knoweth the thoughts of our hearts; and to seek for ability to worship Him who is a Spirit, in spirit and in truth. It would, on the contrary, be the earnest desire of every one not to neglect the assembling of themselves together, but to present their bodies, especially on these occasions, a living sacrifice, holy, acceptable unto God, which is our reasonable service.

So likewise, did we love our Father in heaven as we are called to do, with all our hearts; and appreciate as we should, the price paid for us by his dear Son, we should not only be faithful in assembling with our Friends to worship Him, but this Divine love would, in a measure, leaven our spirits towards all, and especially towards those of the same

household of faith; and we would realize man and more what is written that, "He that loveth God, loveth his brother also." A "How good and how pleasant it is for brethren to dwell together in unity! It is like precious ointment upon the head," that go down to the skirts of the garments.

While a commendable diligence is reported respecting the reading of the Holy Scriptures by parents and heads of families, and also, encouraging those under their care to the performance of this duty, acknowledged deficiencies are presented in the answers to the Queries, in relation to other important Christian testimonies, which we as a religious society, from the beginning, have been called to maintain before the world. Whatever may be the real motive for compromising the testimonies of the gospel to plainness of speech and apparel, there can be no doubt of its being connected with a nearer conformity to the ways and customs of the world into which their disregard leads, contrary to the plain injunction of the apostle: "Be ye conformed to this world." We would affectionately urge upon parents serious consideration of the responsibility that attaches to their position and influence, with regard to setting a good example themselves, joined with a prayerful solicitude for their dear children in the particulars; and then as delegated Shepherds in watching over their respective flocks, that their offspring may be trained in that plainness and simplicity becoming our religious profession, as well as in the nurture and admonition of the Lord.

Our members are tenderly advised and cautioned against a growing tendency in the present day to conform to the ways and customs of the world, in relation to the expensive coffin, habiliments and floral decorations bestowed upon the perishable body upon the occasion of its burial. The desire was expressed, that in reference to the two first named departures from simplicity on these solemn occasions, we may let our moderation be more fully known to all men; and that other practice intended or calculated to draw solemn thoughts of death and the grave, may be withstood by all our members.

The meeting has been brought under renewed exercise, in relation to the violation of our Christian testimony against a man-made and paid ministry. It is the prerogative of the blessed Head of the Church to disperse to whomsoever He will, those gifts which He designs to be exercised for its edification. The system of hiring ministry, presuming to place Divine prerogative under the arbitrary control of fallible men, who permit any of their own sex, who comply with their prescribed forms, to assume the sacred office while women and others, however elected of the Lord to the work of the ministry are prohibited engaging in it. The necessity to seek for a renewed Divine qualification each time of engaging in the solemn work of preaching or praying is not recognized, and the right is assumed of demanding a pecuniary compensation for exercising the duties of an office.

It is our earnest desire that all our members may be incited to watchfulness against lowering, or in any way balking this important testimony, and where any are so unguarded as to give ground for uneasiness on this count, that they be admonished in the restoring love of the gospel, that they may

ought to a sense of their error, and to content more consistent with our high profession. We believe the day loudly calls for increased individual watchfulness and faithfulness; and for every one of us to set the light in the candlestick; that so we may, separately and collectively, become more and more inward and spiritually-minded people and be designed to be, to the Lord's use.

For "The Friend."

Thomas Edward—A Scotch Naturalist.

(Concluded from page 345.)

In his later years our naturalist devoted much of his time to the study of the zoötes, crustacea, fishes and other marine productions, and in this he showed the same assiduity and skill that had made his labors in other directions successful.

He had considerable difficulty to encounter proceeding with this branch of scientific work. He had no dredge of any sort. He no boat, nor could he obtain the loan of one.

How, then, did he proceed? He gathered rather all the old pots, pans, pails, and kettles which he could procure in his neighborhood. He filled these with straw, grass, bits of clothes, or bits of blankets. A coat and undershirt cut down were found very useful. These were Edward's sea-traps. Having put a gash in it at the bottom of the trap to let it drain, and attached a rope to the upper part, he lowered his traps into the deeper rock-pools along the coast. Some of them he threw into the sea from the point of the rock, attaching the rope to a stone, or to the strong algae.

When the traps were drawn up, Edward landed from them small fishes, crustaceans, mussels (with or without shells), star-fishes, sponges, and the smaller kinds of sea-weeds. To sink them to a shallow pool and shook the contents; and when he had picked what he thought might be useful, he kept the traps again and set them in their places. He usually visited his sea-traps a month; but in winter he visited them frequently, as he rarely took any thing that time of the year.

Edward visited the rocky shore for many miles east and west of Banff. He turned over loose stones, turned up the algae, peeped beneath the corners and shelves of the projecting rocks. He went to the pools, and often to the pleasure of seeing the inhabitants taking in their native element. If he observed something that he wanted, he would take a dive at it, though the water might get to his head and shoulders. Sometimes he was in bodily; but that did not matter much he secured his object.

Knowing from observation that many marine objects are cast on shore at the rising each tide, especially when the weather is rainy, Edward walked along the margin of the incoming wave, ready to pick up any thing it might be driven ashore. Sometimes he could observe some object in the water—a shrimp or some unusual kind—which desired to capture. He followed it into the sea with a piece of gauze tied on a small pop; and fished for it until he had caught it. He discovered many new objects in this way. It is almost incredible what may be got along the sea margin by carefully searching the incoming wave. This, however, required wearied assiduity. Edward discovered many

of his rarest insects among those driven ashore by the wind. It was thus that he obtained most of his rare crustaceans. He himself had no doubt that, had his health been prolonged, he would have discovered many more.

Besides these methods for collecting marine objects, he found that tangle roots were a special hiding-place for many species that were beyond the power of the dredge, and that never entered the traps set by him along the shore. They were not, however, beyond the power of the elements. But for the tempest, that tears them from the rocks and dashes them on shore, such objects would never have been found. Whenever a storm occurred in the Moray Firth, Edward immediately went out, collected the tangle which had been driven in, cut off as many roots as he could carry with him, and carefully examined them at home.

He was also greatly helped by the fishes themselves, as well as by the fishermen. It is true that he had no dredge and no boat. But big fish were themselves the best of all dredgers. They fed far out at sea, at a depth where the dredge could scarcely reach. The fishermen caught them, and brought them into port, full of what they had swallowed. Edward therefore endeavored to obtain the contents of their stomachs. For this purpose he sent some of his daughters to the neighboring fishing villages. They went to Mac-hull and Whitehills twice a week, and to the Banff fishermen daily. The object of their visits was to search the fishermen's lines, to bring away the sea-weed and all the stuff that was attached to them, and to secure as many of the fish stomachs as they could find. One of his daughters was sent to Gardston owa, where she lived with a friend. From thence she sent home her collection of fish stomachs twice a week by the carrier. All this rubbish (as most people call it) was carefully examined by Edward. From these searchings he obtained most of his rarest crustaceans. 'It is quite wonderful,' he says, 'what is to be got in this way. Indeed, no one would believe it who has not made the experiment.'

'Take, for instance, the cod's bill of fire. 'It is to the stomach of this species,' says Edward, 'that I am most indebted for many of the rarest of the testaceous and crustacean specimens that I possess. I will only mention what I have myself seen: crabs and lobsters of almost every description (except *Homarus vulgaris*, which I have never yet obtained from the prickly stone crab *Lithobolus naevus*) up to the hard pecten (*Cancer pinnatus*), and the larger the better. Shells of every sort, particularly *Fusus antiquus* and *Buccinum undatum*; no matter whether inhabited by their original possessor, or by a hermit in the form of a pagurus, it is no obstacle to the voracious cod. Shrimps, fishes, sea-meas (*Aphrodita aculeata*), sea-urchins, with now and then a star-fish; "dead men's paps," as they are called here (*Alyginaria*), and actinias—no matter what they may be attached to, whether a shell or a stone, provided these are not themselves fixtures—all are gulped by this most voracious fish. The eggs, capsules, or purses of the dogfish (*Squalium*) and the skate, with the roe and the ova of other species, particularly when deposited on sea-weed; the algae and the zoöphytes also walk down the cod's gullet, so that nothing may be lost. As for the *Holothuridae*, or sea-cucumbers, few, if any, of them escape.

Now and then fragments of the meduse are swallowed; feathers, with the remains of seaweed; and, on one occasion, the skeleton of a partridge, with the wings, feet, legs, and head adhering. Pieces of pewter and of cloth occasionally; and once a cluster of beech-nuts, with part of a domestic fowl. As for fish—why, the fish does not swim that the cod, when hungry, will not attack, and, if successful, swallow. In short, nothing seems to come amiss. But this outline of the cod's bill of fare does not include all that the animal preys upon and devours. It is enough, however, to show its epicurean propensities.'

T. Edward and his wife brought up a family of eleven children respectably and virtuously. He educated them much better than he himself had been educated. They were all well clad and well shod. "Both parents must have felt hope and joy in the future lives of their children. This is one of the greatest comforts of the poor—to see their family growing up in knowledge, virtue, industry, well-being, and well-doing. We might say much of Edward's eldest daughter, who has not only helped to keep her parents, but to maintain her brother at school and college. It is families such as these that maintain the character and constitute the glory of their country."

Samuel Smiles' account of his friend concludes with the following paragraph:

"After abandoning photography as a means of subsistence, he returned to his old trade. 'As a last and only remaining resource,' he said, in June, 1875, 'I betook myself to my old and time-honored friend—a friend of fifty years' standing, who has never yet forsaken me, nor refused help to my body when weary, nor rest to my limbs when tired—my well-worn cobbler's stool. And here I am still on the old boards, doing what little I can, with the aid of my well worn kit, to maintain myself and my family; with the certainty that instead of my getting the better of the lapstone and leather, they will very soon get the better of me. And although I am now like a beast tethered to his pasturage, with a portion of my faculties somewhat impaired, I can still appreciate and admire as much as ever the beauties and wonders of nature, as exhibited in the incomparable works of our adorable Creator."

For Tract-writers and Readers.

There are thousands upon thousands in England and America who so read of, and believe in Christ, as to become religious, but not truly *zealously*; believers but not saints.

Their religion is something they bring to God; not that which springs from Him by His Spirit dwelling in their hearts.

Christ out of them, and for them, is so written, and preached up to them, and believe in by them, that Christ *with* them, and *in* them, is not known.

A Christ that saves is everywhere spoken of; the Christ that crucifies, but occasionally. The letter of the Scriptures is made everything; the Holy Spirit little or nothing. He is admitted in theory, but little or not at all known in reality.

The religion of preachers and people is more the fruit of the letter of Scripture, enlightening, in some measure, the understanding, than the Spirit, the Blessed Spirit, convincing of sin and giving a new heart.

A faith of man which says, "If I believe I shall be saved," is prevalent, almost universal,

amongst professors; while the faith which is of the operation of God, and a fruit of the Spirit, is rarely seen, and seldom felt.

The former, which fills the understanding and engages the heart with dogmas, opinions, doctrines, forms and ceremonies, is everywhere to be met with: the latter, which unites the heart to God, makes one with Christ in spirit, brings a love which is unutterable, and a peace which passeth understanding, is scarcely anywhere to be found.

This genuine Christianity faints and droops, while infidelity sneers and Popery revives.

But who are principally accountable to the most blessed God for this state of things?

The answer is: Half-hearted, unfaithful, unappointed, man-made ministers on the one hand; religious scribes and tract writers and distributors on the other.

The former, by so preaching and living as to make people "godly" without the real possession of God, who is alone the salvation of his people. The latter, by so writing that a faith which is of man is taken to be that which is of God by the Spirit, leading men imperceptibly into the possession of a Christianity springing chiefly from a cultivated understanding, in the place of a New divine Heart and right spirit, the gift of God, in, and by, Christ Jesus our Lord.

He that hath ears to hear let him hear.

Blessed be the Lord God Almighty, and blessed be His Holy Name for ever.

—Bath, England.

Bats and Insects.—In the winter of 1875-76 a large number of dead, and, for the most part, hollow trees in the Thier Garten of Berlin were felled and cut up for firewood. As a consequence of this measure, many thousands of bats, hibernating in these natural retreats, and awaiting the return of spring to renew their energetic campaign against insect vermin, were necessarily destroyed. It is needless to point out here the great utility of these harmless little creatures: any one possessed of the slightest smattering of natural history must be well acquainted with the fact. The question to be considered is, how such a need less destruction of useful animal life may be fully avoided. Numerous observations have been shown that bats in a state of hibernation can endure any degree of cold without injury; but that if once disturbed while in this state they are extremely susceptible to change of temperature and but rarely survive the disturbing intrusion on their sleep.

Baron Nolde writes to a German contemporary, suggesting that such trees as form the resting place of bats should be felled only in the warm months of the year, while their inhabitants are in a state of activity, and able to seek fresh shelter for themselves. The only objection in this place he can anticipate is that labor is more easily and cheaply secured in the winter than in the summer months. But, granting this, it by no means follows that felling such trees in winter is in the long run the cheaper plan. The importance of the bat in the economy of nature has not been properly recognized. He cites the case of a forest belonging to the Crown in illustration of this point. Well-grown oak trees being required for naval purposes, a notice was issued that none should be felled until the receipt of special orders. Long after the trees had arrived at maturity, the notice remained unrevoked, and they were suffered to run on to a state of decay.

This being reported to the higher authorities, orders came to cut down the trees for firewood. The work was undertaken in the depth of winter; thousands upon thousands of hibernating bats died from disturbance and exposure and the ultimate result was the total destruction of the whole forest, for in the second year after their extermination the damage done by caterpillars—which up to this time had never been specially remarkable—attained such an enormous development as to render the felling of the whole plantation the only practicable course to be pursued.—*London Farmer.*

THY KINGDOM COME.

Speed thy servants, Saviour, speed them!

Thou art Lord of winds and waves;

They were bound, but Thou hast freed them;

Now they go to free the slaves:

Be Thou with them!

'Tis Thine arm alone that saves.

Friends and home and all forsaking,

Lord! they go at Thy command;

As their stay Thy promise taking,

While they traverse sea and land:

O be with them!

Lead them safely by the hand!

Speed them through the mighty ocean,

In the dark and stormy day,

When the waves in wild commotion

Fill all others with dismay:

Be Thou with them!

Drive their terrors far away.

When they reach the land of strangers,

And the prospect dark appears,

Nothing seen but toils and dangers,

Nothing felt but doubts and fears;

Be Thou with them, O Lord!

Hear their sighs, and count their tears.

When they think of home, now dearer

Than it ever seemed before,

Bring the promised glory nearer;

Let them see that peaceful shore,

Where Thy people

Rest from toil, and weep no more!

When no fruit appears to cheer them,

And they seem to toil in vain,

Then in mercy, Lord, draw near them,

Then their sinking hopes sustain:

Thou supported

Let their zeal revive again!

In the midst of opposition,

Let them trust, O Lord, in Thee;

When success attends their mission,

Let thy servants humbler be:

Never leave them,

Till Thy face in Heaven they see;

There to reap, in joy forever,

Fruit that grows from seed here sown;

Thou to preserve Thy own,

And with triumph

Sing a Saviour's grace alone!

Thomas Kelly.

A new Fruit Tree for California.—The Japanese persimmon tree is being introduced by the horticulturists of California. The fruit differs somewhat from the persimmon of the Southern States, as it ripens without frost and is free from the acrid taste when green which characterizes them. The tree is highly ornamental, a prolific bearer, hardy as the pear, and ripens its fruit early. The fruit is solid and can be shipped across the continent. The season is from October to January, when fine fruits are scarce. The fruit is of a bright yellow, orange or vermilion color, and is unsurpassed for the table, being thought by some to be equal to the peach or strawberry. When dried it is equal to figs, and is exten-

sively used for preserving in China. The wood of the Japanese persimmon is valuable for manufacturing, it being a species of ebony.—*Virginia (Nex.) Enterprise.*

A Summer in Norway.

NORWEGIAN FAMILY.

While staying at the town of Tromsø, J. C. Eaton took a trip into the country, which thus describes:

"I looked around after I had concluded interview with the Lapp, and found the other of the party attending the reception of lady Lapp, who was seated at the foot of a bunch of alders a little way off. I joined party, and discovered that, like other third ladies, she had an eye to the main chance; indeed she was driving a thriving trade in manufacture and sale of a coarse thread from the sinews of the deer, such as they use manufacturing the skins into shoes and garments.

She first stripped the tendon, when in moist condition, into finer fibres like flax, & then from these she drew out a thread of a size and length she pleased. This she twists as she drew it out, with great dexterity, rolling it on her cheek with her hand. This she would make for you, single, double, quadruple; but for the latter there was little demand. As the value of the article was much enhanced by seeing it made, it had taken some time to supply the demand. The price was half a mark, or say eleven cents of money, for a thread two yards long—a rope price, no doubt, it sold in quantities, but the small trade she was doing, cheap enough. She had other trinkets, such as the marble required, and, on the whole, made a fair morning's work.

At last we adjourned to the cabin of a Norwegian settler, as we would say in our western country. To reach this we had to go nearly half a mile, through boggy ground and alder bushes, to the creek, which we had to cross in a boat, for the tide had come up, and the water was deep where two hours before could have stepped across on the stones.

At the mouth of the creek the valley was broad, affording many acres of level ground but it narrowed rapidly toward the mountains, whence the stream issued. The house was situated on a bed of peat, of unknown depth, which occupied a considerable part of the valley. Ditches had been cut near the house to render it sufficiently dry for a dwelling place and a small garden. A nice crop of grass was growing beyond the peat-bank and on it grasses peculiar to such location.

The house was a log-cabin, almost the exact counterpart of the log-cabins found on the western frontier. It had two rooms, separated by a little hall, in each of which was a stove instead of a fireplace. One of these rooms had been cleaned up for our reception, & looked quite inviting. In this were two chairs, some stools and a table, besides a loom, which a girl was weaving a piece of coarse cloth for domestic use. The loom was similar to that which I used to see in my boyhood farmers' houses at the east, but which are now almost entirely banished from the land. Another girl was carding the wool into rolls spinning it on a small wheel, the cards were the same as those common many years ago in this country for carding tow and cotton, & the machinery had rendered such excellent

utensils unnecessary, and the wheel was nearly the same as our mothers used for spinning flax. All these were tried by each one of the party in turn, but of course with universal failure; but the native girls were expert, and evidently enjoyed the economies bestowed upon their skill.

We had brought a good lunch with us, which was supplemented by some bowls of sour milk or bonny-clabber. This was a most acceptable relish to the Norwegians of the party, but it did not seem to suit our palates. It is all in use no doubt. This is a favorite, and may be said to be a national dish in Norway.

I have lost the name of this family, which I regret. Close by was a small log blacksmith's shop, or rather cutlery, where the old gentleman of the establishment cunningly fabricated sheath-knives.

Now, every male Norwegian and Lapp above six years old, must be furnished with a sheath knife, suspended from a belt and hanging over his left hip. This universal personal appendage they call *Folk-knif*. This at first impresses the stranger that he is in dangerous companionship, and that a bloody fray may occur every hour of the day. But nothing could be further from the truth. They are really a very peaceable and amiable people. During all my travels in Norway, I saw scarcely an approach to a personal, much less a sanguinary, use of this formidable looking knife. It is carried in place of the pocket-knife with us, and is used only for the purposes to which the pocket-knife is applied. Besides, it is considered ornamental, and is worn for show as well. Indeed, without it the Norwegian of either high or low degree, would consider himself only partly dressed. Hence these knives are made of various grades of finish and ornamentation, with corresponding prices. A good serviceable knife, such as will satisfy the ambition of the fisherman, may be bought for two marks (say forty-five cents), while if one is disposed to be extravagant, he can gratify his taste to almost any extent in the purchase of a knife.

Now, it was the business of that old gentleman to make these knives, and he had a good assortment on hand, and drove a thriving business that day. The one I got cost me two dollars, and was one of his best. * * This was one of the pleasantest as well as most instructive excursions I made during our stay at Tromsø.

I have already remarked that Tromsø is the capital, or, I should rather say, the metropolis, of Finnmark, which is but another term for Norwegian Lapland, and is the largest city both in population and commerce within the Arctic Circle. It is on the east side of an island—the terminal (o) in the name of a place indicates in the Norwegian language an island or on an island, and so conveniently saves much explanation. It is very pleasantly situated, the lower part upon undulating ground high above the water, while back streets of the city are on the side-hill, or lead to steep eminences which afford some very beautiful prospects. There are uninclosed grass-plats about the city and in its vicinity, upon which sheep and other stock may be seen grazing. There are many nice gardens in cultivation, which give it a cheering aspect, while, as in almost every place in Norway, a great profusion of pot flowers may be seen in the windows of the houses.

The following is principally taken from the Memoir of Philip and Rachel Price, by their son, Eli K. Price, of Philadelphia, published a few years ago.

"The plain and simple memoirs of Philip and Rachel Price will readily and harmoniously blend in the narrative. United early in life, they lived together in cordial affection and harmony of views for more than half a century. Born and educated in the Society of Friends, and both at an early age brought under that Divine influence which alone can constitute them truly its members, they devoted their protracted lives faithfully to the duties which its discipline, its testimonies, and its faith enjoin. The one successively an overseer and elder, and the other a minister of the Gospel, they were never called to move under diverse views, and were only separated by the calls of duty leading to visits to distant places, when the sacrifice was made from the united sense of a religious obligation. These separations were felt to be privations in proportion to the intensity of their affection, but in a like degree was the sacrifice a source of consolatory reflection, when their minds were brought to the test of the inquiry whether they had fulfilled the Divine injunction laid upon them. In the performance of the services required they were often separated in person, but in harmony of feeling, devotion to duty, love for each other and for their Maker, there was ever unity in mind and spirit.

"Philip Price was born the 8th day of the first month, 1764, and was the fifth in the line of lineal descent from Philip Price, who came into Pennsylvania with the Welsh settlers, who in 1682 took up Merion, Haverford, and Radnor townships, and increasing afterwards settled the townships of New-town, Goslen, and Uwchlan, (1 Proud's His. 221.) The name was continued to him through but a single male representative in each generation from the first settler. His father, Philip Price, of Darby, died 9th mo. 17th, 1811. His mother, Hannah Bonsall, of Kingessing, was of English descent, and of a family of the first settlers in that place. They were both members of the Society of Friends in good esteem, the latter an elder, lived together in close harmony half a century, and extended to their children the guarded education recommended by the discipline of their religious society.

"Rachel Price, born the 18th day of 4th month, 1763, was a daughter of William Kirk, of East Nantmeal, Chester county, the tenth child of Alphonso Kirk, who came from the North of Ireland, and settled in Centre, New Castle county, in 1682, (1 Proud, 218,) and of Sybilla Davis, who was of a family of early Welsh settlers. They were also members and held in esteem in the religious Society of Friends, and their children received from them the religious care customary in that Society.

"The parents of neither were wealthy, and as a grazer in Kingessing, Philip Price in the same season suffering the loss of his stock of fat cattle by the British, and afterwards of his poor cattle by the American army, during the revolutionary war.

"William Kirk, removing from his father's residence near Wilmington, prior to the middle of last century, was a pioneer in a new settlement, and encountered the usual hardships and perils of those who first penetrate the wilderness, to fell the forest and reclaim

the earth for cultivation. At an early period of this settlement, when the clearing was small and the crops in proportion, a severe winter came on, with a heavy snow three or four feet deep, and drifting, made the roads almost impassable. It found them destitute of provision. The father rode all day to procure a supply, but returned at night exhausted and sick, without any success. The feelings of the wife and mother were roused to make another effort to avert starvation. She set off next morning and beating her way through the snows on horseback, reached George Ashbridge's mill, near Milltown, near Westtown School, a distance of about 18 miles. She offered her web of homespun and next year's crop in pledge for meal; frankly confessing that they were without food and without money. The miller—honored be his name, as yet it is in Chester county and the city of Philadelphia in the third and fourth generations—took only her word, and furnished her the meal, and offered to supply the family until the next harvest. The husband in her absence had appeased the sharpest cravings of their children's hunger by the risings of the kneading bowl, and at night they found respite in sleep. But the sleepless husband watched in deepest anxiety and sympathy for her return all the night long, during which the heroic wife had battled with the snows. She reached their cabin in the morning, with the precious store for relief, and the husband and wife, overcome with joy and gratitude, fell into each other's arms and wept,—much to the astonishment of her young brother, a lad of ten or twelve years of age, at such a manifestation of rejoicing,—who, sensibly, hastened to make a pot of *ovush* for breakfast. This relief from the extremity of peril, our mother often told us with a like emotion, her father never could relate without shedding tears; and with tears the narrative is now written, and will often so be read by the descendants of William Kirk. It is due to truth, however, to say that the courageous woman was the first wife, Mary Buckingham, and Rachel Price was a daughter of the second wife of her father.

"An amusing substitute for the mail occurred between the families. William Kirk took with him to the new settlement a dog from his father's house. It occurred that the dog got his feelings hurt and travelled off to his old home, whence, upon the like offence being taken upon a like show of disrespect, he travelled back again. Observing this infirmity of temper, or perhaps a proper self-respect and dignity, it was practiced upon so as to make him the bearer of letters to and fro, inclosed in a bladder tied round his neck, so as not to be wet in swimming the Brandywine. The letter adjusted, the provocation to a departure was administered, and the excited temper sped the post dog, unconscious of the calculated purpose of which he was the victim, a distance of thirty miles, at the end of which he was welcomed by food and caresses. This incident may not be destitute of instruction to others than the canine race against suffering their infirmities to be played upon for the advantage of those more cunning than themselves."

"Philip Price was carefully educated according to the custom of Friends in plainness of speech and apparel, which he kept to in obedience to their desires, until about the 18th year of his age, when a circumstance occur-

red which he regretted, and which caused him strong compunctions. He was invited to join a pretty large company of young persons, male and female, some of them older than himself, who were going down to Shrewsbury, N. J., to attend a youth's meeting. His parents discouraged his going, on account of his youth and the company not being thought suitable, but he persisted in his designs; and unknown to them procured a new coat, had it made in the fashionable style of the day, put it on and joined the company, not however without feeling strong convictions for the course he was pursuing. Some months after his return from this visit, he went with some of the same company to London Grove Quarterly Meeting. When near the close of the meeting for business, that worthy friend Jacob Lindley, was led in a powerful manner to address an individual state, who he felt was in danger of being drawn off from that pure state of innocency and self denial which leads to peace and happiness; he cautioned, counselled, and encouraged to faithfulness, in yielding to the impressions then felt, and the reward would be sure. P. P. sat in the back part of the house in deep contrition; when the women's meeting closed, his companions urged him to go out with them, that their company was waiting, &c.; he let them pass by, and retained his seat under very tender impressions, resolving that if the Divine hand would be with him, and His arm round about to direct and strengthen, he would give up in obedience to the heavenly call and invitation of Divine love to his soul. He let all his companions go, and returned to his home under precious feelings which he kept to himself. Quietly abiding under the operation of these impressions, he felt it right after a time to take up the cross, and again resume his plain dress, to which he kept during a long, useful and consistent life. Thus commenced, in a ministration that made one as a spiritual father, the instrument of arresting an erring son, a friendship, that made them in after life, affectionate co-laborers in the services of the church, and in the cause of humanity."

The Principle of Accommodation.

Whoever has anything to do with machinery knows the indispensability of oil to keep it in running order. Without it, wheels and pistons rub, crack, work slowly and irregularly, and at length utterly refuse to move. Yet, however massive and powerful the obdurate iron may be, however firmly it may resist all attempts of force to stir it, it yields at once to the gentle and mollifying influence of the drop of oil, and returns with alacrity and speed to its accustomed work.

Something like this may be seen in all the machinery of social life. It needs the oil of accommodation to keep it running smoothly and pleasantly. There may be firmness and force, solidity and strength, but if there be not also the spirit of gentle courtesy and goodwill, social intercourse will be a rough collision, producing jarring and grating sounds, and society itself will utterly fail of accomplishing her true ends. This is frequently undergone as among the minor virtues. If a man be honest and upright, giving every one their rights and asking no favors, minding his own business and interfering with no one, it is supposed that his debts to society are paid and that no more should be expected from him. It is even affirmed that the principle which

bids us accommodate our words and actions to the condition or habits or opinions of those around us, has in it the danger of imparting a false appearance or deceptive coloring to our real sentiments. If we are constantly on our guard lest we give offence, and anxiously striving to please, we shall be tempted to practice some degree of insincerity to conceal what would be likely to meet with disapproval or to profess more than we really feel.

It is, however, rather in the manner than the matter of our intercourse that the true spirit of accommodation consists. No insincere profession or weak suppression of our opinions, or even deceptive silence, can take refuge under the name of accommodation. What we shall say or do must ever be guided by the higher law of truth; but how we shall speak or act may fairly be decided by kindness, sympathy and good will. As a general thing, it will be found that it is not the truth which offends, but the imperious, overbearing or dogmatic way in which it is uttered. "Speaking the truth in love" is a high art, in which we have as yet made but small attainment.

There are, however, countless other ways in which this principle of accommodation serves to oil the wheels of society, and keeps them running smoothly; ways where no question of truth or sincerity comes in to complicate our course. It is chiefly in the little things that occur hourly in every one's life that it is needed. Who has not felt the difference between an orderly, good-humored crowd and one all elbows and push? What customer does not appreciate respectful and polite demeanor in the salesman? And what salesman does not feel grateful if the customer be careful not to give needless trouble? So, in every relation of life, and in every moment of intercourse, a little pains to please, a little effort to avoid giving pain, a little tact to steer clear of unpleasant topics, a little insight into others' feelings, a little tenderness of touch in dealing with them, will do so much to make life happier and better that it seems strange they are not universally adopted.

There are some who think that "giving up" one's own whims or ways or desires is a sign of weakness. They pride themselves on being strong, firm and unyielding; thus they dwell in a continual state of friction with their neighbors, disputing over trifles and poisoning their own and others' happiness for fear of being deemed soft and irresolute. Yet pliancy and strength go hand in hand in the finest natures. Those who are as firm as a rock where principle or truth is concerned, are of ten most yielding and facile in minor matters. Courtesy and kindness can be practised by all, and none who appreciate their value to humanity will ever desire to be exempted from their faithful observance.—*Ledyer.*

The private, as well as the more public devotion to which I was witness, wrought much consideration and deep inward thoughtfulness, especially as respected participating in what is termed the sacrament, or the Lord's supper, as it came in usual course to be administered by my brother. It had been, on former occasions, a solemn ceremony of peculiar comfort to my longing soul; and I had much conflict and prayer that I might be satisfied whether the outward and visible sign was important to salvation. With reverence, deep humility and fear, I received the bread and

wine. I sought no human counsel, but the satisfactory, abiding instruction on my own mind was, that the inward and spiritual grace of which this was only the visible sign, must be something of a higher nature, not dependent upon uncertain means. The best teachers were pleased to calm and quiet my mind on this important subject, and I a more repeated the ceremony.—*M. Capper.*

For "The Friend."

It cannot be denied that the state of the church now, as has perhaps ever been the case, calls for mourning, deep and well. And even suffering with its Holy Head. But this so far from being an occasion of alarm or even of discouragement, should but incite to increased diligence in the way and work of the Lord, remembering what He himself said "It is enough for the servant to be as his master," &c., and, as He has suffered for us in the flesh, it is but in accordance with the commendation of the apostle to seek to arm "ourselves with the same mind;" and resignedly, in our measure, drink of the cup He drank of, and be baptized with the baptism He was baptized with; striving, in the ability which He bestows upon His dependent, obedient little ones, to fill up our measure of the cup of suffering for His body's sake, which is the church. As this is the case, we believe, that He who looketh on the heart, and who knoweth the sighs and cries and integrity thereof, will in His own time arise for the help and deliverance of these; and will proclaim seasons of release wherein His heart felt, soothing, sustaining presence shall prompt the acknowledgment, "Hitherto the Lord hath helped." Thus confirming the faith of these in His almighty, ever-present, life-giving power, He will no less "give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Then also will the promise be fulfilled, "The lame man shall leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." To the praise of His grace who worketh in us mightily, as the heart is brought into a state of humble, passive, child-like obedience to His ever blessed will.

Then notwithstanding such a day of peculiar trial and close proving, wherein in reference to a too greatly lapsed church and people, the plaintive language of the Most High may solemnly come home and plead with us: "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." A day wherein many are running to and fro, and crying, "Lo here, or lo there," and knowledge is increased; but at the same time when jealous feelings and fears at times find place with some for the ark of the testimony, because of the evident want of a more saving knowledge unto salvation, even that deep inward acquaintance with the birth of Christ in the heart, and with life and power from Him—that life which is the light of men, and that power of God and wisdom of God which is Christ revealed in the soul—being too greatly wanting among us. I say notwithstanding this, how precious is the declaration and assurance, "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his." We believe also that the God of all grace is calling sons and daughters to this living founda-

tion by ennobling their souls with His love, and through the strivings of His Spirit in the secret of the heart, is awaking their minds to the importance, above every thing else, of buying the pearl of great price by yielding themselves wholly to the cross of their dear Redeemer, who so patiently endured the same, despising the shame, for them. This cross faithfully taken up and worn, crucifies to the world, and tends to anoint and make single the eye to see with clearness what His will concerning them is, and which likewise gives strength to fulfil it, so that a building on the foundation of the Prophets and Apostles, Jesus Christ himself being the chief cornerstone, is seen amongst us to the glory of His power. He can work and who shall let it.

This hopeful prospect should so animate the hearts of cast down ones, that with increased dedication and fervency they should pray to the Lord of the harvest that He would strengthen the hands that hang down through weakness, and confirm the hearts of these to run the way of His commandments with enlarged hearts; and also that He would, in condescending heavenly mercy, call, qualify, equip, and send forth more laborers into His harvest.

These feelings should be deepened and increased from our present state of strippedness and mourning on account of the removal from works to rewards of those, worthy of honor, who as standard and burden-bearers, are held in affectionate remembrance for the service done in their generation in endeavoring effectually to turn the battle to the gate. He who prepareth the heart to pray with acceptance before Him, is no less a God that inclineth His ear to hear; and will not turn away from the out-pouring, pleading entreaty of His faithful, dependent children. He knoweth the stripped condition of His church; and will, as we in faith and patience reverently beseech Him to help us, cause the mountains to flow down at His presence, and the little hills to rejoice on every side; and will give sheaves of increase to His wrestling, trusting heritage. His is the power, and to Him belongeth the praise and the glory forever.

Serialized for "The Friend."

The Climate of Iceland.

As soon as the sun rises in the northern hemisphere, and the air gradually becomes warmer, loud crackings in the ice announce its breaking up, and its commencing movements, which are hastened by the fierce storms from the south which then prevail. Carried south by the polar current, they reach Iceland in the beginning of spring; the larger and more detached masses moving slowly over an immense extent, meeting more obstacles from the land toward the south, arrest the masses to the north until the pressure is so great that they precipitate themselves on the north coast of Iceland with terrible force. For a short time the passage between Greenland and Iceland is obstructed, and the latter is then blocked in the northward also, and sometimes with such a depression of temperature, that the detached ice is again frozen into a solid sheet.

Here Iceland performs its first important office in the physics and meteorology of the globe; it arrests the destructive mass of polar ice, and allows the establishment of the currents in their normal direction, receiving and moderating the intense cold and the conse-

quent storms. As soon as the obstruction is complete, the waters from the north press upon the accumulated ice, while those from the south, arrested at the northwest point of the island, undermine and cut away the opposing ice, and soon hollow out a passage, through which the accumulated waters from the north rush with violence, carrying with them the ice which blocked Iceland; thence the masses are floated south by the currents, tides and winds, and gradually melt in the warm water. Those which are below Långanus do not participate in the movement, and here the ice remains for a longer period.

This is the usual course of the ice, which begins to move in spring, with successive arrivals to the end of summer, when the thaw ceases, and is seen no more until the next spring; but occasionally, as in 1873-74, a considerable movement occurs in the winter.

If we consider the immense extent of the icy mass thus put in motion, we readily understand the great climatic changes which must result. On the 14th and 15th of April, 1874, occurred from this cause, the most violent storm remembered in the island, extending over a distance of more than 1000 miles from north to south, and probably within a few degrees of the north pole.

The coldness of their winter depends mainly on the formation of the Greenland ice; when the large masses are arrested by Iceland their summers are cold, and those of northern Europe warm; when they float off to the south, the season is mild in Iceland, as the gulf stream gets further north, and the summer of England and northern Europe is cold. The average temperature at Reykjavik is about that of Moscow, in summer ranging from 53° to 75° F., and in winter 29°; average for the year 29°; at Akureysi, in the north, in summer 45°; in winter 20°; and for the year 32°; but in the north the temperature may rise to 75°, and fall to 20° below zero.

The geographical position of Iceland is, therefore, very important, as, with Jan Meyen and Spitzbergen, it forms a natural barrier against the desolation of northern Europe by the ice from the arctic regions; should Iceland disappear beneath the waters, Norway would have the cold of Greenland, the north of England would become frozen, and Greenland would be green again. There is geological evidence that Iceland was uplifted toward the end of the glacial epoch of northern Europe, and this would explain the traces of a milder climate, as indicated by plant and animal life in Greenland before the advent of man. Indeed from some cause not well determined, we have reason to believe that Greenland has been green, and that Iceland possessed forests, even within the historic period; the complete disappearance of the Norse colonies in Greenland in the fifteenth century, and the repeated allusions in the Icelandic Sagas to a vegetation now unknown there, seems to show that the climate has become more severe than when the Norsemen sought there a shelter from the persecutions of Harold, the Fair-haired, a contemporary of King Alfred of England. It is almost certain that the climate has undergone a great change, even during the historic period, caused doubtless by the accumulation of the polar ice, and the consequent increase of the snowy mountains, and with them a diminution of temperature. According to their sagas, grain formerly grew in Iceland, and trees of considerable size;

their trunks are found imbedded in the morasses; and houses and even ships in comparatively modern times, are said to have been built of native timber. There have probably been several alternating epochs of cold and heat, corresponding to the varying amount and extent of the ice in the different glacial epochs which modern geology has indicated in northern Europe.

The snowy mountains of Jökuls are seen in clear weather, many miles at sea; though compared with the alps they are insignificant, the highest being only five thousand feet high, yet, as they rise almost from the level of the sea, their masses seem stupendous. Their production depends on the same causes as the glaciers of the alps, from the snow and the condensed fogs; the outlines are generally rounded, the surface of the underlying trachitic rock having been subjected to the eroding and polishing forces of the ice during the glacial period. They have the slow irresistible march of all such great bodies of ice, gradually invading the plains and dooming large tracts of land to sterility, removable only by some great geological change. It must be remembered that many of these jökuls are slumbering volcanoes, the ever-present heat from which melts the lower strata of snow, sometimes deluging the valleys and pasture lands with immense floods of water and fragments of ice; the streams which pour from these jökuls constitute the short, furious and ice cold rivers which the traveller has so often to ford.—*Dr. Kneeland.*

Serialized.

When the affairs of the morning were transacted, it was almost her invariable practice to retire about noon, with the bible or some other religious book, where a portion of her time was spent alone; from which retirement she often returned with evident tokens that her eyes had been bathed in tears.

She was remarkably well acquainted with the Holy Scriptures as also with the writings and characters of our ancient worthy friends, together with those of her own time; frequently expressing, "The many advantages she reaped from often conversing with the dead and absent;" endeavoring to cultivate the same disposition in her family, by often calling them together in the winter evenings, and requiring one of her children to read audibly in the bible or some other religious book; repeatedly observing to them, "The benefit which attended preserving the characters of those faithful ministers and elders in the church, whose pious lives and happy dissolution, if held up to the view of posterity, might be a means of kindling the same holy zeal, and resolution to tread in their footsteps."—*Account of Ellen Evans, in Piety Promoted.*

The idea that Chinese printing is all done from blocks is erroneous. Notwithstanding the multifarious wood-signs which go to make up a Chinese book, millions of pages have been printed in the best style during several years past with metallic movable type. Composition used to be, it is true, a very laborious task. Five or six thousand different wood-signs (*types*) entering, for example, into such a volume as the Bible, the compositor's task in former days involved a great deal of pedestrian labor, in addition to memory and skill. About twenty years ago, how-

ever, an intelligent missionary printer, by a careful enumeration of the different words, signs, and calculation of their respective proportions in the language, invented a polygonal type-case, with larger and smaller nests, so compact that the compositor now is as stationary as if he were manipulating the letters of the alphabet. The Bible Societies of America, England, and Scotland, besides private individuals, issue every year a very voluminous literature in this way.—*Printers' Gazette.*

Impure Literature and Crime.—Thomas Chambers, speaking at the anniversary meeting of the Christian Colportage Association for England, said the spread of education had awakened an appetite for literature that was highly useful or highly detrimental, according to the class of books supplied. The new power was not a mere unmitigated benefit, and its development needed to be watched. In spite of all efforts to supply useful reading, vicious and unwholesome publications would find readers, and therefore the work of this society was of importance in disseminating the better class of reading in those quarters in which the harm was being done. Harshly a boy or criminal of any kind was tried at the Central Criminal Court, whose position was not more or less due to the influence of bad literature. Given the taste for reading, and reading of some kind there would be; but while streams of literature flowed in every direction over the land, it was necessary that the supply of wholesome publications should be conveyed to those who needed it.—*City Press.*

Another has been added to the uses to which paper may be applied. Captain Frederic Warren recently invented a method of preventing ships' bottoms from fouling, which consists in the application of a coating of brown paper. It has been proved by experiment that none of the lower forms of animal life will attach themselves to ships' bottoms if covered with this material. The experimental trials have been completely successful. It has, however, often been observed that no sooner is one great improvement discovered than it is superseded by another, and in this case, according to a recent report which appeared in the *Times* newspaper, brown paper in its present application will soon be displaced. It has been discovered that by simply subjecting, for a considerable period, iron or steel to the action of superheated steam, it becomes coated with a species of oxide which the file will not touch, and which is absolutely impervious to rust or the action of the atmosphere, and it is believed that it will also repel the attacks of sea water and molluscs.—*Paper Trades' Journal.*

A New Orleans newspaper notices the curious fact that different weathers and climates prevail on the two banks of the Mississippi River. A frost on one side seldom passes to the other, and while the right bank may be flooded with copious rains the left may be suffering from severe drought. The west bank regularly produces heavier sugar crops than the east bank, and the difference is constantly increasing. During the last year the west bank produced 56,350 hogsheads of sugar, against 34,901 on the east bank, showing that the former was 61 per centum more productive than the latter.

THE FRIEND.

SIXTH MONTH 23, 1877.

SUMMARY OF EVENTS.

UNITED STATES.—The ship *Western Empire*, drawing 21 feet 6 inches, went to sea through the South-west Pass of the Mississippi, lately. She is the heaviest draft vessel that ever left New Orleans. Her cargo, consisting of 6227 bales of cotton, is the largest that has left that port since the war, and it is said to have the greatest number of pounds to the registered ton ever sent from any American port.

The total amount of one and two dollar notes in circulation is shown by the books of the Treasury Department to be \$51,404,511. The amount of such notes in the Treasury, and reserved for use, is \$10,183,387. The amount in the Bureau of Engraving and Printing, prepared or nearly ready for delivery, is \$9,749,372.

The Secretary of the Treasury has directed the Treasurer to resume the issue of one and two dollar notes under certain limitations. Hereafter the Treasury will send notes of these denominations to Sub-Treasurers and National banks upon requisition, and will pay them out at the cash-room of the Treasury in sums not exceeding ten dollars at one time and to one individual. The various Sub-Treasurers will pay these notes out under like limitation.

Oats have been very general in Alabama, and have been of great good to the crops. Oats are comparatively a failure, the wheat crop promises remarkably well, also corn and cotton.

The Indian Office is advised by Inspector Kemble of the arrival of the Ponca Indians at their new reservation in the Indian Territory, after a hard march from Nebraska. The Indians are apparently satisfied with their new country.

A telegram from Winnipeg reports that Sitting Bull, with 2500 Indians, is between Mount Mountain and Fort Walsh, and intends to settle in Canadian territory. His trophies include the complete outfit of Custer's party. He justifies his hostilities on the ground of the violation of the Black Hills treaty.

The exportation of fruit from the United States to Europe, is largely on the increase, during the past year \$2,500,000 worth was sent, against \$600,000 during the preceding year.

The Chief of the Bureau of Statistics has received information from Glasgow, stating that the importation of American fresh meat into that city has greatly checked the previous steady increase in the slaughter of cattle. Last year 58,921 oxen, 175,950 sheep, 43,015 hogs, and 174 calves were slaughtered, being a decrease of about 1500 cattle, 25,900 sheep and 9000 hogs, as contrasted with 1875.

During the 5th month, 7,294,765 pounds of fresh beef, valued at \$699,076, were exported to Great Britain and Ireland; 5,069,700 pounds were shipped from New York, and 2,227,500 pounds from Philadelphia.

Several delegations from different parts of the South have visited President Hayes lately, requesting executive recognition in favor of various applicants for official positions in their section of the country. They have all been treated with the utmost courtesy, and listened to patiently.

The general tenor of the views of the President, as expressed in his communications that have visited him from the south, has been to the effect that his aim is to place the best men possible in public positions, looking to the general welfare of the whole people and the material interests of the States and communities in which they are to hold office. The delegations have all, without exception, assured the President of the hearty appreciation on the part of their respective sections of the policy which they understand is guiding the administration in so far as it relates to control of office in the Southern States.

The blackberry industry in Georgia, North Carolina and other Southern States, is about to open. The little town of Salem, N. C., containing only about 2000 inhabitants, has raised during these years over 3,000,000 pounds of blackberries, for which nearly half a million dollars was received. This was equal to over 9000 bales of cotton at ten cents a pound.

The *Galveston News* thinks the next census will show a larger increase in population and production in Texas than in any other State, and doubtless double the returns for 1870, when the population was only 818,570.

Woolen manufacturers in Rhode Island report more encouraging prospects than at any time in the last three years. Nearly all the mills are working on advance orders.

Iowa has 29,222 miles of railroad track. The value of railroad property in the State is \$22,421.24, a decrease of \$124,000 since 1876.

By recent forest fires in Michigan, over 1,500,000 of standing pine and other logs have been destroyed. Advertisers from Lompac, in Santa Barbara county, California, report that many square miles in that vicinity have been burned over. The grass and grain crops have been consumed, and many cattle have been overtaken by the flames and destroyed. The forests in the mountains west of Los Angeles are also burning, and many dwellings have been consumed.

Information has been received at the State Department, from the United States consul at Callao, giving an account of the loss of the ship *Sumera*, of Bath, M. in the earthquake wave of the 9th of 5th mo. last. It states that the ocean rose sixty feet, landed the *Sumera* ashore on the rocks, and carried her out again, while she sank almost immediately. Her crew had barely time to escape with their lives.

Interments in Philadelphia for the past week 305.
The Markets.—The following were the quotations on the 19th inst. Cotton, 11½ to 12 cts. Flour, \$5,75 to \$9,25 per bbl; the latter for Minnesota choice. Wheat, Penna. red, \$2; Penna. amber, \$2.03; white, \$2.21. Corn, 5½ to 60 cts. Oats, 4½ to 5 cts. Cheese, 4 to 4½ cts, as to quality. Beef cattle, sales of 3700 head for export, at 10 cts. per lb. Sheep, sales of 1700 head, from 4 to 5½ cts. per lb. Hogs, 4300 head, at from 7½ to 8 cts.

FOREIGN.—The Fishery Commission, appointed under the Treaty of Washington, began its sessions Halifax on the 19th inst. The proceedings are secret. It is understood that the claim for compensation for the loss of fisheries, filed by Great Britain, amounts \$20,000,000.

The Newfoundland seal fishery for the season resulted in a catch of 412,000 seals.

In the British House of Commons, on the night of the 12th inst., a motion for the abolition of capital punishment was rejected by a vote of 155 to 50.

The 18th inst. the Northumberland coaleries have resumed work.

A telegram from Malta says accounts from Tripoli and Barbary state that an area of a hundred miles has been devastated by locusts. The crops are entirely destroyed and famine is believed to be imminent. Several distress already prevail.

The railway bridge over the Meuse, at Rotterdam, by which direct railway communication between Antwerp and Rotterdam has been established, was formally opened on the 28th of last month. It cost near a million of dollars.

The International Convention held upon the question remaining work on the St. Gotthard tunnel announced that 2,000,000 are still required to complete the undertaking. Of this amount they propose that Germany contribute \$2,000,000, Italy \$2,000,000, Switzerland \$1,600,000, and the Company \$2,400,000.

An Amsterdam dispatch says the biennial election of half of the members of the second chamber, to replace those retiring by rotation, has resulted in the return of all liberals.

A telegram from Constantinople says the Porte refuses the request of England to neutralize the Suez Canal.

The *Standard's* Erzeroum correspondent writes that sickness, especially typhus, causes greater gains in the Turkish provinces than the reforms are doing at present. During the last six months at least 10,000 men have died in hospital.

The Russians in Rumania and neighborhood are estimated at 200,000, including 27,000 cavalry.

The Commander in Chief of the Ottoman army has ordered that every Roumanian soldier taken prisoner should be put to death.

Before leaving Belgrade, Prince Milan was reminded that any attempt on the part of Serbia to resume hostilities would be immediately followed by Austrian occupation.

The steamer *China*, which arrived at San Francisco lately from Panama, brought advices confirmatory to those from the *Alvarez*, that reinforcements are being instantly landed Indian officers there. Alvarez was aided by about one thousand Indian soldiers. After its occupation by the *Lerdists*, Acapulco was bombarded by the Diaz gun-boats, and the bombardment was in progress on the 5th inst., but little damage had been done.

FRIENDS' ASYLUM FOR THE INSANE.
Near Frankford, (Twenty-third Ward), Philadelphia.
Physician and Superintendent—JOSHUA H. WORTINGTON, M. D.

THE FRIEND.

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PHILADELPHIA.

For "The Friend"

Selections from the Life of Thomas Story.

(Continued from page 323.)

Sometime after I had parted with these books, observed a cloud come over my mind, and an unusual concern; and therein the two sacraments, commonly so termed, came afresh to my mind, and divers scriptures and arguments, pro and con; and then I was apprehensive the doctor was preparing something that sort to discourse me upon. I began search out some scriptures in defence of my own sentiments on those subjects; but as I proceeded in that work, I became more uneasy and clouded, upon which I laid aside the scriptures and sat still, looking toward the Lord for counsel. I considered the doctor as a man of great learning, religious in his way, an ancient preacher and writer too, famous in his time, and a throne among his brethren; and that he might advance such subtleties as could not readily confute, nor would confute to, as knowing them erroneous, though might not be suddenly furnished with arguments to demonstrate their fallacy; and so might receive hurt.

Then it was clear in my understanding, that as he was in his own will and strength, though with a good intent, searching the letter, and depending on that and his own wisdom, acquisitions and subtilty, leaning to his own spirit and understanding, I must define that way, and trust in the spirit of Christ, the divine Author of the Holy Scriptures.

This caution was presented in the life and virtue of truth, and I rested satisfied therein and searched no further on that occasion.

When I went to his house he entered into discourse on those subjects; and had such passages of scripture folded down as he pursued to use: when I observed it I was concerned that my sight of him in my own chamber at Carlisle, and of his work, some days before, was right, and my mind was strengthened thereby.

But before he began to move on the subject, he dismissed every one out of the room, so that himself and I remained alone.

The first thing he said, was in a calm manner, to admonish me to be very cautious how I espoused the errors of the Quakers; for he had heard of late, and with concern, that I had been among them, or seemed to incline that way. I answered that I had not been much among them, nor seen any of their books but those I had sent him; and knew not of any errors they held. "Yes," said he, "they deny the ordinances of Christ, the two sacraments, baptism, and the Lord's Supper;" and then opened his book at one of his down-folded leaves, where he read thus: "Unto the church of God which is at Corinth, to them which are sanctified in Christ Jesus, called to be saints." 1 Cor. i. 2. And at another folded-down part, he read thus: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread and when he had given thanks, he brake it and said, Take, eat; this is my body which is broken for you: This do in remembrance of me."

"After the same manner also he took the cup, when he had supped, saying, This is the New Testament in my blood, this do ye, as often as ye drink it, in remembrance of me: for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

Upon these scriptures he raised this argument, that though the Corinthians, at that time, were sanctified in Christ, and called to be saints, yet they still needed this ordinance, and were to continue in it, according to the apostle's doctrine, till the coming of Christ at the end of the world; and he did not think the Quakers more holy or perfect than the Corinthians at that time; and consequently that no state in this life can render that ordinance needless to them, or overgrow it. To this I replied, That though some of those Corinthians had obeyed the call of God, and were at that time sanctified in Christ; yet others of them had not obeyed the call, but were remaining in gross sins and pollutions. But as they had been heathens, and convinced by the ministry of that apostle, as appears by the beginning of the second and fifteenth chapters of that epistle, he had first of all preached to them Christ's coming in the flesh among the Jews, his life, miracles, and doctrines, death for our sins, and resurrection from the dead, as saving truths; but does not so much as mention this supposed ordinance among them.

But, considering their weak and carnal state, and incapacity then to reach the knowledge of divine mysteries, the apostle had, in their initiation into the Christian religion, related to them the sayings of Christ on that subject; and they had been in the practice, or rather abuse of it, till the time of writing that epistle. Yet if the words of that epistle

in that place, be carefully and impartially observed, without prepossession or prejudice, and compared with other scriptures, it will appear that there is not any positive command for it at all, much less is it made a standing ordinance; but left to the option and discretion of his disciples, to whom it was first mentioned, how often they should do it, and consequently, also, how long they should continue it; as appears by the same text now adduced, viz: "This do as often as ye do it in remembrance of me."

But to set this matter in a clearer light, it is well known that at the time of the redemption of the Jews from their Egyptian slavery, the passover, with the Paschal lamb, was instituted as a standing ordinance in commemoration of it, until Christ the Lamb of God, and antitype of that figure, should come. But as Israel, offending the Lord, was afterwards sent into captivity under the Babylonians, they could not in that state, and under that government, celebrate it in form; and therefore they invented another way to keep that great deliverance in memory, which was this:

The father or chief of the family at the proper time of the Paschal supper, took bread and blessed it, saying, "Blessed be thou, O Lord our God, who gives us the fruit of the earth," then dividing it among the company; in like manner also, he took the cup, and blessing it, said, "Blessed be thou, O Lord, who gives us the fruit of the vine;" this they did in a solemn manner, remembering their Egyptian slavery and deliverance, lamenting their present state, acknowledging their sins, and the justice of God in their punishment, and hopes of his mercy from his former kind dealings and gracious promises.

The Jews being thus initiated into this practice, upon so solemn an occasion as the Lord's being pleased to remember them with redemption a second time, the succeeding generations continued it, as incident to the passover, until the Lord Christ, the antitype, as well of the Paschal lamb, as of the bread and wine, did come; who, when he appeared, was declared by John the Baptist to be "The Lamb of God which taketh away the sin of the world;" and he declared himself to be the "bread of life;" the living bread which came down from heaven; proclaiming also, and that very emphatically, that his "flesh is meat indeed, and his blood is drink indeed;" that "except they ate his flesh, and drank his blood, they had no life in them."

And all this was meant of the Spirit of Christ, and not of his flesh; "it is the Spirit that quickeneth, the flesh profiteth nothing."

The time drawing near when the Lamb of God was to be slain, and offered as a sacrifice, declaring the mercy of God the father, who sent him in love to the whole world, he then said to his disciples, "with desire I have desired to eat this passover with you before I suffer." And at the time of it, as father and

chief of his flock and family, he celebrated the passover in form, with this difference only, that whereas the Jews, until that time in the celebration of it had looked back to the type and outward deliverance from Egypt, the Lord now directs them to himself, as the anti-type of all figures; and tells them he would not eat any more thereof until it should be fulfilled in his father's kingdom; nor drink of the fruit of the vine until that day "when he should drink it new in his father's kingdom with them." Which eating and drinking in the kingdom of God cannot relate to material bread and wine, which can only be exhibited as symbols of the outward body of Christ, and the blood of that holy body; which to be eaten and drank in a natural sense, profiteth nothing; but to the all-quickening virtue and power of his Holy Spirit which is all in all, and the true feeling of the commonwealth of the whole Israel of God. Therefore this passover, or any part or relative to it, whether bread, wine, or any other matter in it, could be of no further use or obligation to the disciples of Christ, than till they should experience in themselves his divine and spiritual appearance and coming in them; and him to be the same to their souls or minds which natural food and drink is to the body; its support, strength, nourishment and means of duration.

This coming of Christ, as such, can mean no other than his being made manifest in a spiritual administration: for, as he is that eternal Spirit of Truth and Word, wisdom and power of God, it is not strictly proper to say of him, in that sense, that he shall come or go anywhere, but to be made manifest; for, as such, he ever was, is, and will be, omnipresent, and never absent from any place or time.

His coming then must intend his powerful manifestation where he already is, and not a locomotive coming from where he is, to any other place where he was not before: "For the heaven of heavens cannot contain him." 2 Chron. 10. 6.

Seeing then that this was only the passover, and the terms of the application of it to himself not institutive of any new command or ordinance, but a liberty to do or not to do it, at discretion, "this do ye as oft as ye drink it in remembrance of me," laid no obligation upon them to do it any more at all; it being ended by the manifestation of its antitype; and in the nature of the thing, could be of no further obligation or reasonable use, when Christ himself was witnessed in them, to be that eternal, never-failing, divine substance.

But the apostle Paul, whose concern for the Jews, and zeal for the conversion of the Gentiles to whom in an especial manner he was sent, engaged him "to become all things to all men," that by all means he might gain some," recommended to the Corinthians the practice of the passover, with the new application of it to Christ, at the time of their first believing in him by that apostle's ministry, that being yet carnally minded, they might have an outward communion, till the true communion should be made known; which their state, at that time, could not bear; as, in point of prudence only, he practiced some other legal rites at some times; which in his doctrine, he condemned at other times, where the state of the people was able to bear it.

It is much more likely, considering the end and nature of the gospel, and its excellency

above the law, and all legal and typical rites, as substances exceed shadows, that the apostle observing how much some of the Corinthians had abused the passover in practice, and their very carnal state under it, was rather, by that epistle endeavoring to supersede it, and bring them off to the living substance, where he saith to such among them as were already sanctified, and to whom he inscribed his epistle, "I speak as to wise men, judge ye what I say: the cup of blessing, which we bless, is not the communion of the blood of Christ? For we, being many are one bread and one body; for we are all partakers of that one bread."

It is plain, therefore, that the communion of the sanctified and wise in Corinth, stood not in the bread which perisheth, nor in the wine of the grape, which some of the Corinthians were carnally abusing, but in the quickening Spirit and power of Christ, the true living, life-giving, and life-preserving bread; which daily comes from heaven, into all the sanctified and saved of the Lord.

This is that Spirit that quickens and preserves to life eternal; the flesh profiteth nothing; and since it is so, much less does any symbol of the flesh profit; but the divine substance only. This is that substance of which the apostle draws the comparison; "we being many are one bread."

For as wheat consists of many particular grains, each containing a distinct principle of life after its kind, and all of the same nature; which being broken and rightly prepared and ordered by the good husbandman, become one bread: even so is the church of Christ. Every member in his natural state, being alienated from the life of God, through the ignorance and darkness that was in him, and separated also one from another as without a proper medium and condition of union, but being ordered and prepared by the Father of mercies through Christ his eternal Word, they become one body and one spirit, the church; which is his body; the fulness of him who filleth all in all.

The substance of this was what I said to the doctor, though I have in this place expatiated somewhat further on the subject, and generally applied the scriptures; to which he made little other reply, than by telling me in a very calm and familiar manner, that as he had always believed it to be an ordinance of Christ, he had solemnly used it as such, and found comfort in it.

To which I returned, That I did not doubt but that he might have some satisfaction in it, since he believed it a remaining ordinance, and did it under that apprehension. Whosoever in his heart believes anything to be a standing duty in the church of Christ, which ever had any countenance in it by practice, and performs it faithfully, according to his belief and understanding, may find a satisfaction in it.

But since God in mercy is pleased to afford the living substance, without the use of those means which are supposed to lead to an end already attained, they can be no more a duty to such, and that is the real ease among the true Quakers who love and fear the Lord sincerely.

(To be continued.)

"If thou faint in the day of adversity thy strength is small."

Some Account of the Menonites in Lancaster Co., Pa.

Many of the readers of "The Friend" may not be aware that there is a large settlement of these interesting people in Lancaster Co., Pa., whose ancestors emigrated from Germany through the encouragement given them by Wm. Penn, about the year 1683.

The writer recently, in the prosecution of a religious concern to hold some meeting among them, had the opportunity of becoming somewhat acquainted with them and the ways. They are a very simple-hearted and interesting people, very frugal in their habit and manner of living, and entertain many sentiments much in accordance with the views of Friends. We were received kindly by them and encouraged freely to pursue our prospect. We found the name and character of William Penn was held in high esteem by them. He spoke of him to us at several different times and expressed their sense of the obligation they were under to him for their being possessed of, and settled in that exceedingly fertile and productive region of Pennsylvania. They said he never deceived their fathers, but all that he promised to them was strictly fulfilled. They related to us the tradition that when they landed, Wm. Penn sent some of their leading men out into Pennsylvania to see for themselves and select land to settle on. They went as far as the lowlands of the Brandywine, but becoming discouraged returned and informed him they had not found land that they had been given to expect, &c. that met their views as desirable to settle on. He replied, you did not go far enough, you should have gone to the Pequa and Conestoga creeks. They accordingly did so, and found land that suited them, and upon which they settled. We were shown one of the original deeds, with a large seal of beeswax suspended to it, and encased in a tin box about the size of an ordinary blacking box.

They are mostly thrifty farmers, and some of them, we should judge, are possessed of abundance of this world's goods, having fit and well cultivated farms, noble barns and comfortable houses. They are industrious in their habits, and may be said to be good liveries. They are very similar to other evangelized societies of Christians in the fundamental doctrines they hold. They believe it right to practice water baptism as a ceremony of initiation into the society, not by immersion but by pouring water upon the head. They do not lay as much stress upon it as some other societies, not considering it as a saving ordinance. They also practice the ceremony of bread and wine in commemoration of the Lord's supper, and also the washing of feet. This latter they practice twice in the year. They however agree with Friends in their testimony against oaths and wars, though in the case of the latter we understood they will pay the fine in lieu of personal service, but not to hire substitutes. They also hold a verified testimony against a paid ministry, of one which depends on a scholastic training for its qualifications; believing it to be the prerogative of the great Head of the Church to call and qualify for that service; but with regard to the manifestation of His will to individuals in the matter, or in other words, the call to the ministry, their manner of proceeding was very curious and interesting to us. In each congregation or district, which comprises mostly a section of some miles in ex-

ent, in which there are several meeting-houses in which they meet on alternate First days, here are generally, we understood, about three ministers, and when a vacancy occurs by death or otherwise, the members of the congregation are at liberty to select from the men members one whom they, after serious and prayerful consideration, apprehend to be fitted for the service. They each write on a slip of paper, and hand it in to their minister. If all the congregation thus fix upon the same name, which has, we understood, happened in one or two instances, he is considered then to be chosen. If, however, there are several thus elected, as is generally the case, the bishop and ministers of the diocese (which consists of several such congregations) convene together and assemble the candidates and have a corresponding number of books viz: one for each candidate, mostly a bible or hymn book with them. They then retire with the books into a room by themselves, and one of them, out of sight of the others, puts a slip of paper with a mark on in one of the books, he then turns away, and the others who have not seen which book the slip is in, step forward and mix them up. The candidates being called, and a prayer offered similar to that used when Matthias was chosen (see 1st chap. of Acts), they then step forward one by one and take a book, and whoever draws the one with the slip in is to be the minister. They consider that thus the Divine Will in the matter is made known. In the exercise of their ministry they differ from Friends; they believe that they are to preach at stated times, so that one or the other of them must preach every meeting day. They arrange the matter previously among themselves, and he that is so fixed on to speak is expected by private prayer to seek for Divine aid to enable him to perform the service. In their meetings they first sing a hymn, then the minister preaches and after that he prays: all the assembly kneeling; then another hymn is sung and the meeting closes. We understood that sometimes they had what they call a silent prayer, in which all the assembly kneel and remain in that posture some time. The meetings which they kindly appointed for us were mostly very large. The usual hour for gathering is 9 o'clock in the morning, though in some places they collect by half past eight. We informed some of their leading men of the way in which we held our meetings, and they kindly informed the assembly before we went in, and thus the way was prepared for us. The meeting-houses are very plain. We might almost take them for houses of our own Society, excepting that there was a sort of pulpit for the ministers to occupy. The men sat on one side of the house and the women on the other. The women took off their bonnets (which consist of a black silk hood with a large cape) and left them in an ante-room, and entered the meeting room with a neat, plain cap of thick muslin on the head, and took their seats. The young and old dressed much alike. The men did so generally wear what we call the plain coat, but quite a number of them, young and old, did so, and wore a broad brimmed hat, and looked for the most part like old-fashioned Friends. It was exceedingly interesting to us to see young men and young women dressed so plainly, and manifesting so much humility in their conversation and manners. We handed out among them, from

place to place, a number of copies of the Tract entitled, "Account of Friends," also of Barclay's Apology, and Penn's "No Cross No Crown," which were gladly received, especially the latter, as emanating from the hand of William Penn. Many of them speak that form of the German language called the Pennsylvania Dutch, though the more intelligent advocate the discontinuance of its use, and the adoption of the English. We received much kindness from them, had several very interesting visits in their families as we passed along from place to place, and felt much at home in thus mingling with them. Many of them we believe to be sincerely desirous of serving the Lord faithfully, according to the light and grace received. Some of the young particularly, seemed anxious to hear and know about our views, and we felt much nearness to many of them. In conversing with some of their ministers it seemed evident they deeply felt the responsibility of their position and were anxious to look to their Father in Heaven for help. The visit was deeply interesting and instructive to us, impressing upon our minds the language of the apostle: "Of a truth I perceive that God is no respecter of persons," &c. A large body of the same society have recently come over from Russia and are settled in Kansas. S.

For "The Friend."

Edward Barrough.

The life of this Boanerges and veteran in the Lamb's army is of peculiar interest to us because of the early age at which he was sent forth by the Spirit of the Lord to preach the everlasting gospel; the power with which he spoke tending so to break up not only the fallow ground, but the stony hearts of the many thousands who heard and received his ministry, and were turned thereby to the Lord Jesus Christ; and also the undaunted zeal with which he labored in the cause of Truth, together with his dying testimonies when called to put off the shackles of mortality, which was in the 28th year of his age.

Would that the diligence in business in doing the Lord's work, and the fervency of spirit which dwelt in and actuated this young man, together with the power from on high which attended his labors, might have more place with us all, the younger and the elder, that so a true hearted and chosen Jeshurun might come up in our day, verifying the prediction of E. B. that "that spirit which hath lived, and acted, and ruled in me, shall yet break forth in thousands." May the Lord of the harvest hasten it in His own way and time.

The following is abstracted from an account of this youthful and fearless David when contending against the Goliath's—the exalted and opposing spirit of the world—which it was his lot to have to wrestle and combat with.

Edward Barrough was born of honest parents, in the year 1635; and was in his childhood ripe in knowledge, and did far exceed many of his years. Gray hairs were upon him when but a youth, and he was inclinable to the best things and the best way of worship as practised by the best men. His natural disposition was bold and manly, dexterous and fervent, and what he took in hand, he did with his might. Loving, courteous, merciful, and easy to be entreated; he delighted also in reading the Holy Scriptures.

When it pleased God to visit his people in the north of England, this servant of Christ was early called, viz., in the year 1652, when about seventeen years of age. He was sent forth by the Spirit of the Lord to preach the everlasting gospel, repentance, conversion, salvation, and remission of sins, in the name and power of the Lord Jesus Christ, the Saviour of mankind; and was an able minister of the glad tidings of salvation. His ministry was made effectual by the mighty power of God, in turning many thousands from darkness to light; for as he began early, so he labored much in the heat of the day, breaking up rough places, and untilled ground, and often walked as it were among briars and thorns, which scratched, pricked, and tore with great opposition. But he broke through them all, not regarding the trials and sufferings he met with, for the good of souls.

His industry in the Lord's work was very great, he seldom having many hours repose, making his Master's work his *whole business*, not taking so much liberty as to spend one week to himself, about any outward occasion, in ten years; and it was his grief if any opportunity was missed in doing good. He was a man of no great learning, which men so much admire; yet he had the tongue of the learned, having had experience of the work of God in many conditions, so that he could speak a word in due season, to the understandings and consciences of all men with whom he had converse, for his words administered grace to the hearer.

At the age of nineteen, in the year 1654, he went up to London, and was one of the first who preached in that city, and great opposition he met with there; but God made his ministry effectual to the conversion of hundreds. He continued about London very much between eight and nine years, speaking of the things of the kingdom of God. His heart was much drawn towards London, and he often said when sufferings came for the gospel's sake, "I can freely go to that city, (i. e. London), and lay down my life for a testimony of that truth which I have declared through the power and spirit of God."

In the year 1662, visiting Friends in the city of Bristol, he took his leave, and said to many, "I am going up to the city of London to suffer among Friends in that place." A little after his return to the said city, he was taken from a meeting of the people called Quakers by soldiers under the command of Sir Richard Brown, mayor, and committed to Newgate by him, not for evil doing, but for testifying to the name of the Lord Jesus, and for the worship of God. There he lay in prison with six or seven score more of Friends upon the same account, many of them being shut up among felons in nasty places; and for want of prison-room they grew weak, sickened, and died, among whom this young man was one; his sickness increasing upon him daily, though in much patience he was carried through all.

He was in prayer often, both day and night, saying at one time, "I have had a testimony of the Lord's love to me from my youth, and my heart hath been given up to do his will. I have preached the gospel freely in this city, and have often given up my life for the gospel's sake. Lord, rip open my heart, and see if it be not right before thee." Another time he said, "There lies no iniquity at my door; but the presence of the Lord is with me, and

his life I feel justifies me." Afterwards he said to the Lord, "Thou hast loved me always, and I have loved thee from my cradle, and from my youth unto this day, and have served thee faithfully in my generation."

He spoke to Friends that were about him to live in love and peace, and love one another; and said, "The Lord takes the righteous from the evil to come;" and prayed for his enemies and persecutors, and said, "Lord, forgive Richard Brown, who imprisoned me." Again he said, "Though this body of clay must turn to dust, yet I have this testimony, that I have served God in my generation; and that spirit which hath lived, and acted, and ruled in me, shall yet break forth in thousands." In the morning before he departed, being sensible of his death, he said, "Now my soul and spirit is centred in its own being with God, and this form of person must return from whence it was taken." And after a little season, he gave up the ghost, as a martyr for the word of God, and testimony of Jesus.

He was born in 1635, began to preach 1652, and died 1662, of whose written labors there is a volume printed, containing almost nine hundred pages in folio.

A Carpet Pest.—Housekeepers, says the Rochester Express, may be interested in learning that an insect called the Anthrenus scrophularia, which devours and ruins carpets, has appeared in such numbers in Schenectady that the carpets all over that city have had to be taken up and cleaned. In Utica it has caused serious alarm. Carpets are not, however, its only food, as it infests wearing apparel hanging in closets or laid away in drawers. Unlike moths, it is said to prey upon cotton fabrics. It is a very common and destructive European insect, but has not until recently been detected in the United States. Its peculiar forte is the eating of carpets, and hence the familiar name, "carpet bug," which it has won. It belongs to the family known as the *Dermestidae*, which comprises several of our most injurious depredators on animal substances, and is entirely different in appearance and habits from the well-known carpet moth. It conceals itself beneath the borders of carpets nailed to the floor, and eats away those portions. Occasionally it gets in the cracks of the floor, following which, it cuts across entire breadths of carpets, leaving a line which seems to have been cut by the scissors. It destroys new as well as old carpets, and, if allowed to breed and multiply, may reduce us to bare floors soon. Professor J. A. Lintner, State Entomologist, describes these interesting *Anthrenus scrophularia* as a small ovate object, about one-tenth of an inch in length, thickly clothed with numerous short bristle-like hairs, and terminating in a pencil of these forming a tail. It is exceedingly active in its motions and glides away very rapidly. Like the house fly it disappears in winter, and eats only during the summer months. He said: "I captured several of the larvae and fed them upon pieces of carpets in order to rear them. In September they had evidently matured and assumed their quiescent pupa state within the skin of the larvae, first reared by a split along the back for the escape of the perfect insect. At this stage I was led by a study of its character to refer it, in all probability, to the genus *Anthrenus*. Last week I had the great gratification of obtain-

ing from the pupae the first example of the perfect insect. It was a very minute beetle, approximately one-tenth of an inch in length, but beautifully marked in a prettily arranged combination of red, white and brown. I had, beyond doubt, referred it to its proper genus. The detection of this insect adds to our fauna another species of the dreaded genus of *Anthrenus*, perhaps to equal in its destructive agency the well-known museum pest, the *I. varius*, formerly known as *A. muscorum*, the obtrusive guest of all our collections of natural history, whose ravages it seems impossible fully to guard against and so exceedingly difficult to control." This pest, which is called the buffalo moth, is committing ravages in New Jersey.—*Late Paper.*

EXTRACTS.

Selected.

"In your patience possess ye your souls,"

Be still, my soul!—the Lord is on thy side;
Bear patiently the cross of grief and pain;
Leave to thy God to order and provide—

In every change be faithful still remain.
Be still, my soul!—thy best thy Heavenly Friend
Through thorny ways leads to a joyful end.

Be still my soul!—thy God doth undertake
To guide the future, as he has the past;
Thy hope, thy confidence, let nothing shake.

All now mysterious shall be bright at last.
Be still my soul!—the waves and winds still know
His voice who ruled them while he dwelt below.

Be still my soul!—when dearest friends depart,
And all is darkened in the vale of tears,
Then shall that better know His love, His heart,
Who comes to soothe thy sorrow and thy fears.
Be still, my soul!—thy Jesus can repay
From His own fullness all He takes away.

Be still, my soul!—the hour is hastening on
When we shall be for ever with the Lord—
When disappointment, grief and fear are gone,
Sorrow forgot, Love's purest joys restored,
Be still, my soul!—when change and tears are past
All safe and blessed we shall meet at last.

Be still, my soul!—begin the song of praise
On earth, believing, to thy Lord on high;
Acknowledge Him in all thy words and ways,
So shall He view thee with a well-pleased eye.
Be still, my soul!—the Sun is life divine,
Through passing clouds shall but more brightly shine.

Selected.

Fiction in Public Libraries.

By William Kete, *Friends' Free Library, Germantown, Pa.*

Libraries are to our youth the first step in advance from their schools; these cannot formally developed minds, ready, in maturity of intellect, to grapple with the duties of life in all their intricacy and multiplicity of presentation. They serve rather for the gathering together of material out of which well-directed after-efforts will build up the mind to those systematically true proportions which fit it for its every-day social relations.

Our public schools are the places whence the children of our day are to gather the materials to be thus utilized, and the public are realizing the necessity of making them, as nearly as possible, fully fitted for the needs of education. The progress in that direction is encouraging, and we may safely assert that much of what remains to be done will in the near future be accomplished. We are yet greatly deficient in educational knowledge and experience, but a realization of our wants is forcing itself upon us, and we will meet the problem.

But the community that realizes the need

of universal education, and meets the want with well-appointed public schools, cannot long rest satisfied without supplementing these with the means of carrying on the good work thus begun. Public libraries are springing up in most places where these schools exist, showing the appreciation of this necessity.

How we, who have the dispensing of knowledge to young minds just coming from the guiding hand of the teacher and thrown upon their own judgment in the future development of their intellects, are to meet their wants, is a question the seriousness of which, I fear, is too much overlooked. Are we to throw open to them all the literature of the day, and let the good and the bad, the profitable and the pernicious, pass unguarded into their inexperienced hands?

Or should we not, as good citizens, step forward and supplement the teacher's labor by guiding the half-formed intellect into such readings as shall tend to make the coming man a good citizen in the community?

The latter is undoubtedly our duty; and whether it lays additional burdens upon us yea or nay, we will prove derelict to what is required of us as public officers if we do not accept the situation and earnestly bend our selves to the labor.

While our schools take forward the exceptionally few into higher educational proficiency, the most of our children leave them with little else than a very rudimentary education. The wants of the family early claim them as "bread-winners," and thus withdraw too many just as they are approaching a proficiency which would lead them gladly to seek further stores of knowledge. The free public library offers to these the only hope of future culture, while their unformed judgment greatly needs our fostering care. It is for this class I plead. Not having been trained for careful study, they naturally turn to books for amusement rather than information, and novels seem to them the source whence amusement is the most easily obtained, and if they can obtain them they will readily and eagerly peruse them. But what will be the result? Life, to the most of them, must be a scene of earnest labor to secure a comfortable subsistence for their wants. Do novels teach them contentment with their lowly but honest occupations? The factory girl, as she tends her loom or her spinning jenny, turns over in her thoughts the fortunes of the heroine of the last novel she has read, raised by impossible suppositions incidents from humble life to princely fortune, and she pines for a lover to so lift her into notoriety. Her mind is filled with false ideas of life, and she is prepared easily to be beguiled into an improper marriage, or to become the victim of some pretentious scoundrel. The boy reads of equally false deeds of daring—fortunes made by unjust dealings, glossed over so as to half conceal their iniquity—and his bewildered mind is unfitted for the hard duties of life, only by patient grappling with which he can reach that position which will lead him to competence and respectability. A dashing life on the frontier, or one of adventure in distant countries, is, to his mind, rather to be sought, than patient industry in the lot in which Providence has placed him.

These influences may not drive the youth of either sex as far as above hinted, but they do mislead them as to the every-day occur-

ness of life, and if indulged in destroy much of their happiness. I could tell of one young woman of my acquaintance, of fine education, who gratified a vitiated taste for novel-reading till her reason was overthrown, and she was, in consequence, been for several years an inmate of an insane asylum. Indeed, Peville in the "Dictionnaire de Médecine et de Chirurgie Pratique," vol. 1, tells of a boy ten years of age who became insane from reading romances. Instances could be furnished by the records of such institutions in too sad frequency; but we need not seek them. Have we the moral right to expose the young to such dangers?

George Ticknor, when he so earnestly labored with Edward Everett and others for the establishment of the Boston Library, strongly appreciated that the want of the youthful mind was instructive reading, not the "poor trash" of novels that so much abounds. See his letters to Everett in the second volume of Ticknor's Life.)

But I will be met with the assertion that young persons will not read unless tempted to do so by these exciting volumes. I can say that eight years of experience in the care of a library from which novels are strictly excluded enables me to state that such views are erroneous. If unprofitable books are detested them, they can be induced to accept better, and can be turned to useful reading by a title care on the part of the librarian. Applications for novels of some character are of most daily occurrence at our desk, but on examining they are not in the library the applicant is usually willing to be guided in the choice of a book. And here lies the secret of our management. We must be willing to make the guidance of such readers into our hands till a better taste is formed. I know this is a different thing from simply handing the book asked for and letting the responsibility of the case rest on the reader: that is easily done. But I have come to believe I can help form a character for good that might otherwise be led into evil, and have cheerfully accepted the position. Popular works on natural history I find a help in the desired direction, and I rely also much on travels for entering wedges, opening the way, frequently into early, to history, science, and general literature. Many of our less educated applicants take at first to works of quite a juvenile character, from which we lead them to more solid reading as we can.

We hear that such and such works of fiction are classical and may be safely read by educated minds as recreation. As the world contains so much that is better, I can readily dispense with these books. But it is in the wants and dangers of the youthful mind justifying me into the rank of readers that we as librarians, are most deeply interested; and I could earnestly bring home the question whether we are justified in misleading the records of ours by a neglect of our duties.

I can and do appreciate the situation of those who have charge of municipal libraries, I do not know how to avoid the circulation of such their better judgment is against. I could be very careful how I cast censure on these; but, while realizing their duties, I could still say to them: As much as possible on the feet of seekers after knowledge into the paths.—*American Library Journal*.

Never judge harshly of a repentant sinner.

[We have received a printed copy of the following document, which we lay before our readers in order that they may be kept informed of the progress of events in our religious Society. A note from a Friend accompanying it states there were about sixty Friends, including five recommended ministers, in the Conference that issued the Address, and that they felt the solemnity of the occasion and the seriousness of the step they felt bound to take.—Ems.]

An Action of a Conference of Friends.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly."—Joel ii. 15.

"And those that shall be of these shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in."—Isaiah lviii. 12.

At a Conference of the religious Society of Friends, members of Bear Creek Quarterly Meeting, Iowa, held 5th mo. 29, 1877, it was agreed that Zimri Horner serve as clerk.

The Conference then proceeded to consider the cause for which it met, to wit:

The present and sorrowful condition of our beloved and once favored Society, by relapsing into doctrines, forms and practices, which we believe are inconsistent with our principles and profession and detrimental to the religious growth and prosperity of the Society.

A synopsis of which is here appended, to wit:

1. The prevalent practice of endeavoring to induce an undue dependence upon outward means, thereby drawing away from the spirituality of the Gospel, and to settle down at ease in a literal knowledge and belief of the truths of the Holy Scriptures.

2. To set individuals at work in the will and wisdom of the natural man, to comprehend and explain the sacred truths of religion, to bring them down to the level of his unassisted reason, and make them easy to the flesh, so as to avoid the mortifying experience of becoming fools for Christ's sake, and taking up the daily cross to the wisdom, the friendship, the honor and the fashions of the world.

3. The running into great activity in religious and benevolent undertakings, showing an untimely zeal by taking up one particular truth, and carrying that to an extreme, to the exclusion of other important truths.

4. A tendency to undervalue the writings of ancient Friends, and to promulgate sentiments repugnant to our christian faith, and to the spiritual nature and universality of the Gospel, as set forth by them, particularly by Robert Barclay in his able and excellent apology for the true christian divinity, a work which has been frequently published and spread by our Society as a correct exposition of its doctrines, and which we would recommend to the careful and serious perusal of all seekers after truth the world over.

5. The introduction into meetings for worship, of much formality in the way of reading and singing, and in the character of the ministry and of prayer; while great pretensions are claimed to the life, light, leadings and guidings of Him that can not lead His people astray; yet, at the same time, bearing unmistakable evidence that it is the product of the intellect and imagination rather than proceeding from the immediate inspiration of the true Shepherd of the sheep, and is calculated to lead to the conclusion that a person may be ranked with

the true believers in Christ, without wearing His yoke, and undergoing the humiliating baptisms which He appoints for His truly dependent and obedient followers.

6. The manner in which general meetings are carried on, leaders being selected to conduct the exercises, who many times point out and dictate the services, also the introduction of the mourners' bench, and the manner of conversation, the disorder, confusion, and the exciting scenes attending many of them, wherein the young and the inexperienced are urged to give expression to their over wrought feelings in a manner inconsistent with our principles.

The present is a time of deep trial within our borders, the enemy of truth and of the soul's salvation has so far prevailed by his various stratagems, imitations, and superficial religion, as to greatly mar the beauty and peace of Zion, introducing confusion and the spirit of the world into the very bosom of the Society, causing our meetings for worship, instead of being held in the name and power of Christ, to be well nigh rendered opportunities for the bold, popular, and designing preachers to lead astray the people from the true fold.

These and many other declensions, both in doctrine and in practice, might be brought to view, with which we have no unity, being at variance and repugnant to our christian principles.

Now, if it be true that the church of Christ, redeemed by his most precious blood to live to Him, be baptized by one spirit into one body, and do eat of the same bread, and drink of the same cup, and should be perfectly joined together, in the same mind and in the same judgment, walk by the same rule, mind and speak the same thing, see with the same eye, hear with the same ear, speak with the same mouth, live by the same breath, and be led and guided by the same spirit; from whence then is this dissent, contrariety, and disagreement about the doctrines and practices in the Society of Friends?

Seeing the lamentable condition of our church, by innovations of the nondescript body now in the seat of church power, we unhesitatingly declare our belief that the time has fully come when all those who are desirous of seeing the waste places built up, and former paths restored, should put shoulder to shoulder, rally to first principles, and labor harmoniously together in the great work. Although so great a departure from the principles and primitive grounds which first distinguished our religious Society, has taken place, we believe that the testimony of truth, as set forth in Barclay's Apology, and in the writings of George Fox, William Penn, and others, will not be permitted to be frittered away, until they can no longer be distinguished, and they utterly fall to the ground.

Truth is truth, and must and will prevail eventually, although its servants and votaries may suffer long in its defence; the cause, we believe, is the Lord's, and he, doubtless, will vindicate His truth in due time.

A remnant, we reverently and thankfully believe, is still preserved, in whose eyes this cause remains to be precious, having the Anointing for their teacher, and the Lamb for their light, being clothed with the Holy Spirit, and being possessed of an understanding of the times, whose cry shall not only be heard, "Spare thy people, O Lord, and give not thine

heritage to reproach!" but who shall have a knowledge of what Israel ought to do.

Those must continue to bear a faithful, clear and unmistakable testimony to the living practical leadership and government of Christ in His church, who is head over all things, with whom is no variability, neither shadow of turning.

Much loss is sustained by the unity and fellowship of the church being broken; but it cannot prevail as it once did, while its members are propagating adverse doctrines, and invalidating its ancient principles and testimonies, which others feel bound to maintain.

The sanctuary we conceive to be shamefully defiled by the introduction of principles which are undermining the church, and supplanting its faith, and, by superficial means, preventing judgment from being rendered against the transgressors.

We think well of reviving at this time the injunction of the Lord, through the prophet Isaiah, to the house of Judah, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins."

We believe the time has now fully come when it is incumbent upon us to disclaim the appointment of all the officers imposed upon us by the non-descript body now in the seat of church government, and replace them by those in unity with the doctrine, and in favor of supporting the ancient principles and testimonies of our Society.

Seeing the walls of our Zion are much broken down, we solemnly appeal to the wisdom and judgment of all sound Friends to whom this may come, to seriously examine and solemnly consider the things herein so briefly brought to view.

And endeavor to know of the Great Master Builder the appointed time for repairing the breach, and be willing, at his call, to execute His commands.

And each M-nthly Meeting is left at liberty to carry out the decision of this conference in a manner as best suits their circumstances.

The Clerk is directed to furnish the Monthly Meetings with a suitable extract from the proceedings of this conference.

David Mills, Benjamin Smith, and J. W. Bowles, were appointed to assist the Clerk in preparing the minutes for distribution.

After freely discussing, in brotherly love, the various subjects which claimed our attention, and listening to much pertinent counsel and advice, and expressions of sympathy toward those who had so far deviated from our ancient principles as to make this step incumbent upon us, and to references made to the strong evidences felt of the approbation of Him of whose songs the interrogation was made, how shall we sing them in a strange land? the conference, under feelings of gratitude to the Great Head of the church for the manifestations of His Holy Canopy so abundantly spread over this day, then adjourned.

Signed on behalf and by direction of the conference.

ZAMRI HORNOR, Clerk.

The Alligator Business.—Between 17,000 and 20,000 alligator skins are tanned yearly, which are consumed by boot and shoe manufacturers in every portion of the United States, as well as exported to London and Hamburg.

The alligators formerly came almost entirely from Louisiana, and New Orleans was the great centre of business. The Florida swamps and morasses are now the harvest fields, and Jacksonville, in that State, the great depot. The alligators often attain a length of eighteen to twenty feet, and frequently live to a very old age. The hides are stripped off, and the belly and sides, the only portions fit for use, are packed in barrels, in strong brine, and shipped to the northern tanner, who keeps them under treatment for from six to eight months, when they are ready to be cut up. So far the leather has been mainly used in the manufacture of boots and shoes, but handsome slippers are also made of it.—*Lat. Paper.*

Philip Price.

For "The Friend."

The following fragments of correspondence indicate the exercised state of mind of a youth yet considerably in his minority, which followed the interesting event narrated in the article published last week relative to P. and R. Price.

Dear Friend,—I received thy letter this afternoon, and shall endeavour to answer according to ability,—feeling much lower towards thee at this time, and should have been glad to see thee at the meeting. As thou seems anxious to hear how we come on, I shall let thee know a little how it is with me in that respect. As I feel my mind much drawn from the follies and vanities of the world, which I have too much given way to, to my hurt, I find at this time that I cannot keep company with any one on the account that thou mentions. This is very much in the cross of the natural will, but I find I cannot witness true peace without yielding obedience to that forming Hand which has drawn me much from the world and worldly things, so that all prospects of entering into business or settling as thou mentions, have vanished at this time. But if way should open more clearly to enter into that business, I will let thee know, as I would as soon enter into partnership with thee as any one else. * * * I do not expect to come down to the meeting. I desire thy welfare, and that thou wouldst give up thy time more and more to serve Him for whose glory we are all created; so that when these fading things shall be no more, we shall receive an admittance into the Arms of Everlasting peace and rest. What will all the world be to us if we end not well at last? I believe there is no time like giving up in our youth, whilst health and strength of body are afforded us; that so we may be as lights to the world, that others seeing our good works, may glorify God, who is worthy for ever. Though I meet with discouragements sometimes, and believe myself to be as it were the hindmost of the flock, yet I feel a desire that all my companions, as well as myself, may come to see ourselves as we truly are.

I remain thy loving friend,
PHILIP PRICE.

"Kingsess, the 16th of 1 mo. 1783.

My dear Son,—I received thine, which was a comfort to me, and I have esteemed it a great blessing that thou art one amongst the number who are made willing to stand for the testimony of truth, and my desires are that thou mayest be more and more established, and that thou mayest not run too fast, nor loiter behind thy true guide: for what we are is by mercy

and not any merit of our own. I believe it good for us often to examine ourselves, and can truly say that thy preservation, with that of thy brothers and sisters, is more near a dear to me, than all other earthly blessing and that it is a great comfort to thy father and me, that thy mind has been thus far touched with that, that if strictly abided, will lead out of great trouble and conflict this present world, and when time here shall be no more, crown with that which neither this fading world, nor the enjoyments there can ever give. And I may further say that I hope for thy example thy brothers and sisters may be willing to take up the cross.

From thy mother,
HANNAH PRICE.

TO PHILIP PRICE, JR.

"Philadelphia, 2 mo. 5th, 1783.
Esteemed Friend,—Since I last saw thee thy father's house, thou hast been the object of near care and sympathy, being confirmed in the persuasion that He whose mercy over all His works, hath in infinite loving kindness cast the mantle of redeeming love over thee. And oh, saith my spirit, thy neither heights nor depths, things present nor those that yet await thee, may ever be able to separate from this enjoyment of the love of Christ and the sweet incomes of His living presence. It is only by bowing to that blessed Root and abiding in the Living Vine that we are fitted to receive Divine instruction, bearing with patience and resignating the truly necessary preparation, even that pruning Hand. Thus is the mind enlightened and an enlargement experienced into the mysteries of the Heavenly Kingdom, and we not only discover clearly His gracious work concerning us, but as we keep a single eye to Him, neither attempting to go forward, nor in the moments of proving and desertion when the winter season is wisely permitted seeking succor and nourishment short of that living eternal substance, we shall be favoured with the further discoveries of light and truth and be enabled to withstand the unwearied enemy, however various his transformation and mysterious his workings. That thou art I may fervently and diligently labor after this necessary and right experience, is the ardent desire of

Thy real friend,

HANNAH CATHRAL.

TO PHILIP PRICE, JR."

"Kingsess, 5 mo. 1783.
Dear Friend,—I have been at home about a week; since which I attended Concor Quarterly Meeting, greatly to my satisfaction and peace of mind. I feel a near sympathy with thee, my dear friend, under thy present trying dispensation, which I have wishe might be sanctified to thy further refinement and that we may endeavor for contentment under every allotment, which the Lord Infinite Wisdom is pleased to place us in. His Holy Hand is underneath His dependent children, to preserve and lead them in paths they have not seen, and will not suffer thee to be tried beyond what thou art able to bear but will arise in His own good time for thy deliverance. I write from a small degree of experience, being as it were, left alone; but He, who knows the sincerity of my heart, has been pleased again to favor me at times with a glimpse of His living presence; which I cause of humble thankfulness. In Him, there

re, let us put our trust, who is able to deliver; and into whose Divine Protection I remain and thee, with desires for thy, as well as my establishment in the ever blessed Truth, with that love which united us in the paths of self denial,

I remain thy assured friend,
PHILIP PRICE, Jr."

For "The Friend."

Western North Carolina.

The following notice of the mountain districts of North Carolina, is taken from "The Great South."

"The great counties of Haywood, Jackson, Macon, Cherokee, Buncombe, Henderson, Madison and Yancey, contain the principal portion of the mountain scenery of western North Carolina. The mighty transverse ridges of the Nantahala, Covec, Balsam, and Black mountains, run across these counties on the Smoky range to the Blue Ridge, and the traveller wandering from county seat to county seat, must constantly climb lofty heights, pass through rugged gorges, and descend into deep valleys.

Western North Carolina is not only exceedingly fertile, but abounds in the richer minerals, and needs but the magic wand of the capitalist waved over it to become one of the richest sections of the Union. Occupying one-third of the entire area of the State, and possessing more than a quarter of a million of inhabitants, its present prospects are by no means disagreeable; but its prominent citizens of all walks in life, are anxious for immigration and development of the rich stores of gold, iron, copper, mica and other minerals yet buried in the hills.

Let no one fancy that this mountain region is undesirable as an agricultural country; here are few richer, or better adapted to European immigration. The staple productions of Haywood county are corn, wheat, rye, oats and hay; all vegetables grow abundantly, and the whole country is admirably fitted for grazing. The level bottom lands on Pigeon river and its numerous tributaries are under fine cultivation; the uplands and the slopes produce rich wheat; the ash, the sugar maple, the hickory and the oak are abundant, and white pine is rafted down the Pigeon river in large quantities yearly.

But the exceptional fertility of most of the ranges throughout all the counties mentioned is the great pride of the section. The sides and tops of the mountains are, in many cases, covered with a thick, vegetable mould, in which grow flourishing trees and rank grasses, five thousand feet above the sea level one finds grasses and weeds that remind him of the lower region swamps. Cattle are kept in excellent condition all winter on the "evergreen" growing along the sides of the higher ranges. Winter and summer, before the ravages of the war thinned out their stocks, the farmers kept many cattle on the mountains feeding entirely on the grasses. In the spring the herds instinctively seek the young grasses springing up on the slopes, but with the coming of winter they return to the tops to find the evergreen. The balsam tree can easily be banished, for, after being felled for a few months, it will burn easily, and in its stead fill spring up thick coats of evergreen. On one of the mountain farms corn yields one hundred bushels to the acre, and wheat, oats, rye and barley, flourish proportionately. In

the "dead-ends," where the large timber has been girdled and left to die, and the undergrowth has been carefully cleared, timothy and orchard grass will grow as high as wheat.

The native grape, too, flourishes on all the hill-sides, within certain thermal lines established by observation of the elder mountaineers; and varieties of grapes can be selected, and so planted as to ripen at different periods of the autumn. The negro population is not numerous in Western North Carolina; wherever the black man is found, however, he is industrious, faithful and usually quite prosperous."

Thing and Thieving.—Whately having in a sermon warmly recommended his hearers to put in a purse by itself a certain portion for every pound of profits of their worldly trades for works of piety, he observed, if they do so, that instead of secret grudging when objects of charity were presented, they would look for them and rejoice to find them. A neighboring clergyman hearing him, and being deeply affected with what he so forcibly recommended, went to him after the sermon was ended, and asked what proportion of his income he ought in conscience to give. "As to that," said he, "I am not to prescribe to others; but I will tell you what has been my own practice. You know, sir, some years ago, I was often beholding to you for the loan of ten pounds at a time.

The truth is, I could not bring the year about, though my receipts were not dispicable, and I was not at all conscious of any unnecessary expenses. At length I enquired of my family what relief was given to the poor; and not being satisfied, I instantly resolved to lay aside every tenth shilling of all my receipts for charitable uses; and the Lord has made me so to thrive, since I adopted this method, that now, if you have occasion, I can lend you ten times as much as I have formerly been forced to borrow."—*Moral and Religious Anecdotes.*

A New Route to China.—Professor Vordenkiold, an eminent Swedish scientist, claims to have made a very valuable discovery. He sailed from Hammerfest in the beginning of August, and after an eventful voyage succeeded in demonstrating the correctness of his theory in regard to an open way to the Arctic Sea. He reports having encountered no obstacles, and considers the way now quite open from Europe to China via the northern passage and the valley of the Yen-sei River, by which steam communication is obtained across Siberia and almost to the frontiers of China. An immense unmeasured area of extremely fertile and valuable soil was found in this region, all of which is accessible for immediate cultivation. The commercial value and the important results to flow from this demonstration of the feasibility of a northeastern passage to Siberia and China, can hardly be foreseen or overestimated. Vordenkiold, whose letter is unfortunately brief, writes that he has also obtained results of great interest to science. Dredging and scientific observations were constantly carried on during the entire voyage. Large collections have been made, to the previously obtained collections from this heretofore unknown region. One of the unexpectedly favorable phenomena of the passage, the Professor reports, was that the water was uni-

formly found to be surprisingly warm.—*Late Paper.*

THE FRIEND.

SIXTH MONTH 30, 1877.

True religion shows its effects no where more beneficently than in the domestic circle. Whatever may be the profession that is made of the truths of its doctrines, it is the practical exemplification of it in every day life, and especially in the home and family, that most forcibly illustrates its benign character, and most impressively commends it to others. These considerations should induce us constantly to endeavor so to act in the smaller as well as in the more important concerns of life, as to fulfil the injunction of our Saviour, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." The perplexities and cares of daily life furnish many occasions for the exercise of Christian virtues and graces, and often bring alarmingly to the view of the sincere, earnest seeker after the right way of the Lord, the consideration of his own frailty, and how liable he is, unless constantly living in a state of watchfulness, and the endeavor humbly to seek for Divine assistance, to be overcome by sudden temptation or the more insidious snares of his soul's enemy. When, however, this state of mind is attained, and the corresponding fruits of the spirit are brought forth, such become indeed preachers of righteousness in their lives and conversation, and their example and influence administer consolation, reproof or instruction to others. These are the salt of the earth, exerting a seasoning and sweetening effect upon the community, and we believe tend powerfully to draw down upon it the blessings and favors of the Preserver of men.

At this season of the year when some of our members may be exposed to new and perhaps unfavorable influences in their temporary absence from home in quest of health; it may be proper to extend a caution to increase watchfulness, so that even under adverse circumstances they may strive to be enabled to exemplify their profession by a walk and conversation consistent therewith; and to leave upon the minds of critical observers the conviction that they are in truth the self-denying followers of a crucified Saviour.

In the recent removal from the church militant of deeply exercised members, we have no doubt the minds of many have been turned towards the youth with feelings of affectionate solicitude, that through their unreserved obedience to the requirements of Divine Grace, their soul's salvation may also be wrought out with fear and trembling, and a succession of upright, devoted men and women, be raised up to maintain unflinchingly those doctrines and testimonies which Friends have been called upon to uphold before the world. In the reduced condition of many meetings, the loss of qualified members is deeply felt, and has not been owing to the unwillingness of some of this class in former years to yield their necks to the yoke of Christ, that there is not at the present time a greater number of dedicated members prepared to fill

the vacant places among us, and to receive those gifts which we believe it is intended should be occupied for the edification of the church. Notwithstanding the discouragements which abound, we believe that there are not a few among the rising generation who are sincerely concerned in their measure for the promotion of the cause of Truth, and desirous that the doctrines and testimonies of the Society in their original purity may prevail in the earth. May the number of these be increased, and through their faithfulness and that of others, may the animating prospect which our late valued friend William Evans had, a few years before his death, as expressed in the following extract from his Journal, be more and more fulfilled to the comfort of the church in this place, and the welfare of the whole body, 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 river 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, 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; and for our own sakes, and for one another, whatever they may be."

SUMMARY OF EVENTS.

UNITED STATES.—Despatches from Portland, Oregon, confirm the report of an engagement of Colonel Perry's command, consisting of two companies, with the Nez Percé Indians at White Bird Canon, Idaho. A serious outbreak was feared, as the Indians were retaliating abuses committed by the white settlers who had intruded upon their section of country, which they desired to enjoy unmolested.

The President has sent a circular to all the prominent Federal officials throughout the country, informing them that no officer of the Government should be required or permitted to take part in political organizations or election campaigns, and that no assessments for political purposes on officers or subordinates should be levied.

The Commissioners of the Freedmen's Bank have enough money on hand for a dividend of ten per cent. to its depositors. They will declare no dividend at present, however, because the expense of paying it would be greater to a large number of the depositors than the amount received by them. It is believed by the Commissioners that the bank will finally pay fifty per cent. of its indebtedness.

President Hayes's visit to Rhode Island will be a strictly temperate one, for it has been decided to have no liquor of any kind at the Governor's headquarters in Providence during the time of the army remains, and there will be none at any of the collations or dinners given to the President.

At a recent Cabinet meeting it was decided that good faith and the laws now in force demand the payment of the four per cent. bonds, principal and interest, in gold.

Hayden & Hollingsworth, at Wilmington, Del., are now shipping a number of cars for Rio Janeiro, for the Dom Pedro II. Railway, and narrow gauge cars for another road in Brazil.

A fire which broke out in the old town of Marle-

head, Mass., on the morning of the 25th, swept away nearly the entire business portion of the town, including all the large shoe manufactories but three, the Eastern Railroad depot, and over forty dwellings. Seventy-two buildings in all were consumed. The loss is estimated at \$254,000.

A terrific storm of rain and wind raged on the morning of the 25th, throughout Iowa and portions of Missouri and Michigan. It reached Chicago soon after 1 o'clock in the afternoon, and travelled eastward through Indiana and Ohio, breaking up Cincinnati as it passed. Ever where in its path trees and telegraph poles were levelled, and bridges and buildings demolished. An express train was blown from the track in Illinois, and several persons injured.

Interments in Philadelphia during the week ending 23d inst., were 281, being 24 less than last week, and 45 less than for the corresponding week last year.

THE MARKETS.—The following are the quotations on the 26th inst. Cotton, 12½ cts. Flour, \$6.75 to \$9.00, the latter for Minnesota choice. Wheat, Penna. red, \$1.95 to \$2.00; Penna. amber, \$2.02 to \$2.05; white, \$2.00 to \$2.10. Corn, 57 to 65 cts. as to grade. Oats, 44 to 54 cts. Beef, tallow, sales of 3550 head, at \$7 1/2 to 8 cts. per lb. according to quality. Sheep, 9000 head sold at from 47 to 57 cts. per lb. at 75 cts. Hogs, sales of 3900 head, at from 7 to 7 1/2 cts.

FOREIGN.—On the afternoon of the 20th inst., a fire broke out in a boiler shop at St. Johns, N. B., while a strong north-westerly wind was blowing, and in a short space of time hundreds of houses and stores were destroyed, together with all the property therein, including the new Post-office, valued at \$200,000. The total loss of property is estimated at over \$2,000,000, and at least fifteen thousand inhabitants are rendered homeless and destitute, little of their household effects being saved; nearly five hundred acres were burned over, and a number of persons perished in the flames.

Applications for the relief of the sufferers, and up to the morning of the 26th, \$200,000 had been contributed.

The first of a line of steamers to run between London and Boston, via Newcastle, England, and Antwerp, will sail from the first named place on the 5th of Seventh month.

In China, the famine in the northern provinces continues; there are serious floods at Canton, and the prospects of the silk crop have been greatly injured by sudden cold weather.

In Cuba the insurgents are not averse to negotiating for peace, provided autonomy with sufficient foreign guarantees be conceded. Intelligent Cubans and some Spaniards knowing the dangers surrounding entire independence, would prefer annexation to the United States. The state of the island is no better than it was last year at the same season; the only visible advantage gained during the whole winter campaign was less burning of plantations. The treasury is exhausted; last year at this date gold sold at 215; it now stands at 227.

Very few Cubans have taken advantage of the amnesty decree, as they have no confidence in it. The state of affairs in the island is languid, prostrate and disheartening.

The case before the Fisheries Commission for 1876, shows that the fatal accident during the year in mines coming within the scope of the Mines Regulation act were 830, and the deaths occasioned thereby reached 353. The number of persons employed in and about the mines was 514,532; and it is stated, that on the average there was during the year one fatal accident among every 1450 persons employed, and one death by accident among every 551 persons employed. For each fatal accident 177,500 tons of mineral were obtained.

The battle on the 10th inst., near Dellidaba, resulted disastrously for the Turks. The engagement lasted six hours; the Turks lost 1000 killed and wounded, and 1000 prisoners, and were forced finally to fall back to Dellidaba.

The passage of the Danube by the Russians began early on the 22d, when a few large loads of Cossacks were sent across the river from Galatz to Giatcha, the barges being towed by two small steamers. Although the passage of the Danube is now at this point, it has not been received, it would appear that the Russians met with a stubborn resistance, a hand-to-hand conflict taking place at their first landing.

WESTTOWN BOARDING SCHOOL.

A well qualified teacher of the Latin and Greek Languages, will be wanted at the opening of the next session, 10th mo. 29th. Apply to Joseph Passmore, Goshenville, Chester Co., Pa. John E. Carter, 624 South 24th St., Philadelphia. or Wm. Evans, 252 South Front St., " "

CORRECTION.—In the poetical selection entitled "Penitence," which appeared in No. 43, the word "in" in the third line of the third stanza, should have been *truce*.

WESTTOWN BOARDING SCHOOL.

A suitably qualified Friend is wanted as Governor at the opening of the next session.

Application may be made to William Biddle, No. 220 S. Fourth St., Philadelphia. Clarkson Sheppard, Greenwich, N. J. Joseph Passmore, Goshenville, Penna. Geo. J. Scattergood, 413 Spruce St., Philadelphia.

FRIENDS' SELECT SCHOOL FOR BOYS.

A suitably qualified man or woman Friend is wanted as assistant teacher in this school, to enter upon duty the first of Ninth month next.

Proving application may be made to either of the undersigned,

Thomas Lippincott, 229 Franklin St.
Richard Cadbury, 123 Chestnut St.
Ephraim Smith, 110 Pine St.
Edward Maris, 127 South Fifth St.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward.) *Medical* 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 Managers.

DEED, on the 9th inst., at the residence of his son, William, in West Chester, Pa., JOSEPH SCATTERGOOD, in the 69th year of his age, a member and elder of the Monthly Meeting of Friends of Philadelphia. Possessed of more than ordinary mental ability, with naturally a strong will, he manifested in his youth the ordinary heedlessness and proneness to self-gratification, including the wearing of the Summer attire long to moonhood, under the visitation of Divine Conviction he felt the necessity of ceasing to yield to his carnal inclinations, and to allow the yoke of Christ to be laid upon him. He was now brought under some conflict spirit, during which he passed through humiliating exercises, but submitting to the baptism of repentance and knowing the renewing of the Holy Ghost, it became his primary object to take up his daily cross, and follow his Master in the regeneration. In this school he early became fitted for usefulness in the church, and as he advanced in years, and in religious experience and stability, he was called upon to occupy several important stations when brought to a dying bed, and highly valued for his uprightness and firmness in the maintenance of the christian doctrines and testimonies for which Friends have ever been called to stand witness before the world. During his last illness he remarked on one occasion, "I am a firm believer in the immortality of the soul. It is an awful thing to die, and a devoted minister when brought to a dying bed, said, "The invisible world, how awful! I feel it to be so." At another time, in reply to a remark that it was believed he had not now to seek for a better country, he said, "I trust not, but it is not by any works of righteousness which I have done, but through mercy only and on account of the precious blood of Christ." He occupied an unprofitable servant, in the servant at all." He occasionally observed in reference to his sufferings, which were great, that they were of the body only, and at other times, "I feel nothing in my way." In this state of health and resignation, he survived the approach of death with entire calmness, and his family and friends were his consolers, believing that his precious and godly spirit has been gathered to the just of all generations.

—, at his residence, Moorestown, New Jersey, on the 23d of 8th mo. 1876, ISAAC LIPPINCOTT, in the 85 year of his age, an esteemed member of Chester Monthly Meeting.

WILLIAM H. PILE, PRINTER,

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PHILADELPHIA.

A Testimony Issued by a Conference of Friends, held at Sugar Grove, Hendricks county, Indiana, 6th month 5th, 1877.

At a conference of members of Western Yearly Meeting of Friends, held at Sugar Grove, in Hendricks county, State of Indiana, on the above date, to take into consideration the state of our Society and the embarrassed and tried condition of a considerable number of our members on account of the departure of many Friends from what has heretofore been the teaching and practice of it.

On thus assembling for this important purpose we were brought humbly to crave the assistance of Him who alone can rightly direct us in the discharge of this service; and fervent have been our petitions that we may be favored to find a "cess" to the hearts of those for whom we are brought into deep and feeling exercise.

The promotion of the cause of our Holy Redeemer should be at all times the paramount consideration with all His professed followers; and the advancement of His kingdom upon the earth should be our prayerful individual and collective concern.

We can not doubt that it was in the ordering of the Holy Head of the Church that our forefathers, in religious profession, were separated from the world, and from the various sects of professing christendom, and led to ascertain those views of the purity and spirituality of the Gospel dispensation by which they were distinguished.

We are renewedly called upon by the Head of the Church to abide in humility and watchfulness unto prayer, that the enemy of the church and of man be not suffered to come in and destroy our goodly heritage.

In taking a review of the situation of our Society, the questions are forced upon us, what is the character of the fruit produced by the changes that have lately been introduced into it? Do the evidences accompanying it indicate a more strict conformity to the self-denying principle and requirement of the Gospel, so as to improve our branch of the visible church, and so lead, or invite, other portions of it out of the formalities and will-worship that have so long obstructed the spread and power of spiritual religion? Does it bring its converts more than formerly under the yoke and cross of Christ, and does it tend to thrust back the spirit of the world from

the place it has usurped in the Christian church?

It is sorrowfully evident that the peace, harmony, unity and fellowship which are indispensable to our prosperity and usefulness as a branch of the militant church have been lessened and seriously interrupted by introducing many innovations on the former teaching of the ministry, the practice in church government, and in the exercise of the discipline.

Thus when we meet for the solemn purpose of worshipping Him, in spirit and in truth, who knows the secrets of every heart, instead of coming before Him in that humble prostration of soul and abasement of self, there to wait before the Lord to feel the arising of the Holy Spirit, qualifying for such service as the Master calls for, whether in silent adoration, thanksgiving and praise, or in vocal exercise before the congregation; many times in the present day, before the people are near all collected and seated, some one appears in vocal exercise, either in prayer, in exhortation, in reading a portion of Scripture and commenting upon it, or in singing; and many of these exercises we believe have little or none of that divine unction and baptising power that attends a living Gospel ministry.

Our early Friends believed in and taught the necessity of waiting for a renewed qualification for every act of service in the militant church. And especially in the exercise of the ministry were they careful to wait for the moving of the Holy Spirit to reveal the subject of the message to be delivered to the people; and they claimed that no one was qualified to officiate as a minister of the Gospel, however great his literary attainments and theological training may have been, unless he "is called of God, as was Aaron." Yet we highly esteem a liberal education, and, if sanctified to the Master's use, it is a blessing to the church. But we testify against the assertion that "we must have an educated ministry and the subject of the discourse well matured to gain the attention of the people."

On this subject William Penn says: "Surely we ought to speak none of our own words or take thought what we shall say in our testimony and ministry in the name of the Lord to the souls of the people, for then, of all times and of all other occasions, should it be fulfilled in us, 'for it is not you that speak, but the spirit of my Father that speaketh in you.'"

We believe that the practice of reading in meetings for divine worship, even in the Holy Scriptures, is lowering the standard of spiritual Christianity, as ever held by Friends; and if the requisitions of our Discipline on the subject of music, singing, &c., was heeded it would prevent the study and practice thereof amongst our members, which advice is strictly in accordance with the teaching of early Friends, who, with all sound Friends to the present day, believe that congregational singing,

music, &c., in meetings for worship has no foundation in Scripture nor any ground in true Christianity.

Also, the introduction of the altar or mourners' bench, so-called, into our religious meetings, and the minister calling on the congregation to demonstrate their love for Jesus, their desire for salvation, &c., by rising to their feet or by coming to the anxious seat to be prayed for, some praying, some exhorting and others singing, all at the same time.

In the early rise of our religious Society the ministers and active members thereof fully acknowledged the headship of Christ in His church, and without His direction and assistance they dared not to move in any act of service for the promotion of His kingdom in the earth. Now it is a common practice for ministers to frequently call upon individuals or a class of persons for a certain specified service, as prayer, or singing, or for their religious experience; and even if the individual called upon may have had no intimation that such service was required, or perhaps their thoughts had not even been in the line of the service called for, this is not accepted as a reason for non-compliance, but a prompt obedience is demanded, and perhaps the severest censure administered. We can not reconcile these things with a profession of spiritual worship under the promptings of Him who "callest His own sheep by name and leadeth them out."

When priest Stephens asked George Fox why Christ cried out upon the cross, "My God, My God, why hast thou forsaken me?" and why He said, "If it be possible let this cup pass from me, yet not my will but thine be done?" George told him "at that time the sins of all mankind were upon Him, and their iniquities and transgressions with which He was wounded, which He was to bear and to be an offering for, as He was man, but died not, as He was God." Now we hear it asserted by ministers that the Deity, or Godhead, was crucified and died, and other teaching of a similar character, at variance with the teaching of our forefathers in the Truth, and which, we believe, can not be reconciled with sound Scripture doctrine.

We find from the records left us that George Fox and his associates taught the people the necessity of giving heed to the manifestation of Light or the grace of God in the heart, and the teacher there as the only sure guide to salvation. But in the present day some of our ministers teach us that there is no grace or light in man to teach or guide him until he is converted. This grace is not ours by nature—it is the gift of God.

The practice now adopted of receiving large accessions to our membership of persons who do not conform to the requisitions of our Discipline, nor manifest to the world that they are that humble, self-denying, cross-bearing people that we believe all true followers of Christ should be; thereby settling them down

at ease to their hurt, and disqualifying the Society from filling that mission in the earth which our Heavenly Father designed we should, by holding up a standard of Christianity in its purity, holy, unfeigned, without spot or blemish. And any one Monthly Meeting receiving persons into membership who live in the limits of another, contrary to our former practice, tends to weaken the confidence and destroy the harmony and unity that is essential to be maintained if we are enabled to carry on the work of the Lord successfully.

We are settled in the conviction that the establishment of the Discipline for the government of our members, and the organization of our men's and women's meetings for the transaction of the affairs of the church separately, was in the ordering of Divine wisdom owned by the great Head of the Church, and has been a blessing to us as a people; and that any declension or departure therefrom will weaken and damage us as a religious society, and injure the cause of truth.

With all these facts before us we are deeply impressed with the conviction that any continued departure from the usage of our religious Society, in the particulars to which we have here briefly adverted, as well as the requirement and advice of our Discipline in regard to plainness of dress and address, oaths, and that of wearing mourning habits, and extravagant expenses of funerals, together with others not alluded to, can not fail to be productive of serious consequences; and on account of the sorrowful effects resulting therefrom, we feel bound to bear a faithful testimony against all such deviations from our primitive doctrines and practices as being out of the truth.

We believe that George Fox and his coadjutors simply revived Christianity in its primitive purity, freed from the encumbrance of rites and ceremonies with which it had been so much enveloped during the apostasy through the dark ages; and as they lived up to the principles of Christianity as clearly set forth in the Holy Scriptures, they felt it to be their bounden duty to depart from every appearance of evil; and all the testimonies and peculiarities which they maintained before a frowning world as so great a sacrifice, were the natural fruit or outgrowth of living up to the precepts of our Saviour; and that we, their successors, cannot drop one of these testimonies without giving evidence of a declension from the true principles of Christianity. But, ah! the love of the world, its riches, honors, maxims, ex-tombs and pleasures, a love of ease, and an unwillingness to bear the cross, and so humble ourselves and follow the lowly Jesus through deep baptisms and sufferings, are preventing many from coming to the Redeemer and entering into the Holy of Holies, where we can have union and sweet communion with the Father, Son and Holy Spirit—a privilege designed for the whole human family, through the goodness and unmerited mercy of our Heavenly Father in giving his only Begotten Son a sacrifice for the sins of the whole world. He who was betrayed by a kiss in the garden, was buffeted, was spit upon, and was reviled, who submitted to the ignominious death of the cross that He might redeem fallen man “by the shedding of His blood without the gates of Jerusalem, a propitiatory sacrifice for the sins of the whole world; thereby opening a way whereby lost

man may return with acceptance to the Father,” whom we own as our Lord, and crucified, risen, and now glorified Redeemer, who is seated at the right hand of the Father interceding for us.

Let us all beware of resting on a bare acknowledgment of even the most sound and consistent principles, ever remembering that a profession of the truth will add to our condemnation if we are not endeavoring to live in conformity with it. It is only as we submit to the heart changing and sanctifying power of the Holy Spirit that we can show forth in our life and conversation the blessed effects of the doctrines we profess, even the fruit of the Spirit, which is “love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.” Without these the most correct belief will be but as “sounding brass or a tinkling cymbal.”

Our blessed Lord has declared, “Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.” Thus daily seeking to the Lord for strength and wisdom, we may be enabled to overcome the wicked one, and, doing the will of God from the heart, we may experience preservation from evil, and be prepared to stand with acceptance before the Son of Man.

On behalf of the Conference,

ALBERT MAXWELL, Clerk.

For “The Friend.”

Mineral Treasures of Missouri.

The following notices of the iron, coal and lead which abound in Missouri, is abridged from the account given in the “Great South.”

The celebrated iron mountain is situated 81 miles southwest of St. Louis, on the Arkansas branch of the Iron Mountain Railroad. The “mountain,” which rises rather abruptly from a beautiful valley, landlocked, and filled with fertile fields, was originally rather more than 200 feet high, and its base covers an area of 500 acres. The mountain is composed almost exclusively of rich specular oxide of iron, and the ore was at first pronounced too rich to work. When Edward King visited it in 1874, more than 1000 men were at work in the deep cuts and along the sides of the mountain mass, and this force mined ore enough daily to load 125 cars, carrying 10 tons each, beside supplying two large furnaces established at the base of the hill. King supposed that a century of hammering at the sides of the hill would not bring it down to a level with the valley. The surface ore is so intermingled with the earth adjacent, that he found a number of stout Swedes working it very much as gold is worked for, and obtaining tons which in more careless days, had been thrown away.

The whole region round about is rich in mines and minerals. A few miles below Iron Mountain rises Pilot Knob, a stately peak, towering above the Ozark range, which surrounds it in every direction, and from this region great quantities of ore are extracted. It is not improbable that Iron county, in which lie Shepherd, Arcadia and Boggy mountains, and the Knob, contains, as the inhabitants assert, more iron than any other equal area known to exist elsewhere.

But this is not all. For many miles along the Missouri River iron crops out from the bold bluffs, and it is estimated that it can be

easily mined and placed in barges, for less than a dollar per ton.

The stores of coal match those of iron. It was long ago estimated that Missouri had an area of 26,000 square miles of coal beds between the mouth of the Des Moines river and the Indian Territory; and along all the roads in northern Missouri, and beside the Missouri Pacific Railroad, extensive coal veins have been discovered.

The abundance of lead has been known One hundred and fifty years ago Renault a La Motte hunted in the Ozark hills for gold but found only lead, and to this time La Motte's mine is still called by his name. The annual production of lead is steadily increasing. As early as 1819 the yearly yield of the lead mines in the State was about 3,000,000 pounds; in 1870 the annual production was nearly 14,000,000 pounds; and in 1872 it had risen to more than 20,000,000 pounds.

The iron industry of Missouri is of course only in its infancy, but iron works and rolling mills, some of large capacity, are springing into existence. One of these new establishments, the Venable iron works at Cardo, cloth, employs 1200 men in the blast furnace and rolling mills, spread over 17 acres of ground, with \$600,000 worth of machinery and it is able to turn out 45,000 tons of road iron in a year.

Bread on the Waters.—A benevolent young lady was requested to assist two poor women who were said to be in great distress. She went, and found two maiden females, advanced in life, dwelling in a small cellar. One was afflicted with a slow consumption; and the other was obliged to spend her whole time in waiting upon her; so that neither of the could earn anything and their distress was very great. The young visitor found the one in want of all things but confidence in God and hope in His mercy; and as a follower of Him who went about doing good, she took effectual means to provide for the wants these afflicted sisters.

In one of her visits to this abode of misery she learned that the poor women had on themselves had the pleasure of relieving the poor. Once they were rich—once they had visited the destitute, fed the hungry, and supported the sick; but in the war between the country and Great Britain, they lost their father—were deprived of their property—the general disorder of the times; and all young ladies were obliged, with their mother to keep a boarding house for their maintenance. Some of their boarders were soldiers; and one of them a young man from Connecticut, never having received his pay was unable to discharge the bill for his board. Who thus poor he was taken ill; and for five or six weeks these ladies waited upon him with all the kindness which a mother or sister could have done. “They cast their bread upon the waters.” But who was this soldier? and who was the young lady who went on this errand of mercy to the cellar? The soldier having fought his country's battles laid aside his armor, and slept in the tomb. A son of his was married to the young lady. Yes, it was the good pleasure of God, that the wife of the son of the sick soldier should comfort those who comforted him. The aged females were long assisted by the soldier's son. After many days the bread which they cast upon the waters was returned to them. They had pit

the poor, and the Lord was pleased, according to his gracious promise, to repay me with interest. — *Moral and Religious meditations.*

For "The Friend,"
John Audland.

It seems from the following account concerning John Audland, that in his childhood he was ripe and quick of understanding; and the Lord inclined his heart towards himself, and he delighted in reading the Holy Scriptures, and in being obedient to that grace which they so magnificently direct people unto, and which when received and heeded leads to all truth.

Being convinced through the ministry of George Fox, and thereby brought into that joyful sorrow for sin which worketh repentance to salvation not to be repented of, he was permitted to have the spiritual eye so pointed as to see his fallen and lost condition as it really was in the Divine sight, and like the Patriarch, in silence and astonishment to abhor himself, and to repent in dust and ashes. Yea, so great was the transforming work of the Lord in and upon him, that he was stripped of all his earthly wisdom, and became self-abased and as "a fool" in the sight of men, until the command of the Lord came, as in the case of Joshua, "Take away the filthy garments from him," and clothe him with change of raiment."

This is the invariable way of the great Hastener and Purifier in the humiliating discipline of self-denial and the cross, and of bringing many sons and daughters unto glory. He humbles before He builds up; He mortifies and purges and proves before He gives out of joy or the garment of praise: He brings into a state of desolation and death ere He grants the resurrection which is unto life. Thus fulfilling what is written: "New wine must be put into new bottles;" and "Except corn of wheat fall into the ground and die, a chaffinch alone; but if it die, it bringeth forth much fruit." Of similar import is the testimony of George Fox concerning himself—"which is well worthy the serious consideration of all: "When all my hopes in all men were gone, so that I had *nothing outwardly to help me*, nor could tell what to do, then, oh, then, I heard a voice which said, "There is, even Christ Jesus, that can speak to thy condition;" and when I heard it, my heart did leap for joy."

John Audland's earnest Christian desire for the restoration and salvation of immortal souls led him to forget himself and the frail basket or earthen vessel through which the heavenly anointing oil flowed, or in which the treasure of the grace of God was, and being pressed out of measure, above strength, in order that he might bring others to Christ, his frail tabernacle sank under the conflict of increasing exercise of spirit; but not until he could rejoice "that in simplicity and godly sincerity, but with fleshly wisdom, but by the grace of God, he had had his conversation in the world" unto His praise and glory who died for him, who called him by His grace, and who, in infinite mercy, preserved him green and fresh in His fear unto the end of the race.

He died at about thirty four years of age. The subjoined testimonial is extracted from an account of his life:

"John Audland was born in the county of

Westmoreland, England, about the year 1630. When he was a child, he was ripe and quick of understanding. About the eighteenth year of his age, the Lord inclined his heart towards himself, and he delighted in reading the scriptures; and having a large knowledge and memory, could discourse of things relating to religion, and became an eminent preacher, not only amongst the most strict sort of professors, but sometimes also at chapels, and public parish places of worship, where great multitudes of people would flock after him.

This John Audland was one of those before mentioned, who was convinced the first time that he heard George Fox at Firbank chapel, and received him into his house. Seeing the emptiness of his own high-falloon notions and profession in religion, he sat down in silence and astonishment, like Job, for many days; and great was the work of the Lord upon him, being stripped of his earthly wisdom, and in that state he mourned and wept bitterly, for he saw where he had been, and that it was the Lord alone that could help him.

In great compassion the Lord revealed his saving health and arm of power, by which he raised him up, and filled him with wisdom and strength for the performance of that work in which he would concern him, in gathering home the outcasts of Israel, and the dispersed of Jacob; and sent him forth to preach redemption, in the name of the Lord Jesus Christ, to the poor, and deliverance to the captive, and the day of vengeance upon the wicked. Leaving all his outward concerns, he went forth, and the dread, wisdom, and majesty of the Lord was with him, and many hundreds were turned to the Lord through him, as an instrument in God's hand. Bristol, and several counties in the west of England, were witnesses of the power and efficacy of his ministry, who with John Camm, was to the first of those called Quakers who went to that city, preaching Christ Jesus the light of the world. He was often concerned in disputations, and the Lord furnished him with matter, so that he stopped the mouths of gain-sayers; his testimony was large and free, affecting almost to all sorts of people, and he had a word in season to all conditions; but notwithstanding he was young and strong, yet that service much spent him several years before he died.

He had been several times in prison for his testimony's sake, as at Newcastle, and at Bristol; and often in great perils, sore beatings, and cruel mockings, both of the rabble, and also of the bitter-spirited professors, but through all, the Lord preserved him faithful. He growing weak by a lingering distemper of a cough and consumption, would often say in his sickness, "Ah! those great meetings in the orchard at Bristol, I may not forget. I would so gladly have spread my net over all, and have gathered all, that I forgot myself, never considering the inability of my body. But it is well, my reward is with me, and I am content to give up and be with the Lord, for that my soul values above all things."

Near his death, friends visiting him, the Lord did wonderfully open his mouth in exhortation, to their great refreshment and joy as if he had been without sense of sickness. He had a tender regard to his dear wife; "But in this," said he, "my will is in true subjection, submitting to the will of the Lord, whether life or death." He desired his wife to give him up freely to the disposing hand of the

Lord; and the Lord strengthened her freely to recommend him into his hands, which made him easy.

He was often, in the time of his sickness, exceedingly filled with the high praises of God, being overcome in the sense of God's love, joy, and everlasting peace. When he grew weaker, he would be helped up upon his knees, and upon his bed fervently supplicated the Lord, in the behalf of his whole heritage, that they might be preserved in the truth, out of the evil of the world; and that his gospel might spread, and be published, to the gathering of all that appertain to Israel. So was he sweetly taken away in the joy of the Lord, on the 22d of the First month, in the year 1664.

He was convinced in 1652, and died 1664, being aged about thirty-four years."

On Education.

There is a common but mistaken impression that, however much education, especially in its higher branches, may prepare the way for literary or scientific pursuits, for professional life, statesmanship or kindred occupations, it will not greatly aid in the faithful and capable discharge of the more simple and ordinary employments of life. There are some who even go so far as to assert, that beyond a certain limit, intellectual instruction actually impedes effort and deteriorates the quality of manual or mechanical labor. This is, indeed, a grave charge, and could it be proven, it would throw serious doubt upon the wisdom of our advanced public school system; but we apprehend that a thorough investigation would show it to be groundless.

It is a well established fact that when any one thing has been thoroughly learned, the next thing will be acquired more easily. He who has mastered one trade will find less difficulty in mastering another; he who has acquired one language finds each succeeding one less troublesome to learn. It may be said that this is only true within certain lines of labor, and that head-work and hand-work must not overstep these lines if they would attain the best success. This is not quite so. The mind is dependent on the health and vigor of the body for its power to work; and, on the other hand, manual skill and dexterity are largely dependent on the degree of mental force and the intelligence which guides it. Besides this, there are certain kinds of learning which make all others more easy. Whatever enables us to think consecutively, or to form conceptions quickly, will facilitate every operation in life, whether mental or physical. Thus, mathematics, languages, and sciences, though seemingly far enough away from the duties of the farm, the workshop or the store, do actually, through their discipline, make it easier to become a good farmer, mechanic or business man. They give the power to see quickly all the points at issue, to concentrate their energies upon each in its order, to calculate the kind and amount of force requisite to accomplish the object in view and thus to economize both time and power.

There is, perhaps, nothing of greater value to the laborer in any sphere, than just this capacity, and nothing which is more needed to improve the quality of our labor. Who that has undertaken the task of teaching any handicraft has not been struck by the difference of aptitude in the learners? One boy will listen stolidly, hardly-seeming to compre-

hend, and will handle the tools clumsily and with misdirected force; another hears accurately, sees at a glance what is required, and goes straight to the point. Both may have equal physical power, and equally good intentions, yet one learns, with ease and celerity, in a week, what the other, with far more painful effort, scarcely acquires in a month. Something of this difference may, of course, be traced to what is called "mother wit;" but much of it comes from the habit of thinking, reasoning and comparing, which mental studies center. This quickens all the faculties, and empowers them to act more promptly. When the brain is healthfully vitalized by mental discipline the eye is enabled to see more accurately, the ear to hear more correctly, the hand to work more effectively. Thanks to our multiform machines, there is comparatively little work left for human hands to do that does not require mental energy to guide it; and thus, other things being equal, he will be the best and most valuable workman in any branch of labor, whose brain is most thoroughly active, and who has been trained most carefully to use and to control his intellectual powers.

If education thus increases the value of an individual to the community, it equally increases his personal happiness. There are fewer keener gratifications than the consciousness of learning quickly, progressing rapidly, or working effectively. Let us, then, once more rejoice in the educational privileges which are so freely offered to the rising generation, and renew our faith in their imperishable influence.—*Philada. Ledger.*

Selected.

Some weighty counsel was given, recommending that they who speak in these meetings should be careful only to speak from necessity. The meeting broke up under a cover of solemnity; and my heart's desire is, that we may study to dwell in the stillness, wherein self is abased, and the power of Truth exalted.

I believe some of us are tempted to think, that unless we appear to take some active part in Truth's service, we may be looked upon by others, and perhaps by ourselves, as useless, lifeless members; but far otherwise is my judgment at this time. The humble, patient traveller, who bears the burden of the word, until the right time comes for deliverance, (when the message will be accompanied by a measure of power and authority,) assuredly works essentially for the general good.—*M. Capper at Yearly Meeting, 1794.*

A Station Indicator.—The Boston Herald says an invention, which will meet a want long felt by the general travelling public, has just been patented by an enterprising young German of that city, in the form of an indicator for steam cars, by which the various stations to be stopped at can be placarded. Travellers by railroads frequently are at a loss to understand the names of places as called out by the brakemen on the cars. By the invention in question all this annoyance is obviated. The indicator consists of tablets, about eighteen by six inches, bearing the names of the different stations the train may run to in its trip, each tablet arranged in the order of stopping. They are mounted on a sliding hinge made of thick wire, and fold up something like a book, and are held in place by a lever, which is the

key of the whole arrangement. Connected with that part of the lever nearest the tablets are two flat pieces of metal, each a little over an inch in length, one an eighth of an inch inside the other, and both extending in the form of an angle instead of running perpendicular to one another. Directly above this, with the lever, is connected the cord, which runs through a tube the length of the car, and is so connected on the rear as to be worked from the platform if necessary. By pulling the cord after a train starts from a station the name of the next stopping place appears.—*Late Paper.*

Sol. eted.

"THE FAMILY IN HEAVEN AND EARTH."
Eph. iii. 15.

"Tis but one family,—the sound is balm,
A seraph whisper to the wounded heart,
It hushes the storm of sorrow to a calm,
And draws the venom from the avenger's dart.

"Tis but one family,—the accents come
Like light from heaven to break the night of woe,
The hammer-cry to call the spirit home,
The shout of victory o'er a fallen foe.

Death cannot separate—is memory dead?
Has thought too vanished, and has love grown chill?
Has every relic and memento fled?
And are the living only with us still?

No! in our hearts the lost we mourn remain,
Objects of love and ever-fresh delight;
And fancy leads them in her fairy train,
In half seen transports past the mourner's sight.

Yes! in ten thousand ways, or far or near,
The call'd by love, by meditation brought,
In heavenly visions yet they haunt us here,
The sad companions of our sweetest thought.

Death never separates: the golden wires
That ever tremble to their names before,
Will vibrate still tho' every form expires,
And thus we love, we look upon no more.

No more indeed in sorrow and in pain:
But even memory's nest ere long will cease,
For we shall join the land of love again
In endless bands and in eternal peace.

—*Edmeston.*

Oregon, according to an official report just made to the Legislature of that State, has a total population of 116,000, of whom 16,000 are Chinese and Indians. At the date of admission into the Union the State had only 40,000 inhabitants. It has since nearly trebled. But the original Oregon included Washington Territory, which has become quite a flourishing colony, so that the progress of that portion of our national domain has really not been as slow as is generally believed. Oregon was settled chiefly by Missouri, Kentucky and Arkansas emigrants, and has preserved much of the character of those elements in its social forms, its agriculture and its conservative tone in politics. But since 1860 a new spirit appears to have been developed in the State, perhaps by railroad building and the cultivation of commerce. The State contributes a large part of the breadstuffs export of our Pacific coast that is generally accredited to California on account of the city of San Francisco being the shipping point. Indian was formerly interfered with the progress of settlement, but of late there appears to be no trouble of that kind. The true capacity of the State to sustain a large population cannot be known from any of the published reports, as in most cases the arable lands are found by practical experiment by the hardy pioneers, and the valuable mineral deposits come up

slowly to notice in the same way.—*Late Paper.*

A Victory of Peace.

Long ago Milton, in his ode "to the Lord General Cromwell," sung:

Peace hath her victories
No less renowned than War.

It is such a victory that Great Britain is gaining in her East Indian Empire. For a time immemorial, the failure of rains has been followed by failure of the crops and by famine. Famine has been aggravated by the scantiness of means of communication. Railroads there were not; and the water-courses were low from the same absence of rains that caused the famine. To carry food to any great distance by carts through a famine-stricken region was impossible. All the food that the team could carry would be consumed by the draft animals and the driver. The results were deplorable beyond expression. In the Orissa District, in the famine of 1866, a million and a half perished. In Bengal, during 1874, four million people were fed by the government for four months. And it is reported that at the present time 40 per cent. of the area of Bombay, and 60 per cent. of Madras are deserted, parched with drought.

The British Government, while administering as far as possible present relief to the distressed, is also most wisely and humanely endeavoring to apply remedies that shall greatly mitigate or prevent the same calamities in future.

A few years ago there were no railroads in India. There are now 9,415 miles, costing £105,790,929. The construction of these roads has furnished employment to vast bodies of natives who would otherwise have starved and also affords the means of conveying the abundant crops of one region to the famishing people of another.

Of equal importance are the works designed for irrigation. The chief dependence of the people of India is rice; this crop requires great body of water for its successful cultivation. Without an abundance of water it is total failure. The government is repairing tanks, constructed long ago by former rulers of India, and is also building new tanks. Some of these are of great magnitude. One of the ancient tanks or artificial lakes has an area of thirty-five square miles; another (but in the seventeenth century) is thirty miles in circumference. Many of these ancient works had fallen into neglect, but have been repaired by the government. Steam engines are used to raise the water when needed, and pipes and trenches serve to distribute it over vast areas, thus rescuing millions from the danger of famine, and at the same time adding immensely to the revenues of the government.

India has been conquered by the sword of Great Britain once and again. But this peaceful and beneficent conquest, making the government known by the blessings it confers, at once the most economical, the most humane, and the most enduring form of victory. To change a parched, famine-stricken district into a district smiling with plenty, and teeming with millions of happy and grateful citizens, is a victory unspeakably more grand than to wrest by force a principality, and to rule by fear and by the sword over millions of reluctant subjects.

Philip Price.

For "The Friend."

Farming was the business of Philip Price. After his marriage, he remained three years with his father in Kingessing, then four years on a farm in East Nantmeal, Chester Co., and in 1791, bought the plantation lying between West Chester and the Brandywine at this time, like much of the surrounding country, it was in a low condition, exhausted, washed into gullies, and partly overgrown with poverty grass, briars, and alder bushes. Writing to Judge Peters, of Philadelphia, in 1796, he said, "In the spring of the year of 1792, I fenced off a piece of about four acres (to fatten my cattle), being part of a large field that was much reduced, washed into deep gullies in many parts, and which had been totally neglected for many years. The appearance was so disagreeable that I put no value on it when I purchased the place, though the field contained 50 acres." *Mem. of Phila. Agril. Soc. pt. 2.* "The highest efforts of agricultural improvement in this neighborhood at the time of the purchase were those of a few meadows under artificial irrigation. Philip Price was in communication with Judge Peters, Dr. Mease, and others, who had begun to take a lively interest in the advancement of agriculture, and his acquaintance and observation extended to the best practical farmers and farms in the country. He commenced on his newly purchased place a course of improvement in manuring, the sowing of red clover and other grasses, and in the rotation of crops, that rapidly took effect, and rewarded his skill and labor. Lime was obtained from the 'Valley,' gypsum or plaster from tide water, and freely administered; the stable manure was protected by shelter, and applied without loss of strength before the autumnal seeding of wheat. Judge Peters, in publishing the communications of Philip Price, and others, on the advantages of plaster of Paris, says, 'I have heard of none who have been more remarkably successful in the plaster system than Mr. West and Mr. Price. They have brought old worn-out lands to an astonishing degree of fertility and profit, by combining the plaster with other manures.'" *Ib.* 34.

"The best rotation of crops, that resulted from experience, was to break up the soil late in the fall or early in the spring, and to plant the field with Indian corn, pumpkins, and potatoes—the former intermixed, the latter manured; the second year to sow with barley or oats, and after the removal of this crop, to plough the stubble, manure and sow with wheat in the fall, upon which was sown the clover and timothy, to come into use for pasture after the wheat harvest of the next summer, and to be mowed and pastured with the use of gypsum for several successive years, until the field came in rotation for a like repetition of crops. This process of careful husbandry transformed the exhausted hills of the Brandywine into their present fertile and beautiful appearance, and made them a garden spot of the world. And the worthless old worn-out 'fifty acre field,' its proprietor lived to see worth more than a hundred dollars an acre, in common with the residue of the plantation. To have been a pioneer in a process so beneficent and of apparently magical results, would be felt as no small honor to those who repose their happiness in popular favor and applause. To Philip Price it was simply a source of benevolent satisfaction, in contem-

plating the good he had aided in accomplishing, of which his eye took a wide survey, from the porch of his mansion.

"The results of the experiments of P. Price in the use of plaster, as communicated in 1796, in answer to the queries of Judge Peters, were that on a high loamy soil it operated better than on low-lying clay ground; one to one and a half bushels per acre are sufficient, repeated yearly while in clover; the effect is good, with or without recent ploughing; is without liability to leave the soil exhausted, as from the effect of a stimulus, where the product is returned in manure; that it is most beneficially applied to Indian corn and red clover,—but usefully to other grasses and grain crops; and may be used advantageously with or without other manuring and with most striking effect, if not immediately preceded by other manure. The best time to strew it is at the first harrowing of Indian corn, and on clover, with a small quantity soon after it comes up, to be repeated as soon as vegetation takes place in the spring, thus giving a stimulus when most needed. The effect is most visible on a poor soil,—eight acres sowed plentifully with it, without other manure, in five years became, says P. Price, 'worth ten times what it was before I plastered it, the face of the soil being entirely changed, and is admired by all who have hitherto known it;' but though now (1852) in a high state of cultivation, the same article is annually used with decided advantage, on the same farm."

The compiler of these notes, from some years' experience, can add his testimony to what was said years ago, as to the advantage of applying plaster, even on what is considered good land. It is thought the best time to apply it is during a most atmosphere, before or after a rain, mixed in the proportion of one bushel of plaster with half a bushel of commonest coarse sand, and sown at that rate per acre. The salt acts as a manure in this quantity, in addition to being an absorbent of dampness from the atmosphere, thus assisting the plaster to dissolve and be taken up by vegetation.

For "The Friend."

Annual Report of the Committee in charge of Friends' Free Reading Room and Library of Germantown.

In presenting their Report for the past year, the Committee in charge of the Library feel that there is cause for encouragement in the continued evidences of appreciation that have attended it since its establishment.

A particularly pleasing feature of our Reading Room is the number of operatives that avail themselves of its advantages, and in the purchase of books we are desirous of consulting the taste of this class of readers.

In this connection we might remark, that in order to keep the Library as complete in the various departments of literature as possible, there is on the Librarian's table a book in which the title of any work that is desired may be entered, with such comments as would enable the Committee to judge of its character, and if after examination it is deemed suitable, it will be purchased. The growing interest manifesting itself throughout the country in public libraries is a proof of mental progress on the part of the people which is very gratifying, and is, perhaps, a natural

out-growth of our system of public school education. Therefore, in view of the influence that public libraries have in training the minds of our people, we feel that it is an important subject for the consideration of those in charge of such institutions, whether a decided stand should not be taken against the so general introduction of works of fiction, and when we remember that a large percentage of the readers of this class of literature is among the young, and that its tendency is to destroy a relish for sound and more improving reading, we can hardly appreciate the injury which may thus be unconsciously done.

The Committee are glad to be able to state that although the cases are open and their contents fully accessible, the percentage of loss is exceedingly small.

In conclusion, we feel that our thanks are due to those whose voluntary contributions have enabled us to bring the Library to its present flourishing condition. It is open, free of charge, to all of both sexes who are properly recommended, and we are convinced must materially affect the literary advancement of our town's people.

It gives us pleasure to record the continued valuable services of our Librarian and his assistant, who are ever ready to welcome either the transient or the regular reader.

For details of the working of the Library for the past year we refer to the following: *Librarian's Report.*

The Librarian presents the following Report:

During the past summer, the attendance at the Library and Reading Room was perceptibly interfered with by the Centennial Exhibition drawing to it some of those who have commonly resorted to our Room at that time. So many of our citizens were occupied in visiting the halls of that wonderful collection, that we could not expect other than a falling off of the attendance here. The statistics offered below will, however, show that our visitors have returned in quite gratifying numbers to the use of our Room and Books. We could but note how many applications were made for information on questions induced by objects observed at West Philadelphia, showing the advantage of having so well selected a library in our midst, as tending to lead readers into habits of thought and study.

Through the kindness of our Representative at Congress, and the public authorities at Washington, several volumes of scientific value have been placed on our shelves. These, and the purchases made during the past year, have added 287 volumes to our collection, making the number of books belonging to the Library 7,638. A few of these were purchased to replace worn out books, mostly children's. Young readers are necessarily more destructive in their use of books than older persons, yet we are glad to say that their care of the volumes they take out is greater than we could have anticipated. Indeed they form one of our most interesting classes of applicants, and under the liberality extended to them in the use of the Library, their numbers are increasing. While it is an interesting problem how these youthful readers may be led from childish, to better and more instructive works, we feel encouraged in the belief that ours is a safe way to accomplish so desirable an object.

The number of new applicants recorded

during the past year was 367. Of these, 182 were males and 185 females. There are over 1,000 names of readers on our register, most of whom are taking out books at this time; though some are not doing so, we yet look for a renewal of the use of the Library on the part of many of these. Our rule is to erase the accounts of those who by long absence lead us to suppose they will not return.

There are 7 books which appear to have been lost during the year, yet we hope to recover most of them. Of the 27 volumes recorded last year as lost, we recovered all but 12. Our losses arise, mostly, from persons who have books out, moving away and neglecting to bring them back before so doing. A monthly examination is made of our record, and parties delaying the proper return of books on time are notified by a printed postal card. We attribute the smallness of our loss, in part, to our care in this respect.

One of the pleasing sights in our reading department is the number of persons with pencil and paper taking notes on subjects in which they are interested. We frequently have acknowledgments from them of the advantage they have derived from our Library in that way, and are often called on for help in these researches. Such studious visitors, we think, are increasing in number as the value of our collection for such purposes becomes more generally known.

The weekly average of visitors for the last month was 465; the largest number in one week, 555. During the time of the Centennial Exhibition the average was about 275 per week. On Seventh-days we often have as many as 125 or 130 visitors. The number record-d for the year was 15,283.

When we consider that in most of our large Municipal Libraries the reading of fiction averages at least seventy-five per cent. of all the volumes furnished, our success in conducting a smaller library with the entire exclusion of such literature is a gratifying and encouraging circumstance.

In conclusion, let me congratulate you on the successful working of our Library and Reading Room during the past year.

Respectfully,

WILLIAM KITE, *Librarian.*

Germanatown, 31 month 1st, 1877.

For "The Friend"

The removal quite recently of several upright pillars of the church, appears to give rise to the plaintive and impressive language of the prophet, "The fathers, where are they? and the prophets, do they live forever?" There is much in the inquiry. "And the prophets, do they live forever?" We have so long been accustomed to looking to and depending upon such for aid, counsel and reproof, that when they are removed, the poor human mind is apt to recoil upon itself and settle into a state of despondency, exclaiming in the bitterness of sorrow, Who shall show us any good? These are very natural feelings, but are they proper to indulge in? Some years since, the writer was walking in a retired place on the outskirts of a neighboring village, and was struck with the number of fine, straight young trees that appeared rather suddenly to have sprung up; on inquiry, it appeared that a large, old spreading tree, had been recently cut down and taken away. The young symmetrical trees were there before, but from the overshadowing presence

of the greater one, had not been perceived, nor could they grow and thrive properly until that was removed. Is it not so in the spiritual world? the fathers having served their day and generation through many a winter's blast and scorching summer sun, have been, through Divine mercy, safely gathered, we humbly trust, to their everlasting rest. It is believed there are not a few now within the limits of Philadelphia Yearly Meeting, who have been quietly preparing for usefulness, and who as they keep their places, with the eye of the mind turned attentively inward to the pointings of truth and yield obedience thereto, will be enabled to fill up the broken ranks, and as faithful standard bearers in their day, hand down, unimpaired, to future generations, the precious testimonies given to us as a people, to bear before the world.

The following passages from the journal of John Fothergill, being pertinent to this subject, it is thought might with profit be revived at this time.

"Another thing is fresh in my remembrance which I am not easy without mentioning. There was in our meeting, an ancient and truly valuable minister; and when I was about sixteen or seventeen years of age, I was often affected with discouraging reasons in myself; how we should do, and what would become of us when he died? under this anxious thoughtfulness I was induced to consider, how and by what means he was made so valuable and serviceable. That it was through his faithfulness, his waiting to feel after and adhering to that manifestation of divine power and life from Almighty God, whereof he declared, that his Holy Spirit, to which he labored to turn and gather people's minds, appeared in all; and as hereby he was made truly serviceable, so that heavenly living principle was well able to help, feed, fit and preserve all who truly sought to know and be subject to it, and make them truly serviceable also. This consideration instructed and encouraged me, to look to the Lord and beyond outward instruments. I have reason to believe, the like thoughts affected some others of our youth in that meeting also to advantage.

The said minister was taken away by death in about one year after, and the heavenly and merciful springings of divine life, so owned and relieved many of us, in our humble hungerings after it, though much silent in our meetings, that there soon appeared a lively and truly religious growth among us; and in little more than two years after the aforesaid Friend's decease, there were five of us engaged by the Truth to open our mouths in the ministry of the gospel to the satisfaction and comfort of the meeting. So that instead of a decay and a declension, about which I had been distressed with fear, our meeting increased in number and true godliness."

The Bermudas.

The following notice of the appearance and history of the occupation of these islands is taken from a recent work entitled "The Cruise of the Challenger."

"As we approached the Bermudas, which are mere specks on the chart of the wide Atlantic, one is immediately struck with their somewhat dull and sombre aspect; the land nowhere rising to a greater height than 200 feet (where the lighthouse is situated), and by far the

greater part not being more than from 25 to 50 feet above the sea-level. We have to fly the night, and for a portion of the next day were engaged sounding and dredging round the reefs in a depth of 400 fathoms on a coral reef bottom; the results were, as is usually the case in the proximity of coral reefs, extremely poor, the coral sand *débris* being apparently unfavorable to the development of animal life.

"On its conclusion, we closed on the land and as we stopped off St. George's for the pilot to navigate the vessel through the intricate and dangerous narrows between the reefs, it was indeed a pretty sight. Seemingly nothing could have been more romantic than the little harbour stretched out before us; the variety and beauty of the islets scattered about; the clearness of the water; the number of boats and small vessels cruising between the islands, sailing from one cedar-grove to another, made up as charming a picture a could well be imagined.

"Proceeding on, as we near the shore, the white houses of Hamilton are seen peeping out from amongst the dark green foliage; then Clarence Hill, the official residence of the naval Commander-in-Chief, is in sight, overlooking a pretty little bay and landing-place with the dark cedars and other trees coming close down to the water's edge; Mount Langton, a charming spot, the residence of the Governor, has been passed, and in a short time we anchor in Grassy Bay. Nature is looking beautiful, and the temperature is genial and pleasant. These islands, situated as they are between the parallels of 32° and 33° north latitude, are about equally distant from the West Indies and the coast of North America, consequently the climate is a neat between the two, partaking neither of the extreme heat of the one nor the excessive cold of the other."

"These islands are said to have been visited nearly 400 years ago by a Spaniard named Juan Bermudez, and on their discovery being reported to Spain, they were described as the most remote of all the islands yet found in the world. From this date many years seemed to have elapsed without anything being recorded about them, except an occasional wreck, or stories of the old buccaners, who were said to hold court here after some of their successful raids on the Spanish Main, and tradition even now informs us of untold wealth being buried about amongst the islands. Perhaps the earliest authentic account is that given by one of the crew of the *Sea Adventure*, a vessel that was wrecked off the coast in 1609.

It appears this vessel had been fitted out in England to convey the newly appointed Governor, Sir Thomas Gates, together with Admiral Sir George Somers and other officials, to the recently formed colony of Virginia; meeting with a dreadful storm and suffering great privations, their vessel was run on shore, and became a complete wreck. The islands were found to be uninhabited, although there were evident traces of earlier visitors, for hogs were found to be very numerous, having probably been set adrift by them. Fish and turtle were also abundant; and, finding the climate so pleasant and the land so productive, a year passed before any attempt was made to get away; by which time they had managed to build a small vessel, and in May 1610, they set sail for their original destination.

"On reaching Virginia, they found the

blously so badly off for the necessaries of life that Sir George Somers and a party of volunteers started for Bermuda to obtain supplies; and during this trip Sir George died, near the mouth of the present town of St. George, where there is a monument erected to his memory. "From reports reaching England about this time (1612), a chartered company was formed, colonization commenced, and soon after the first party of settlers arrived, under the charge of Richard More as Governor. From this date Bermuda became a British colony, with representative government and a legislative assembly.

"As time passed on, its importance as a naval and military station became apparent, and large sums of money were expended on fortifications and improvements. Of late years the islands have become well known as the site of extensive convict establishments; and these, like all the other outlying penal settlements, have been broken up, and the convicts sent back to our own shores again.

"At the present time the imports and exports are but small; and although possessing what a fine climate, its agricultural produce is limited (perhaps from a dearth of labor), for only about one-tenth of its area is cultivated, and this is only in isolated patches, where root-crop and early crops of vegetables are produced for the American markets."

The Happy Man.—The Happy man was born in the city of Regeneration, in the parish of Repentance unto Life; he was educated at the school of Obedience, and lives on the plain of Perseverance. He works at the trade of diligence, notwithstanding he has a large estate in the country of Christian Contentment; and many times does jobs of self-denial. He wears the plain garments of humility; and as a better suit to put on when he goes to court, called the robe of Christ's righteousness. He often walks in the valley of Self-basement, and sometimes climbs the mountain of Spiritual Mindfulness. He breakfasts every morning upon spiritual prayer, and sups every evening upon the same. He has not to eat which the world knows not of, and his drink is the sincere milk of the word, and happy he lives, and happy he dies.—*Extract.*

Japanese Husbandry.

Deep cultivation of the soil has become a kind of proverb with our modern writers on agriculture; and the principle of the system is, at least, fully admitted on all hands, the only objection occasionally raised against it being that it requires a large supply of manure. At the most enthusiastic admirer of the system can hardly conceive how universally and to what perfection it is carried on in Japan.

The Japanese husbandman has come to treat his field as a plastic material, to be turned to account in any way or form he pleases, just as a tailor may cut out of a piece of cloth cloaks, coats, trousers and vests, and occasionally makes the one out of the other. To-day we find a plot of ground covered with wheat crop; in eight days the wheat is sowed, and one-half of the field is transformed to a swamp, thoroughly saturated with water, in which the farmer, sinking up to his knees, is busy planting rice, whilst the other half is a broad and dry plot, raised two or two and a half feet above the rice swamp, and ready to receive cotton or sweet potatoes, or

buckwheat. It often happens also that a square plot in the centre is turned into a dry bed, surrounded by a broad rice swamp; and as the water must cover the surface of the latter only slightly, the levelling must have been effected with great care, and with the use of instruments.

The whole of this work has been done by the farmer and his small family in a very short time. That it could be accomplished in so short a time is a proof of the great depth of the loose arable soil, even after a harvest; and that the farmer could venture to do so without troubling himself about the next crop, is a sign of the abounding wealth of the soil in mineral constituents. It is only when great depth of the loose arable soil is combined with a plentiful store of mineral constituents that deep tillage of the ground can be truly resorted to. The description here given is not a mere fiction or creation of the imagination, but a faithful statement of facts, such as I have had occasion to witness by the hundred. Considering that rice requires, at least, from 1 to 1½ feet of cultivated soil, and adding to this half the height of the raised bed, viz: 1 to 1½ feet, this gives a cultivated depth of arable soil of from 2 to 3 feet.

The introduction and constant progress of the system of deep tillage have been powerfully assisted in Japan by the practice pursued from time immemorial of growing all crops in drills. With the advantage of this method we have also long been familiar. Among the favorable features presented by the cultivation of root crops, our books of agriculture always place in a prominent rank the fact that it enables the farmer to deepen the arable soil of his land. All our gardeners, at least, have long adopted it.

*The Japanese husbandman never breaks up a plot of land unless he possesses a small stock of manure, which he may invest in the ground; and even then he only cultivates this new plot to the extent his supply of manure will permit. This rational proceeding shows the deepest insight into the nature of the system of agriculture to be pursued with a reasonable prospect of securing a constant succession of remunerative crops. No other illustration can so clearly show the difference between our way of viewing the matter and the Japanese. We cut down the trees on a forest plot, sell the timber, grub up, plough and till the ground, and then proceed to dispose of the productive power of the new soil, in three cereal crops, obtained without the least supply of manure; or we may possibly assist in accelerating the exhaustion of the ground by a small dose of guano. All that this course of proceeding is calculated to accomplish is, that we have now to distribute the manure, hitherto produced on our estate, over a somewhat more extended surface than formerly. When the Japanese husbandman breaks up a plot of ground, he finds a virgin soil, the productive power of which he has not the least intention of impairing. He, therefore, from the very outset, takes care to establish a proper balance between crop and manure, expenditure, and income, maintaining thus intact the productive power of the ground, which is all that can reasonably be attempted by any rational husbandman.—*Pen and Plow.**

"God is a spirit; and they that worship Him must worship Him in spirit and in truth."—John iv. 24.

THE FRIEND.

SEVENTH MONTH 7, 1877.

The Sixth month's number of "The British Friend" contains a long account of the late London Yearly Meeting. The discussions on different subjects are represented by the reported remarks made by the respective members who took part in them, and we doubt not present fairly the tone of feeling and sentiment that prevailed in the meeting.

The epistolary intercourse between London Yearly Meeting and other bodies of Friends, is large, embracing as it does beside that in Ireland, those on the continent of Europe and in South Wales, and all those in America, except Ohio and Philadelphia. From these communications were received, and replies thereto directed to be sent either by the Yearly Meeting or the Meeting for Sufferings.

Some embarrassment appears to have been felt for want of sufficient information from all the Quarterly Meetings, of the state of their subordinate meetings and members; there being but two queries requiring replies, and they throwing but little light on the main points of interest.

No propositions for further changes in the discipline or practices of Friends were brought forward, and several Friends expressed their earnest desire that the meetings for worship held under the control of members, should be conducted as they ever had been before the introduction of scripture reading and singing, while others thought advantage had been derived from the latter.

Meetings of ministry and oversight had been consulted throughout the Yearly Meeting, and regularly held, superseding the former meetings of ministers and elders.

A proposition brought up from Durham Quarterly Meeting to a previous Yearly Meeting was taken into consideration. Its object was to call the attention of the meeting to the great advantage that would result from the distinguishing principles of Friends being taught in their schools, and by parents to their off-spring; enumerating the following heads as the most important:

"First, The doctrine of the immediate guidance of the Holy Spirit.

"Second, That in Meetings for Worship we sit down in silence, without any pre-arranged service, and without any outward aid, but in dependence on the great Head of the Church, believing that in so doing we are better able to worship God in spirit and in truth.

"Third, The freedom of Gospel Ministry, and that God calls and qualifies women as well as men for the service.

"Fourth, That there is no priestly caste amongst us, all believers being privileged to belong to the Royal Priesthood under Christ, our ever living High Priest and Intercessor.

"Fifth, The non-essentiality of the Sacraments, so-called.

"Sixth, The un-Christian character of war, and the unlawfulness of oaths under the Christian dispensation.

"Seventh, The importance of Christian simplicity and non-conformity to the world."

There was a large expression of differing sentiments on this subject, some opposing it on the ground that if the meeting sanctioned

it, it would be looked on as a creed, and others desiring that it might be recommended to the observance of the subordinate meetings. The minute made states that a large expression of sentiment had taken place on the subject, which it was concluded to recommend to the Quarterly and other meetings.

The number of members reported was 14,441, being 188 more than last year.

The editor of the "British Friend," speaking of the meeting, says, "It was remarkably harmonious, interesting and instructive—harmonious inasmuch as those who took part in the various discussions expressed themselves calmly as usual, without controverting the opinions of others, interesting and instructive from the important character of the subjects brought under consideration."

We apprehend few are left willing to plead for the doctrines and testimonies of the gospel, as originally held and promulgated by Friends, in contradistinction from other religious professors, and that the concern of those few is but little heeded.

In our last number we laid before our readers an Address put forth by a Conference of Friends held at Bear Creek, within the limits of Iowa Yearly Meeting. In this number will be found another document of the same character emanating from a Conference of Friends held at Sugar Grove, within the limits of Western Yearly Meeting.

Without coming to any conclusion relative to the course pursued by these bodies—unacquainted as we are with all the circumstances connected with their movements, we may rejoice at finding there is a remnant preserved in the different Yearly Meetings in the west, which is not ashamed to avow its adherence to the doctrines and testimonies of the gospel, as ever held by Friends, and to testify publicly against the fearful heresy that has carried away so many within the pale of the Society from its original faith. Earnestly do we desire that, carefully discarding all party spirit, Friends in the different Yearly Meetings may act in the meekness of wisdom, looking with unwavering faith to Him who when He putteth forth his own sheep, goeth before them, and as they follow him will preserve them from doing any thing that will mar his work or the extension of his kingdom.

SUMMARY OF EVENTS.

UNITED STATES.—A final settlement has been made by the Secretary of the Treasury, of the \$1,500,000 loan to the Centennial Exhibition, allowing the claim of the Board of Finance for \$20,000, which they paid to customs officials before Congress had made an appropriation for that purpose.

A few other accounts were also allowed, and an payment of the balance—about \$30,000—the President and Treasurer received a receipt from the Secretary of the Treasury for \$1,500,000. This money is paid into the Independent Treasury account of the Treasury Department.

By connecting the New Mexico and Arizona telegraph systems near Santa Fe, New Mexico, recently, the only continuous southern line across the continent was formed. The next step proposed is to connect the military line of Texas with that of Arizona and New Mexico, by running 250 miles of wire down the Rio Grande from Mesilla to Fort Stockton.

The Russian Minister informs our State Department, in a note dated the 26th ult., that his Government has issued an order giving vessels sailing under neutral flags the right, during the present war with Turkey, to engage in the coasting trade between the Russian ports in the Black Sea, and the Sea of Azov.

The statement of the exports and imports for the eleven months ending 5th mo. 31st, shows that the total value

of merchandise exported for the period named was nearly five hundred and sixty million dollars, an increase of one hundred and sixty-five millions as compared with the corresponding period of the preceding year. The imports for the same eleven months were nearly four hundred and three million dollars, a falling off compared with the corresponding months of last year of nearly twenty-four millions.

The exports of gold and silver for the eleven months were forty-nine millions, and the imports thirty-nine millions.

The total of merchandise and specie exported during the eleven months exceeded the merchandise and specie imported 166,372,003 dollars, an increase of thirty-three millions over the same months of last year.

It is estimated that California and Oregon will have about 425,000 tons of wheat to export this year.

The San Francisco *Alta* publishes a copy of a petition of the Legislature of Sonora to Queen Victoria asking of British protectore over the Islands. The petition is dated 4th mo. 31. The *Alta* is informed that a petition was at the same time sent to the United States asking its influence in favor of a British protectore, or that it work for a joint protectore over the Islands. The town of Pinar, and the village of Erichillon, in Chester county, Pa., were devastated on First-day afternoon, the 1st inst., by a violent storm. At Parkersburg eleven houses were demolished, and one man was killed and another severely injured. At Erichillon twenty dwellings and a new seminary building were destroyed, a woman was killed and five persons were injured, two perished fatally.

Another hurricane swept through Central Indiana and Ohio on the night of the 30th ult., doing great damage to the crops and other property, and causing some loss of life.

Heavy rains fell at Biddleford, Me., on the 1st inst., which rained in three hours, making the streets impassable.

A severe hail storm, lasting forty minutes, broke all the glass in skylights and green-houses, and ruined vegetation, in Chatham, Ont., on the 1st inst. Some of the stones were three inches in circumference. On the same day a violent storm of rain and hail struck Watery, Connecticut. All the skylights and nearly all the panes of glass in the city were broken, the heaviest stones being "as large as bull-brants." The garden crops were almost entirely ruined. The streets and roads were badly "washed" by the heavy rain. Lightning struck the agitator and caper shops of the Liberty Oil Works, in Lawrenceville, near Pittsburg, and set on fire the saw-logs and machinery, with 2000 empty barrels and about 3000 barrels of crude oil were destroyed. Loss \$30,000.

The railroad companies over the United States are very generally reducing the wages of their employees, from 10 to 12 per cent. In a few instances this is resisted, but is mostly quietly acquiesced in. The New York Tribune having announced its co-compositors and proof-readers its intention to strike down their wages, was met by an immediate strike on their part; within two days new men were procured to fill all the positions.

The monthly mean of the barometer and thermometer, during last month in Philadelphia, was respectively 30 inches and 72°. Rain-fall for the month 5.22 inches. The lightning storm of 21st was quite severe, doing much damage in and about the city. One meteorite was observed at 10.50 p. m., on the 14th ult., which starting from a point 75 degrees above the eastern horizon, moved towards the northeast, leaving a train for 10 degrees behind it of blue color. Reports from the surrounding districts show that the weather during the month was generally favorable for the growing, and ripening of the cereal crops, and large yields are expected. Reports from the peach growing sections remain favorable.

The Markets.—The following were the quotations on the 30th ult. Cotton, 12a to 12½ cts. Wheat; Penna. red, \$2.10 to \$2.15; Penna. amber, \$2.20 to \$2.25; Penna. white, \$2.15 to \$2.20; Rye, \$1.75 to \$1.80, the latter for Minnesota choice. High grades at \$1.00 to \$1.10. Rye at from 75 to 85 cts. Corn dull and lower, 57 to 62 cts. Oats, 44 to 50 cts. Cheese, 7½ to 9½ cts. Spring chickens, 15 to 17 cts.

FOREIGN.—A public meeting was held in St. John, N. B., on the 27th ult., the mayor presiding, at which resolutions were adopted, regarding the proposed improvement of the streets, placing restrictions upon the erection of wooden or brick faced buildings, the raising of a loan to rebuild the city, admission of building material free of duty for six months. The insurance representatives in St. John have signed an agreement not to erect buildings on wooden, brick faced or shingle-roofed buildings hereafter erected.

Reports of the condition of the crops in Canada, published in the Toronto *Globe*, indicate a yield of wheat considerably below the average. An excellent crop of fall wheat is expected, but not so favorable a chance to place before the harvest. Spring wheat is a little less favorably spoken of. Barley and oats will yield less than usual. Peas, rye and potatoes are doing well, but the latter need rain.

Advices from Acapulco to the 16th ult., announce the capture by the Diaz gun-boats, after a bombardment of several days, Alvarez, the Liberal commander, surrendered 250 men.

During the past two months, according to a despatch to the New Orleans Board of Health, there have been 185 deaths from yellow fever in the military hospital one hundred miles from Havana. It is the only place of which the number of deaths of the equator—where the fever has appeared this season is about 100.

The number of wolves in Russia is estimated at 200,000, and their annual consumption of flesh is 25 cwts per head. Last year they devoured 161 human beings and it is estimated that, in one way or another, the cost the country \$10,000,000. Hunting has declined since the emancipation of the serfs, and the wolves have increased.

The Russian left is in force near Hersova, and their troops between Kalrash and Ismail, some 30,000 have by this time passed from the northern to the southern bank of the Danube, and driven the Turks what they call their second line of defence at Kustend and the Roman walls.

The Russian cordon has crossed the Danube at Simniz, and it is supposed that the Turkish line will soon be threatened by at least 150,000 men.

WESTTOWN BOARDING SCHOOL.

A well qualified teacher of the Latin and Greek languages, will be wanted at the opening of the next session, 10th mo. 29th. Apply to Joseph Sheppard, 205 North 4th St., Chester Co., Pa. John E. Carter, 624 South 24th St., Philadelphia. or Wm. Evans, 212 3/4 Front St.

WESTTOWN BOARDING SCHOOL.

A suitably qualified Friend is wanted as Governor at the opening of the next session.

Application may be made to
Wm. Evans, 212 3/4 Front St.,
Clarkson Sheppard, Greenwash, N. J.,
Joseph Passmore, G. Shenwick, Penna.,
G. J. Sattergood, 413 Spruce St., Pa. A. A.

FRIENDS' SELECT SCHOOL FOR BOYS.

A suitably qualified man or woman Friend is wanted as assistant teacher in this school, to enter upon duty the first of Ninth month next.

Prompt application may be made to either of the undersigned,

Thomas Lippincott, 220 Franklin St.
Richard Calvert, 125 Chestnut St.
Ephraim Smith, 1110 Pine St.
E. Ward Lewis, 127 South Fifth St.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankfort, (Twenty-third Ward), Philadelphia. Physician in Superintending—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at his residence in East Bradford, Chester Co., Pa., on the 16th ult., ENOCH WORTH, Sen., in the 74th year of his age, a valuable elder of Bradford Monthly Meeting. This dear Friend having in early years submitted in great sincerity to the restraining power of Truth, was through a long life eminently conspicuous for meekness and humility—so much so, that no doubt the thought of any laudatory notice of his private worth had been very trying to his sensitive mind; yet we believe it due to the great care he had so much at heart, to say, his example of watchfulness, purity of life and conversation, and consistency character with the profession he made before the world is worthy of imitation; that as he followed the dear Redeemer, he would be inclined to follow him. And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever. "Blessed are the meek, for they shall inherit the earth." Blessed are the pure in heart, for they shall see God.

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PHILADELPHIA.

For "The Friend."

Mary Harris.

In the memoir handed down to us of Mary Harris, there are some stirring records of especial application and instruction to our dear young Friends to whom this may come. It appears that she was a young and beautiful maiden, and had a love early raised in her to the blessed Truth; yet notwithstanding this she was so settled down under a mere profession hereof, as still to live in the customs and fashions of a world, which the apostle John has declared, "lieth in wickedness." Another testimony on this point from the dear Saviour himself is no less cogent: "No man can serve two masters; * * ye cannot serve God and mammon," or the world.

Oh! that our beloved young Friends could see the emptiness, the unsatisfying nature, the vanity and vexation, the remorse and anguish of spirit ever attendant, sooner or later, upon indulgence in "the lust of the flesh, the lust of the eye, and the pride of life which are not of the Father but of the world!" How many, we are persuaded, have been kept back from following the wooings and leadings of the Lord's holy, preserving Spirit, and from that "Peace" with Him "which passeth all understanding," from also the "hundred fold" promised in this life, by these tempting baits and false pleasures of our cruel enemy who seeks to captivate us by such alluring, sin-leading idols; and in any and every way he can, to lead to bewilder and dazzle to blind.

How interesting is the relation given of I. H., that though she for a time withstood the visitations of a Saviour's love, and hardened her heart against His reproofs, yet being brought low by the chastening hand, and disease settling upon her, she became as a brand plucked from the burning, even to the experience of the little child's state, which is so acceptable and precious to Him who has said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." And, "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven."

She was a living monument of mercy. The Lord rent the veil which is ever upon the heart until it shall turn to Him, and drew her into nearer conformity with His blessed will; whereby also we "are changed into the same image from glory to glory, even as by the

Spirit of the Lord." She declared from the bed of sickness and of death, after her eyes were opened and light arose out of obscurity, that "the Lord hath made these bones bare for my rebellion; because I would not submit to His precious truth." And soon after this charged those around her, "Oh! do not thus stand out, it will cost you dear, if ever you find mercy." Ah! what significance in that word "if!" May none presume upon a mercy unauthorized, or trust to any more "convenient season," that leaves out alike the fearful uncertainty of this mortal life, with, likewise, the strivings of the Redeemer's Spirit, over which we have no control; and that fails to recognize the solemnly preceptive language: "Behold now is the accepted time; behold now is the day of salvation."

The memoir, as selected from, is as follows:

"Mary Harris, of London, a maid, young and beautiful, went often with her relations to the meetings of the people called Quakers, and had a love raised in her to the blessed truth, and to them who held it in a pure conscience; yet still lived in the customs and fashions of this evil world. But the same love of God that had begotten tenderness in her heart, and love to truth, followed her, and would not suffer her to sit down in the world without trouble. The Lord visited her with great weakness, so that she grew ill, and fell into a consumption for about three years; and being often visited by Josiah Coale, and put in mind to consider, whether the hand of the Lord was not upon her for her unfaithfulness and disobedience, she did consider the matter, and the Lord sent it home upon her heart, and she cried to him for mercy; and applied her heart to the Lord, and his faithful messengers, saying, 'I have hardened my heart at many precious meetings, when the Lord hath smitten me; and I have seen plainly, that the Lord would have gathered me; but I said in my heart, if I receive this, if I give up to this, I must be a Quaker, and I cannot be a Quaker. Then would I take my heart from attending upon the ministrations of truth, and then my heart became more hard. What shall I do,' said she, 'that now I may receive the faithful sayings of the servants of the Lord?' Oh! that my heart were open; but it is shut and hard: when shall I find mercy in this state?"

She remained so for some time, and grew weaker and weaker in body; and on the first day she took her bed she was much under the righteous judgments of the Lord, and felt his word in her heart as fire. But the Lord in judgment remembered mercy, and having brought her very low, he showed her the child's state, which she with great delight desired; and indeed she became as a little child, fit for the kingdom of heaven. Then did the Lord rend the veil, and showed her his glory, and the preciousness of his pure truth, and the light shined out of darkness, and in it she saw light,

and received the knowledge of God; and her heart was filled with joy and praises to the Lord, saying, 'I am well; I feel no pain. I am full; my cup runs over. I am filled as it were with marrow and fatness. I have seen his glory, and tasted his precious truth. How pure is God's everlasting truth? Nothing so pure; and they who indeed receive it, are made pure by it. Praised be the Lord who hath made me partaker of it, and placed me among his people. Oh! blessed God, who hath given me cause to sing aloud of thy praise.' Many precious words she spoke to several persons who came to visit her, to their several conditions, showing to some, who lived in pleasure, her hands, saying, 'See here, the Lord hath made these bones bare for my rebellion; because I would not submit to his precious truth. He hath brought me to the dust, and I must lay down this body as a sacrifice. Oh! do not you stand out, it will cost you dear, if ever you find mercy.' Then she would sing praises to the Lord, and exhorted all speedily to embrace truth, and warned others professing truth, from following the fashions of the world, crying to the Lord to wash her thoroughly. Some would say to her, 'It may be thou mayest recover.' 'No, no,' she replied, 'I must lay down this body for my rebellion. In my vain life, if any had said I should recover, it would for a little time seem to refresh me; and if they had said surely I could not live long, it would cast me down; but now I long for death. I must lay down this body; for,' said she, 'when I received God's everlasting truth, I received the sentence of death;' and this she was positive in all along.

More sensible expressions she uttered, which I omit for brevity. About half an hour before her departure, she was taken with a great trembling, and seemed to be somewhat troubled; when one near her said, "What is the matter? art thou in any doubt concerning the truth of which thou art made partaker?" She replied, "No, no; that is God's pure everlasting truth, which the people of God, called Quakers, are made partakers of, and for which they suffer; that is everlasting, and that is the true spirit, and their God is my God; and although I see it not now as I have seen it, yet I bring in my testimony, that is the truth that shall abide forever; that is pure, and nothing that is defiled shall be sheltered under it. That is the truth which enlighteneth every man coming into the world: the little seed in me is become great, great! Blessed be God who hath placed me among his people, and I possess what they possess; and when the faithful die as I die, my portion will be their portion; and my cup is full, it runs over and over." Then she breathed a little thicker for about the space of a quarter of an hour; and so without groan or sigh, or the least motion, she shut her eyes and slept. Glory to God for ever.

She died in the year 1668."

For "The Friend,"

Physical Features of Iceland.

Dr. Kneeland thus describes some of the characteristics of this remarkable island:—"According to Pajkull, a Swedish geologist who has travelled extensively in Iceland within the last ten years, the form of the country, as it now exists, its rent and uneven surface, are due to the action of glaciers. The basaltic rocks show numerous marks of glacial action; where a deep valley or fiord is seen, there was once a continuous layer of rock, afterward carried away by the ice; lava, which once must have moved in horizontal strata of uniform thickness, now appears in hills and undulations, often overlaid by a thick soil; the erosion of the glacier has done this, and very extensively.

The rocky fissures, or fiords, which extend from the rocky coast far into the interior, are characteristic of Iceland, as well as of Norwegian scenery. Originating perhaps in the fissures of the primary upheaval, extending far beneath the water, they have since been greatly modified by the action of glaciers, the sea, the rains and the frosts; they are very narrow in proportion to their length, and resemble rivers with high perpendicular rocky walls. Bare of vegetation, lifeless and still, except from the roar of the wind, the torrent and the sea, they are inexpressibly grand and gloomy. Yet these rocky wastes, so desolate when viewed from the ocean, are the favorite dwelling-places of the Icelander; here he finds an inexhaustible supply of fish, a plenty of drift wood for domestic uses; an occasional stranded whale, and a comparatively quiet harbor; the lateral valleys, also the effect of erosion by ice, are apt to be fertile, communicating with grassy meadows well suited for his cattle. In the neighborhood of these fiords, therefore, we find the thickest settled portions of the country. It was from one of these fiords, the Breda on the western coast, about one hundred miles north of the capital, that Erik the Red sailed in 984, for the discovery of Greenland.

This structure of the coast, extending as it does far into the interior, facilitates communication by water, but renders travelling by land difficult and often dangerous; the steepness of the ascent and descent; the sudden transition from the heat of the valley to the snow, rain, and wind of the heights; the passage of the narrow bridle-paths along the almost perpendicular sides of precipices whose bases are washed by the sea hundreds of feet below, unite to make travelling outside of the capital, without a guide, rather a perilous undertaking.

Between the two snowy chains which traverse the country from south-west to north-east, lies the "desert of Iceland." It is a lonely and desolate region, torn by earthquakes, overwhelmed by lava streams, as far as known consisting mainly of tracts of volcanic sand, destitute of water, and without vegetation.

"This desert, an elevated plateau, extending across the island, and about one hundred miles from south to north, is rarely visited by travellers, and by the natives only in the summer, when the women form their tent villages on its borders, while they gather the Iceland moss. There must, however, be fertile districts in it, and the reports well authenticated of herds of reindeer issuing from it, and of wild-looking men having horses shod with

horn, prove that it is not entirely unsuited for human habitation.

Reindeer were introduced from Norway about 1770; there are considerable herds of the animal, especially in the mountain deserts of the northeast; they feed upon the moss, and are pursued with difficulty as there is no food for horses in their haunts; they are hunted for their flesh, skin and horns; they are not domesticated, as the country is too rough for their use in sledges. Yet with all its dreariness and cold, and barrenness and poverty, and isolation, the people are extremely fond of their country, and say that 'Iceland is the fairest land that the sun shines upon.' Of them it may be said with Goldsmith:

'The shudd'ring tenant of the frigid zone
Bodily proclaims that happiest spot his own;
Extols the treasures of his stormy seas,
And his long nights of revelry and ease.'

Running up from these fiords are numerous rivers, generally short, furious, and cold, the result of the melting of the glaciers; none more than one hundred miles long, they are not navigable for any great continuous extent, and oppose formidable barriers to the traveller in whatever direction he may go; twenty to thirty of these, with their tributaries, he will find in the course of the day, shallow, cold, and clear; bridges there are none, and very few boats, so that difficulty and danger, both to horse and rider, attend their crossing, whether by fording or swimming; we encountered none reaching above the horse's belly. From the broken nature of the country, they form several fine waterfalls, one of the prettiest of which is made by the river Oxera falling over the precipices in the crater-like depressions at Thingvall, where the principal ceremonies of the millennial celebration took place. This fall is about eighty feet high, and visible for many miles, its snowy whiteness being remarkably contrasted against the black lava rocks over which it flows. * * * Another beautiful fall is the Skogafoss, two hundred feet high, on the south coast, about eighty miles from the capital.

The lakes of Iceland, from the broken nature of the country, are few; all are situated in the midst of the most desolate scenery, and their sides and bottoms are rough with the lava blocks from the surrounding volcanoes. The largest is Thingvall lake, along which we journeyed for many hours, and near which was formerly held the meetings of the Althing during the independent age of the island. This lake is clear, cold, very deep, abounding in fish, and visited by innumerable waterfowl; it is about twelve miles long and five wide, receives the river Oxera, and it is said, communicates with the sea. It is situated in a magnificent basin in the lava rocks, and the contrast between the black ruggedness of the rim and the clear green waters of its expanse, with the great many-hued hills in the distance casting their shadows, and the fleecy clouds mirrored in its surface, make a scene of singular weird-like beauty."

Dr. Kneeland observes that the northern coast of Iceland, which he and his party could not reach on account of the ice in the north-west, though a little colder, is really the most desirable part of the island for human residence. The soil is deeper, the vegetation more luxuriant and reaching farther up the mountains, which are freer from snow than in the south and west of the island. The

fiords are also, it is stated, more accessible and better stocked with fish. Husavik is described as a considerable trading town, a where Gardar landed, and passed a winter 864, ten years before the permanent settlement on the west coast, whose thousand anniversary was celebrated in 1874.

Selected for "The Friend."

A Twofold Danger.

About a year before George Fox's decease he speaks of having a concern upon his spirit with respect to a twofold danger that attends some who professed the truth.

"One," he says, "was of young people running into the fashions of the world; or the other was of old people's going into earth," under the pressure of which exercise he wrote an epistle, which he addressed "To all that profess the truth of God.

"My desires," he says, "are, that you walk humbly in it: for when the Lord called me forth, he let me see that young people grew together in vanity, and the fashions of the world, and old people went downwards into the earth, raking it together. And now, Friends, I see too many young people that profess the truth, grow up into the fashions of the world, and too many parents indulge them. And amongst the elder, some are declining downwards, and raking after the earth. Therefore take heed that you are not making your graves while you are alive outwardly, and loading yourselves with thick clay." (Hall ii. 6.) For, if you have not power over your earthly spirit, and that which leadeth into vanity mind, and the fashions of the world, and into the earth; though you have often had the rain fall upon your fields, you will but bring forth thistles, briars, and thorns, which are for the fire," &c.

Correcting Faults.

In the education of youth, it is not the wisest plan continually to bring faults to light, discussing and reprehending them. The will be far more easily checked by cherishing the antagonistic virtues. If habits of truthfulness, integrity, purity and industry are carefully cultivated by the parent, there will be but little need of holding up for reprehension sins like lying, theft and profanity. The mind soon learns to tolerate what it dwells upon, and vice often presented, even for condemnation, grows at length familiar, and loses its most revolting features. Certainly offences must be dealt with, and by no means ignored or slurred over. When they occur their true character and effects must be disclosed without either extenuation or exaggeration, and the offender led to see that he has forfeited the respect and regard of the innocent and virtuous. But such experiences though not to be shunned when they come cannot be relied upon as the chief antidote to wrong doing. The daily cultivation of positive good is the very best means of averting evil.

Not only in the family and school, but in all the other scenes of life, does this truth hold good. To cultivate habits of industry and independence will do far more towards reforming the idle and improvident than to bear censure upon them, however much it may be merited. To instil a sense of justice and integrity, is a much greater safeguard against dishonesty than the firmest locks and bars. To inspire the heart with ambition for

orthy objects, and to infuse the desire for improvement, are better correctives of abusing amusements and vicious company than all the homilies that could be pronounced against them. The earnest promulgation of the solid truth is worth more than the violent denunciation of twenty errors. The employer who, instead of finding fault, scolding, and wakening in those who serve him feelings of resentment and ill-temper, encourages and stimulates them by kind notice and liberal praise when merited, is training them to habits of fidelity and industry that no stern rebukes and harsh severity could ever induce. There is cheerfulness attending this positive method of doing good that is specially attractive and inspiring. Fear, rebuke and condemnation are depressing in their influence, while hope, encouragement and sympathy excite the faculties to renewed exertion, and animate the heart to noble endeavors. It is true that it requires patience, watchfulness, self-control, rethought, and, above all, faith in human nature. It is far easier to censure the wrong than to cultivate the right. To do the latter needs a hopeful, earnest, cheerful spirit, not easily depressed or daunted, and able to infuse its own nature into the hearts of others. It needs a charity that makes allowance for faults and shortcomings, an untrusting energy that will never yield to despair, a love that will melt all coldness. The results will more than reward the truly benevolent heart in the final goal accomplished. The impetus thus given to moral energy will never spend itself; the fire of worthy ambition thus aroused and quickened will never be extinguished; the positive virtues thus established will never be overthrown.—*Philada. Ledger.*

For "The Friend."

Climbing the Mountain.

In company with a friend, I had been climbing the steep roads, and winding among the ravines of the mountains which border the great plains of the West, and gradually increase in height till they culminate in the snowy range of the Rocky Mountains, some of whose peaks are over 14,000 feet above the ocean level. Our pedestrian excursion had probably impressed us with a sense of the exertion necessary to reach any considerable elevation. We had gone about eight miles, and ascended perhaps 2000 feet; when we came to a point commanding a widely extended view of the plains, bounded only by the horizon some sixty miles distant. Between this apparently unlimited expanse and ourselves, lay the hills p which we had so laboriously struggled. In comparison with the grand total of the landscape spread before us, they seemed to wind into insignificance; and my companion made a passing remark to that effect. It was sufficient, however, to suggest a train of reflection on the resemblance of our traveling experience to that which awaits us in our journey through life.

That which is immediately present to us necessarily claims a large share of our thoughts and efforts, and is liable to assume an undue importance in our eyes. We are keenly sensitive to the hardships, labors and trials we are passing through; and though reason may tell us they are only the common lot of mortals, shared in by the great bulk of the human family; yet this does not prevent them from greatly absorbing our attention. Indeed, we often feel, even if we do not make the asser-

tion, or fully admit it to ourselves, that our lot is peculiarly hard.

As time rolls on; and advancing years, and the wisdom gained by experience increase our capacity for calm and thoughtful judgment; we are sometimes led to look back over the path we have travelled, and to trace the footsteps by which we have reached the point where we now stand. The difficulties we have encountered, when thus viewed, shrink into comparative littleness. As our thoughts turn to the boundless realms of eternity, all else seems of little importance, except as it has a bearing on our progress towards that blissful state, where "the weary are at rest."

Then be not dismayed, tho' who art sincerely desirous to walk in the footsteps of the flock of Christ's companions, at any difficulty or trial that may be met. If thou faithfully journey on in the road towards Zion, the time will come; when, looking back, all these things will seem to thee as light as vanity compared with the eternal weight of glory which awaits thee. W.

Harmonic Telegraphy.—The following account of the principles on which this remarkable improvement in transmitting telegraphic messages is based is taken from the *Milwaukee Sentinel*.

To assist in comprehending what this principle is, it may be well to state a few fundamental truths of the science of sound. Sound consists of certain waves which are passed along in the air, and which are called "aerial vibrations." The rate of vibration establishes the character of the sound, or its "pitch." Suppose a steel rod to be set in motion at the rate, say, of 175 vibrations to the second. It will give forth a low, bass tone. Increase the rate steadily, and the sound will go up the scale from one note to another. Every object has its key-note. If the reader will wet his finger and then rub it along the edge of a tumbler, the glass will give out a certain musical note. Let him then take a plate and play the scale. When he sounds the other notes, the glass will be dumb, but when he sounds the particular note which the glass emitted, supposing the sound to be loud enough, the glass will respond with the same note. So every object has a note to which it is faithful, rejecting all others, and responding to it alone. This fact is the basis of Gray's system of harmonic telegraphy.

First as to the transmitter. A steel bar is filed down to a certain pitch, that is, to a certain number of vibrations per second, like a tuning fork. This is placed between two electric magnets, like those used in ordinary telegraph instruments. One of these is stronger than the other. Of course the stronger magnet will attract the steel bar, and would retain it in a stationary condition, but for a contrivance to prevent that result. This consists of a spring on either side of the steel bar. When the bar touches the coil, the spring touches a wire, which shuts off the current, and the attraction of the coil for the bar instantly ceases. The bar then flies to the other magnet, where the process is repeated, and so it continues to vibrate between the two, the rate of vibration being uniformly that to which it is "tuned." This instrument is operated on by a small local battery. There is also a main battery of, say, fifty cells. This battery sends a constant current over the line to the receiving office without producing any other effect than

that which is produced by a current passing through a circuit in the Morse system. But if the battery is connected with the vibrator, the current is cut up into pulsations of the steel bar, and in that form reaches the receiving office. For this purpose an ordinary Morse key is used. When the key is closed, the main line is connected with the vibrator, and the vibrations are sent over the wire. When the key is opened, the vibrator has no effect upon the current that is passing over the main line. The effect at the receiving office is this: When the key is closed, the receiving bar vibrates at the same rate as the sending bar, and emits a corresponding tone. When the key is open the pulsations are not communicated, and the receiving bar is silent. It will be easily seen how the manipulation of the Morse key at the sending office can be made to produce the effect of dots and dashes at the receiving office.

In one experiment there were eight of these instruments, each having its own battery, but all connected with one wire. Over this wire the vibrations of all these eight transmitters were sent at once in a promiscuous jumble. The question will immediately suggest itself, how was the confusion of sounds interpreted? How were the eight messages separated each from the others at the other end of the wire? The answer to this is found in the principle of the science of sound which was stated at the beginning of this article. Each of the bars in the transmitting instruments is tuned to a separate tone, or rate of vibration. So on each of the receiving instruments there is a bar tuned to correspond with one of the bars at the other end. Each of these bars is placed on a sounding box, which is also tuned to correspond with it, the object being to increase the sound, so as to make it intelligible to the receiving operator. As the jargon of sounds or pulsations passes over the wire, each receiver picks out and repeats the tone to which it is tuned, and is silent as to the others. Thus the sound is sifted and distributed. It is as if eight persons were talking in a room. To one person standing in the middle and listening to all, the noise would be quite unintelligible, but if each of the talkers addressed himself to a single listener, the latter might be able to understand.

Selected.

The importance of daily learning the lesson of dwelling in our own hearts with Christ, the seed, that we may be taught of Him, who declared Himself to be meek and lowly of heart, was brought before me, and opened to the meeting. It is only while we are thus kept with Him, that we can sympathize with others, and travail with the Seed for his arising into dominion; and being made sensible of our own frailties, and the meekness and gentleness of Christ abounding in us, the rough Esau nature will be more and more subdued, and the peace of God which is substantial happiness, will be enjoyed in ourselves, and with those of like experience in whose society we mingle. We shall be in a state to receive warning of any temptation that awaits us, and immediately to put up our prayers for preservation, looking to the blessed Saviour for his aid; and He will deliver us. What harmony and sweet enjoyment prevail among the people, who are brought into such a case! —*Journal of William Evans.*

Canine Sagacity.

The following well-known story is a strong example of the great intelligence which may be developed in a dog by careful training:

A fashionably-dressed English gentleman was one day crossing one of the bridges over the Seine at Paris, when he felt something knock against his legs, and, looking down, he found that a small poodle-dog had rubbed against him, and covered his boots with mud. He was, of course, much annoyed, but when he got to the other side of the bridge, he had the boots cleaned at a stand for the purpose, and thought no more about the matter.

Some days after this occurrence, however, he had occasion again to cross that bridge, and the same little incident occurred. Thinking this somewhat odd, he resolved to watch where the little dog went to; and, leaning against the side of the bridge, he followed with his eye the movements of his dirty little friend. He saw him rub against the feet of one gentleman after another, till he had exhausted all the mud off his once white skin, then rush off down the bank of the river, and there roll himself in the mud collected at the side. Having thus got a new supply of dirt, the little animal ran up to the bridge again, and proceeded to transfer it to the boots of the passers-by, as before.

Having watched his movements for some time, the gentleman noticed that on one occasion, instead of running down to the river, he went off to the proprietor of the stand for cleaning boots, at the other end of the bridge, who received him very cordially. The truth then for the first time dawned on him, that the little animal belonged to the man who cleaned the boots, and was trained by him to perform these mischievous deeds for the purpose of bringing in custom.

Being very fond of dogs, the Englishman resolved to purchase this clever little fellow, and bring him back to England with him. When, however, he went to the dog's master, that person at first denied any connection with him, and only admitted the ownership when he was perfectly satisfied that his interrogator had no connection with the police.

For some time also he refused to part with the little poodle, saying that no money could pay him for the loss of his dog, who really made his living for him. Tempted, however, by a very high price, he at last consented to sell the dog, and the gentleman, a few days afterward, brought him over to England, travelling via Boulogne to Folkstone. His residence in England was some thirty or forty miles from Folkstone, and to this place he brought his little purchase. He had not been many days in his new home, however, when the little French poodle suddenly disappeared. Search was made for him every where, but to no effect. His new master offered a reward for him, but with the same result, and he had at last made up his mind that the little fellow had been either poisoned or stolen, when one morning, about six weeks after his mysterious disappearance, the gentleman received a letter from a friend in Paris telling him that his dog was back again there, and at his old trade of soiling boots in the interest of his former master.

The little fellow, not liking the dullness of a country life, had resolved to return to his former home, and had made his way to Folkstone; there, as the gentleman afterward ascertained, he had got on board a steamer

going to Boulogne, and from Boulogne had found his way back to Paris.—*Chambers' Journal.*

HYMN.

Selected.

Leave God to order all thy ways,
And hope in Him, whate'er betide;
Thou'lt find him in the evil days
An all-sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on the rock that naught can move.

What can these anxious cares avail—
These never-ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

Only thy restless heart keep still,
And wait in cheerful hope, content
To take whate'er his gracious will,
His all-discerning love hath sent;
Nor doubt our inmost wants are known
To Him who chose us for his own.

He knows when joyful hours are best;
He sends them as he sees it meet;
When thou hast borne thy fiery test,
And now art freed from all deceit,
He comes to thee all unaware,
And makes thee own his loving care.

Nor, in the heat of pain and strife,
Think God hath cast thee off unheard;
Nor that the man whose prosperous life
Thou enviest is of him preferred;
Time passes, and much change doth bring,
And sets a bound to every thing.

All are alike before his face:
'Tis easy to our God most high
To make the rich man poor and base,
To give the poor man wealth and joy.
True winners still of him are wrought,
Who setleth up and brings to naught.

Sing, pray, and swear not by his ways,
But do thine own part faithfully;
Trust his rich promises of grace,
So shall it be fulfilled to thee:
God never yet forsook at need
The soul that trusted him indeed.

—Geo. Newmark.

Attar of Rose in Turkey.—I was always under the impression that the attar of rose was made in large quantities in Persia, as well as in Turkey, for I remember purchasing it in Bushire, many years ago, under the idea that it was a product of that country; but my host informed me that I was mistaken, and that the district south of Balkan was the only part of the world where it has yet been produced. The whole house was redolent with the scent of rose; but although the aroma is very penetrative in consequence of the subtle character of the essential oil, it is not at all overpowering, even when the nose is applied to an unstoppered bottle of the fluid. My host opened a cupboard which contained 30 large glass bottles of the attar, and told me that I was looking at £12,000 worth of oil! The flowers which produce it have the appearance of our common dog-rose, and are of the varieties known as *Rosa Damascena*, *R. Semper-virens*, and *R. Moschata*. The last-named affords the chief ingredient of the attar. The natives themselves know very little about the varieties, and are only concerned with the profits they can make out of the oil. The plant is cultivated by the farmers in every village of the district, and requires a sandy soil on sloping ground, exposed to the rays of the sun. The greatest care is bestowed upon its cultivation and the harvesting of the crop. Laying down a rose garden may be done in

either spring or autumn, upon ground which has been well cleaned and plowed. Very severe cold will kill the plants, and those of the whole district were destroyed in this way in the year 1870. Hoar-frost, foggy and misty weather, are also injurious to the crops, and a hot temperature during the process of cultivation interferes with the yield of oil; but the best commences in May, and lasts for about 20 days. The farmer counts the buds on his plants, and calculates the number which will probably blossom daily, which he makes a divisor for the whole, and thus gets at the number of days his harvest will last. The flowers should be gathered before the morning dew is off them, and then immediately distilled. Herein lies the difficulty, because it is impossible to judge, even approximately of the rapidity with which all the buds will blossom; consequently, unless a very large staff is kept, so as to pick all the blossoms a heavy crop in the short space of time that is available, and unless a large number of alembics are ready to distil them, a great portion of the crop, if there is a rapid blossoming, may be wasted. The yield of attar varies greatly, but on an average it takes 4,000 pounds of rose-blossoms to make one pound of oil. The best quality of attar varies in price from 17 to 18 piastres the miscal, 15s. 4d. to 16s. 10d. per ounce; while inferior qualities realize from 14 to 15 piastres the miscal. Manufacturers frequently adulterate the attar with a fluid which they produce from certain kinds of grasses. An English acre produces from 4,000 pounds to 6,000 pounds of blossoms in fair years, and 3 pounds of blossoms produce about 1½ drachem of oil, which, on an average, may be said to be worth in the wholesale market about shillings.—*Baker's Turkey.*

The Life of a Million.—The Registrar-General has published a very interesting supplement to the thirty-fifth annual report, in which he estimates the march of an English generation through life. He starts with the assumption that 1,000,000 children are born, and of these that 511,745 would be boys, and 488,255 would be girls. 141,387 of the boys and 121,795 of the girls will probably die before they are five years old. The million is thus reduced to 736,818. The next five years their deaths are few, and they are fewest of all in the third five years, that is between the ages ten and fifteen. This full growth of childhood seems to be the healthiest period in the whole life of a generation, but somewhat more so for boys than for girls. Then follow five years of somewhat more liability to disease and death. This liability is still further increased in the next five years by consumption and other ailments incident to the period when growth has ceased. But in this whole twenty years, through childhood and youth, the million loses but 102,773 of its number, and an army of young men and women in almost equal proportions, and 634,045 in total strength crosses the dividing line of the first quarter of a century. About 62,952 die between twenty-five and thirty-five; the number is increased to 66,078 between thirty-five and forty-five; but between forty-five and fifty-five the number of deaths rises to 81,800; and from fifty-five to sixty-five 112,086 will have passed away. The number who set out over the next reach of ten years is 309,029. Of these only 161,124 reach their seventy-fifth year. This

ment rapidly diminishes, and at eighty-five only 38,565 remain. Another ten years and here are on the field only 2,153 people of enervable age, of whom nearly nine out of ten will pass away without reaching the centurion's fame. The number which will probably cross the threshold of a second century is 23, but none of these reach 119; for the last of the million will probably come to his grave in his 108th year.—*London Paper.*

For "The Friend"

Philip and Rachel Price.

"Honor thy father and thy mother."

In the years 1800 and 1801, John Hall, an English minister, was a frequent inmate in the family of P. and R. Price, and his cheerful temper and pleasant humor made his company as acceptable to the children, as were his religious experience and instructive conversation grateful to their parents. At considerable sacrifice in leaving a young and numerous family, P. Price accompanied him in his visits to the meetings of Friends in the eastern part of Pennsylvania, as far as Muncy, Adawissa, &c., into the State of Delaware, and part of New Jersey. These occasions of absence are spoken of as seasons of trial, but the end rewarded with the feeling of peace resulting from the discharge of apprehended duty. He writes, "I do not know that I ever left home with my mind under more embarrassments, but have since been favored to get into a more quiet and resigned state of mind, and I believe I never experienced a time wherein I felt a greater necessity of putting my trust in that Power which is able to carry us through every trying dispensation we may meet with." "Dear John has been much favored, being more enlarged than I have known him at any time before. The number of Friends (in Delaware) is generally small at each meeting, but many other people attend, to whom the call seems much to be extended." From New York, 4th mo. 15, 1802, John Hall wrote, "I expect by this time you had heard of my coming to this place under a prospect of embarking for my native land, and can now inform thee, that through humble attention to the pointings of the great Shepherd of Israel, I have been favored to see the right time to leave this country; I think in as clear a point of view as I did to come here, which I esteem a great favor, among many others I have been made a partaker of. Though my trials have been many, and in depths often, yet I have no cause to complain, but in humility of heart set up my Ebenezer, and say, Hitherto the Lord hath helped me. It felt solemn to my mind in parting with thee and thy beloved wife, to whom I have felt my mind nearly united in the dear bonds of gospel fellowship, and though we are parted one from another, yet are often present in spirit and in epistles written on the fleshy tablets of the heart, by the blessed lead of the Church. As He and His Father are one, even so we are one in the Covenant of Life, being made partakers of the same spiritual bread. My leaving the city (of Philadelphia) was a solemn time to me, and I received in being favored with so many united and concurring testimonies from my dear friends in that place, that I left them in the light time; and their prayers for my preservation were as marrow to my bones. There is a precious remnant in your parts to whom I feel my mind nearly united: May the Lord

preserve them as in the hollow of His holy hand."

In the retrospect of his American travels and service, John Hall wrote from "Broughton, 11th mo. 16, 1803—Beloved friend (Philip Price)—Although about eighteen months have passed over since I conversed with thee through the medium of my pen, yet I can assure thee that my love and affectionate regard for thee, thy dear Rachel, and beloved children, is not the least abated or worn out; for I can tell thee that by my fireside, and when in my bed, my mind frequently takes its flight over the great Atlantic Ocean, to visit many of my dear Friends; and thy habitation often has a large share. I often call to mind the many pleasant days and nights I spent with you and your beloved children. It was truly a place of rest to the sole of my foot, because I found the Son of Peace to be there. May you, my dear friends, be so far preserved as still to be in the abodes of peace. This will make amends for all. I believe you have your trials and exercises, as well as others for the Truth's sake, and happy are they who continue with the Master in his afflictions. I believe the same promise that was formerly made to his disciples will be your reward,—'ye are they who have continued with me in my tribulations, and I appoint unto you a kingdom.'

For "The Friend,"

Across Africa."

"Across Africa," is the title of a book recently issued from the press of Harper Bros., New York. Its author, Verney Lovett Cameron, an officer of the British navy, is believed to be the first European who has succeeded in crossing the continent of Africa. This was recently performed by a journey to the west, from Bagamoyo, on the Zanzibar coast, through the southern, central portion of the continent, till he reached the great Lake of Tanganyika. Thence his course was north-westerly to a large river near the centre of this part of Africa, which he believed to be the same as the Congo, emptying into the Atlantic a thousand miles further west. Leaving this river he proceeded in a general south-westerly direction reaching the Atlantic coast at Benguela. The distance travelled was about 2500 miles, through an almost unknown region, inhabited by savages and wild beasts. The forests, jungles, and almost impassable swamps met with on the route, were often of a character to appal this stout-hearted explorer. He was several times attacked by a fever accompanied with a new and strange delirium, but through these difficulties our author successfully struggled for a period of three years and five months. He was accompanied at the beginning of the expedition by Dr. Dillon, Lieut. Murphy and Robert Moffat, the latter a nephew of Dr. Livingstone. Dr. Dillon and Robert Moffat both died of the fever, and Lieut. Murphy returned to the east coast upon the receipt of information that the remains of Dr. Livingstone had been obtained, leaving V. L. Cameron to pursue the journey alone.

The primary object of the expedition was to search for and relieve Dr. Livingstone, but it was also intended that it should take a part in the suppression of the inhuman traffic in slaves, the cruelties and atrocities of which the author found many opportunities of witnessing, and which he became convinced could

be effectually attacked at its source in the interior of Africa only, believing that all attempts at its suppression on the coast would be futile.

It is proposed to lay before the readers of "The Friend," some extracts from his narrative, showing the peculiarities of this country and its inhabitants, and the desolation and destruction caused by the slave trade which is largely carried on between the different tribes of the natives.

After many vexatious delays in getting his caravan together at Kikoka, a small village a few miles from the coast, he started on his journey on the 28th of 31 mo. 1873. He remarks: "For two hours and a half we marched across a lovely country of rolling grass-land interspersed with belts of timber, and every here and there small knolls crowned with clumps of trees and shrubs. Away on our right lay the chain of small hills where Rosako and its neighboring robber villages were situated, along the route which Stanley followed on his journey for the relief of Dr. Livingstone.

"We camped on the top of a small knoll, the huts of the men being so arranged as to form a fence, while in the centre the tents were pitched and a large hut erected for stores and guard-room. Before sunset the donkeys were picketed inside the boma, and the entrance closed as a defense both against wild beasts and robbers.

"The men divided themselves into small kambis or messes, numbering from three to seven each, for the purposes of cooking and building their huts.

"Each kambi selects one man for duty as cook, while the remainder busy themselves in building, and by this subdivision of labor a camp is formed in a wonderfully short space of time wherever grass and suitable wood are plentiful.

"One man cuts the ridge-pole and undertakes the general superintendence, while others prepare forked uprights and small sticks for rafters, provide bark to bind the structure together, and grass for thatch and bedding. Every bit of grass is carefully rooted out from the inside to prevent the stubs injuring the mats. A thick layer of cut grass is also spread on the ground to form a sort of mattress and on this mats are laid. Some of the more luxurious build small kitandas, or bed places, to raise them above the damp ground."

After proceeding about 50 miles inland he remarks: "I was much astonished at the total absence of cattle, as we noticed no tsetsé (the African fly), and the country seemed admirably adapted for grazing, being well watered, and provided with trees to afford shade during the heat of the day. Every plot under cultivation had in it a miniature hut, under which offerings were placed to propitiate the evil spirits lest they should injure the growing crops. Several graves of chiefs, bestrewed with broken earthenware, were pointed out to me. They also had huts erected over them, with a small tree, usually of the cactus species, serving the purpose of a centre-post."

"On this march we first met with baobabs trees, which may be termed the elephants or hippopotami of the vegetable kingdom; their smallest twigs being two or three inches in circumference, and their forms of the most grotesque ugliness. This is, however, toned down by their beautiful white flowers and the

tender green of their foliage." "Frequent under-crops of sandstone and quartz were noticeable, and crystalline pebbles were plentiful, and the soil which was in some places of a reddish hue, was at other points a pure white silvery sand, both being covered with a considerable layer of vegetable mold. Many beautiful flowers gladdened our eyes on the march, among which were tiger lilies, convolvuli, primulas of a deep yellow, and another having somewhat the appearance of a foxglove opened back."

After traversing a considerable extent of rough country, about 80 miles from the sea, he describes the scenery as so delightful that they scarcely thought of fatigue. He says: "All the hills were exceedingly rocky, being composed mostly of granite, but in some instances of nearly pure quartz, but they were thickly clothed with trees wherever the inequalities of the surface allowed sufficient soil to accumulate. The greater number of the trees being acacias in full bloom, their red, white, and yellow blossoms, and those of other flowering trees stood out in masses of gorgeous color.

(To be continued.)

For "The Friend"

"A History of the United States of America, &c., by Josiah W. Leeds." Phila., 1877.

A notice of the merits of this work has already appeared in the columns of "The Friend;" but it has been thought that some extracts showing more fully its general scope and the manner in which important subjects have been treated, would be acceptable to some of the readers of this journal. In the preface the author thus alludes to the motives which led to its preparation.

"The writer of the following pages recalls the fact that when he was a grammar-school student in the 'City of Brotherly Love,' it was the practice of the pupils in the upper most class, in lieu of other regular exercises, to rehearse the wars of their country. For this purpose each boy was furnished by the principal with a memorandum book, and required to transcribe briefly the battles of the Revolution, and of the War of 1812. The review of these notes occurred so frequently, that, while we became very proficient concerning the battles fought by our forefathers, we remained extremely ignorant as to matters relative to the Indians (save that they were barbarous savages), the slaves, and other items of intrinsic interest bearing upon our country's welfare.

"This persistent indoctrination of warlike ideas resulted in producing an intensely partisan feeling, so that the very name of 'British,' or 'Mexican,' became a hateful sound to our patriotic apprehensions. Indeed, our principal concern appeared to be, to learn how much greater was the battle-loss in killed and wounded on the part of the British, than was that of the Americans. It is not using too forcible an expression to say, that there was begotten in our youthful minds something of the malignant sentiment of murderers.

"The moral loss occasioned by a state of warfare, together with its exceeding expensiveness, we had no conception of. To supply, in a measure, this lack of information, and to promote the knowledge of those things in the past and present history of our country which tend to its peace, prosperity and true renewal, are the purposes of this work. The rule of

political action recommended, may be concisely expressed by that vigorous Anglo-Saxon word—STRAIGHTFORWARDNESS."

We take the following in reference to the development of slavery.

"Somewhat has been said, in the preceding chapters, of the traffic in negro slaves, as carried on by the Spanish and Portuguese. It was in the summer of 1619, while Yeardley was governor, that the curse of slavery was fastened upon the 'Old Dominion,' and it was in a Dutch man-of-war that the first installment of twenty negroes was brought, and landed at Jamestown, to be sold to the planters. For many years it was almost entirely the Dutch, who were concerned in bringing them to the Virginia market. Nevertheless, their introduction was not by any means rapid, for at the end of thirty years after the first importation, the proportion of negroes to whites in the colony, was but one in fifty."

"Among the nations called Christian, of a few centuries ago, there was a strange discrimination entertained as to what was fair and what was really wrong in the infliction of a state of servitude. For instance, the strangers and the heathens of old time were mentioned as having been made slaves of by the Israelites, a course sanctioned by the law of Moses; and thus it was agreed that when Christians came in contact with such 'heathens and strangers' as the negroes, the Moors, and the Indians, the proper course to take with them was to place them in a condition of bondage."

"The fact of the Africans being heathen, had been esteemed a sufficient reason why they should be held as slaves; but when, during Berkeley's administration (1607), the question was raised in the assembly of Virginia, as to whether those negroes who had become Christians could any longer be held to servitude, a law was promptly enacted that their freedom was not to be secured by any change of religion. It was also declared that if slaves be killed by extreme correction, the act should not be rated as a great crime."

"The first complete slave law for South Carolina was enacted in 1712, there being at that time about 6090 whites and 10,000 negroes in the province. It set forth that as the plantations and estates of the province could not be properly managed and tilled without the labor of negroes and other slaves, and as these latter were a wild and barbarous people, not qualified to be governed by the same laws and practices as the whites, therefore, in order for the good regulation of the province and the security of its inhabitants, it was enacted that all negroes, Indians and mulattoes, who could not prove that they were freemen, be made and declared slaves.

"It was also ordered by this code that any person finding a slave abroad without a pass, must chastise him, or else be liable to a penalty for the omission. All crimes committed by a slave, from thievery to murder, were punishable by death, but a lesser punishment could be substituted. If the owner of a runaway slave neglected to whip, cut off the ear, or brand the culprit with a hot iron, then the owner was to forfeit his claim to the slave. The leader of a company which captured a runaway, received several pounds compensation; and if any person whilst engaged in such service should be wounded or disabled, the public had to pay the damages. If a slave was to die while being punished, no penalty was to be inflicted, unless bloody-mindedness

could be proved; then the murderer incurred a forfeit of fifty pounds."

Among the subjects which are frequently passed over with but little remark by historians, are the numerous instances in which the occurrence of wars with the Indians has resulted from the unprovoked aggressions of the whites; the happy results which have followed the treatment of the Indians with common honesty and fairness; and the lasting impressions for good which have flowed from the exercise towards them of the Christian virtues. We are glad to see that in this work bearing on these points have been brought to light, and the lessons which they teach clearly presented for the consideration of the reader.

In reference to the character and labors of David Zeisberger among the Delawares, the author remarks.

"For his success at the battle of La George, the Indian agent Johnson received the honor of knighthood; whilst among the French, the name of the Marquis of Montcalm was heralded with many plaudits. Nevertheless, it is said of men, 'Ye shall know them by their fruits'; and again, 'A good tree cannot bring forth evil fruit.' Whether the work of the French and the English leaders in stimulating the worst passions of the Indians, was work for a Christian to do, or for Christian people to applaud, the reader can determine for himself. He beholds the evil fruit—revenge and rapine, the devouring flames, and the hideous deeds of slaughter—and must readily decide whether such things as these have any part in the religion of the Christian, and whether glory such as this is of a so acceptable in the sight of God.

"Now while Johnson and Montcalm were thus teaching the red men lessons of life a death such as Christ and his Apostles never taught, a greater hero than English knight or French marquis, was laboring zealously, patiently, lovingly, in the path of Eliot a Brainard, striving to instruct the Indians a far more excellent way. The name of the worthy was David Zeisberger, a Moravian.

The massacre of the "Moravian" Indians in Eastern Ohio in 1782, is thus commented on.

"The Indians, to the number of nine being now at the mercy of the Americans, they were readily made prisoners, and council was held to decide upon their fate. It was promptly determined that they should be put to death; though some further debated as to whether it would be preferable to set fire to the two large houses in which the captives were kept, and burn them alive or whether to tomahawk and scalp them, that the militia might carry back with some trophies of the campaign. The latter plan had the preference. The Christians being informed of their doom, began to sing, a to pray, and to comfort one another. The night went by, and when the morning broke the militia selected two buildings which they called 'slaughter-houses,' in which they carried out their awful purpose: the men a boys were butchered in one—the women a babes in the other. There were in all 29 men, 27 women and 34 children, who thus perished at the massacre of Gnadenhütten, the 'Tents of Grace!' Which were Christ's soldiers? who were the conquerors? and with whom was the glory?"

The views of the writer in reference to w

thus expressed in treating some of the unsuccessful negotiations which preceded the outbreak of the Revolution.

"When, in 1764, Franklin, the philosopher and statesman, proceeded to England as the accredited agent of Pennsylvania—and shortly afterward as agent also for others of the colonies—he was destined to exert a marked influence upon the future of those portions of the dominions of Britain which he represented, being examined before the House of Commons, whose members desired a definite statement of the pending difficulties, the directness and freedom of his testimony were largely instrumental in procuring the repeal of the noxious Stamp Act.

"By addresses published in the papers of London, giving calm and lucid expositions of the effect of English legislation upon the commercial industries of the colonies, he endeavored to work a change in the tone of feeling toward America. He instanced the fact that if American merchants wished to obtain commodities direct from a Mediterranean port, these must be carried a long voyage out of the way, in order that the cargo might be first landed and re-shipped in London, and that a few favored merchants there might reap their commissions. And although iron was found everywhere in America, and nails and steel were greatly in demand, he showed how a very few manufacturers had obtained a act of parliament, totally prohibiting the erection of slitting-mills or steel-furnaces in the colonies. And in the same manner even hat-makers of England had prevailed to obtain an act in their favor; restraining the business in the colonies in order to oblige the Americans to send the beaver-skins to Britain, and buy back the made-up hats, increased in price with double charge of transportation.

"These, and many other cogent reasons why the laws of trade and of administration for the colonies, should be altered, were presented by Franklin to the notice of the public and the rulers of England during the ten years that he remained in that country. And when, in the autumn of 1774, news arrived of the assembling of an American Congress for the purpose of action, he was unwearied in his efforts, by private conversations, by published articles and by letters to states-men, to induce the Government to change its measures, giving it his belief that notwithstanding the attachment of the colonies to the mother country, it was a continuance in the same arbitrary course that alienate them entirely.

"Being urged by Dr. Fothergill and David Barclay, prominent members of the Society of Friends, in London, he prepared a careful statement of a plan of reconciliation. William Pitt (Lord Chatham) had himself prepared another and somewhat similar plan, and after several consultations with Franklin, it was submitted to parliament, but was by that body stily rejected. Yet Franklin's private interviews with the ministers of state and influential citizens did not cease; while Fothergill, Barclay and others, frankly condemning the injustice of their own countrymen, were remitting in endeavors to secure a compromise and avoid the effusion of blood. Nevertheless, their efforts proved unavailing; and Franklin, departing from England in the spring of 1775, arrived in America only to find that war had been actually begun.

"It is well worth while, at this momentous epoch in our country's history, for the student

calmly to ask himself: What more could America have done, to prevent war, than she did do? And, since England, without doubt, was clearly guilty of oppression, as well as of injudicious and unjust methods of government, were not the colonies justified in resisting their oppressors? Now, if we answer the latter question in accordance with the international practice of the last fifteen centuries, we may promptly say that the colonies were justified in making war to secure their political rights; but on the other hand, if we are to answer it according to the Gospel rule, as well as the Christian practice of the first three centuries of our era, we must as certainly say that our ancestors had no right to make war upon the plea that they were unjustly taxed and treated. For, the methods of protest and prayer, of appeal and patient endurance of wrong, still remained open, and such sort alone are the weapons which the Christian may use to battle against tyranny. 'The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.'

In concluding a sketch of the late civil war the writer observes.

"No more that a mere outline of the War of the Rebellion has been given. There were numerous cavalry raids, hundreds of battles and skirmishes, and many encounters upon the rivers and ocean, of which no mention can here be made. Neither has anything been said of the work of the Sanitary Commission; of the employment of colored soldiers in the army; of the conscription, and the disturbances in Northern cities in opposition to it; of the great riot in New York and the massacre of negroes; of the terrible privations and sufferings of the Union prisoners confined in the warehouses and prison-pens of the South, and, in a less degree, of the sufferings of Confederates at the North, together with a hundred other of the dire consequences of the war. A few statistics will merely be adduced for the purpose of comparison, that we may see whether the whole country would not have been a great gainer if it had adopted the plan of compensated emancipation, and extirpated the evil of slavery at a money price far greater even than the thousand million of dollars which it was proposed should be paid.

"The whole number of men enrolled in the Northern army was about 2,650,000. It is estimated that 300,000 men of each army perished in battle, or by disease in camps and hospitals; and that the number crippled, or permanently disabled by disease, amounted altogether to 400,000. This would make a total of 1,000,000 men as the actual loss to the country.

"The money cost of the war, to both sides, is estimated at \$6,000,000,000. In order to meet the yearly interest on the National Debt, which was increased from 60 millions in 1890, to 2600 millions in 1865, the people were taxed to an extent to which the taxation by the British crown, in the preceding century, bore no comparison. Stamps were required on deeds, leases, receipts, checks and many other documents, beside on a great variety of manufactured goods. A moiety of the debt incurred for, and the loss sustained by, the war, would have paid for all the slaves; would have provided all the illiterate whites and blacks of the South with the requisite facilities for obtaining an education; would have built half-a-dozen railways from the Atlantic to the

Pacific, and would have paid for the completion of as many water-ways connecting the streams of the Mississippi valley with those of the Atlantic slope and the Great Lakes. In brief, had wise and peaceful counsels prevailed, we might have been a really united people, and thus the fearful record of loss in men and money, in social and political morality, would not be now what we know too well that it is."

THE FRIEND.

SEVENTH MONTH 14, 1877.

"No man liveth to himself." This declaration of the Apostle is demonstrably true, whether applied to the righteous or to the wicked. We cannot so shut ourselves out from intercourse with our fellow beings, but that our influence either for good or for evil, will more or less affect some with whom we are brought into contact. The governing principle of our lives and conduct, cannot be altogether circumscribed within ourselves. Its power will be manifested by the fruit it brings forth in us, and the heaven of its influence will reach to others who may be brought where they behold or are obliged to feel the course of life produced. Consciously or unconsciously, therefore, we may be affecting the eternal interests of some of our fellow candidates for a happy eternity.

How strikingly do we sometimes see this exemplified in the family circle. Some one of a family that has been comparatively little restrained by the yoke which Christ lays upon the evil indulgence of the natural propensities—the lust of the flesh, the lust of the eye and the pride of life—overcome by the pleadings of Divine Grace, yields to the heavenly restraints, takes up the daily cross and follows Christ in the regeneration. Soon the influence of the life of righteousness is felt in some measure throughout the whole band. It may be that the others are not willing to make the sacrifices which they see have been called for to prove the sincerity of the covenant made between the soul of the one that has given up to love and serve the omnipotent Saviour, and which, or others similar, they feel they will have to make if they resign all conformity to the world, and become the self-denying disciple of a crucified Redeemer; but the humble, consistent life in their midst, is felt to be loud preaching, and however they may persist in gratifying their natural aversion to walking in the strait and narrow way that alone leadeth unto eternal blessedness, yet the power of the good example, testified to at times by the witness for God in the secret of their souls, has a restraining influence, and often predisposes to listen, as in the cool of the day, to the still small voice querying, Where art thou? Thus, in many instances, the faithfulness of one, has been a means, under the providence of Him who is ever watching over the workmanship of his hand for good, of stimulating others to bring glory to their Father who is in heaven, by entering and abiding in the highway of holiness.

On the other hand, where a family, whether from the force of education, and the preservative effect of proper association, or it may be from a sense in the individual members of the restraints of religion, has been kept, in some good measure, as "a garden enclosed," and a

well-grounded hope was entertained by those whose greatest joy it is to see the children "walking in the Truth," that the seed of the kingdom would there take root, grow up and bear much fruit, if one of the parents, or one of the children—though more especially the former—begin to show laxity or indifference in maintaining the restraining, crucifying principles and practices of the gospel, the power of God unto salvation, how soon does the example set give currency to compliance with the spirit of the world within the household, and, unless mercifully preserved by the powerful visitations of the Holy Spirit, how almost invariably do other members of the family—especially the poor children, who naturally look to their parents for direction and example—slide into the ways and maxims of the unregenerate, copy after the fashions, the follies and the amusements of the gay multitude that walk in the broad way, apparently forgetting that it leads to darkness and to death. It is true that each one is accountable to the Judge of quick and dead, and each one must work out his own soul's salvation with fear and trembling, but nevertheless, "No man liveth to himself," and the influence of our example imposes a fearful responsibility upon each one of us, and brings home the importance of the obligation, "Whether we eat or whether we drink or what-soever we do, do all to the glory of God."

SUMMARY OF EVENTS.

UNITED STATES.—The Life-saving Service fulfils the purpose expressed by its name, as is shown by the report of its operations last year. Out of 1253 lives imperilled by shipwreck only 29 were lost, and a very large proportion of property was also recovered. This does not represent all the work of our Government at the protection of travellers by sea from the dangers of our coast. The Signal Service, with its cautions to vessels not to leave port because of a coming storm, probably saves as many lives. The work in both services is well done, and it is gratifying to learn that the recent improvement in the apparatus for throwing a shot into wrecks is likely to make the Life Saving Service still more efficient.

The steamer *Florence*, Captain Tyson, of Polaris fame, commander, will sail from New London on the 20th inst., as the advance of the proposed polar-occurring scheme of Arctic exploration inaugurated by Captain Howgate. All the funds are in hand, and everything necessary to its success has been provided with great care by Captain Howgate.

A Washington despatch says the President will soon direct the issuing of orders to withdraw all the United States troops from the South except such as may be necessary for garrison duty. The troops so withdrawn will be either transferred to service in the West or be sent to the Rio Grande.

The credentials of General Mata, from Mexico, have been presented to the Cabinet for consideration. The Government is not inimical to the recognition of Diaz, and the question of the border troubles will not be affected, as the President and Secretary of State will entertain no respect for them.

The diplomatic difficulty between the United States and Venezuela has been amicably settled. The Venezuelan Government has formally withdrawn its note of 1st mo. 25th, which caused the departure of Minister Russell from Caracas, and such questions as remain will be discussed in a friendly manner.

One of the industries which has suffered most from the California drought has been bee culture. This has been carried on very successfully of late in the southern part of the State; but so complete has been the destruction of bee feeding plants that it is doubtful whether the business will pay again for a long time.

Mason, Ga., has an ice factory that manufactures 10,000 pounds of ice daily, at a cost to consumers of one cent per pound.

In accordance with a recent decision of the Supreme Court of the United States, the Government officers in charge of public work will make their contracts and have the work performed upon the ten-hour basis. All

employers who desire to make eight hours a day's work, will be paid for the eight hours only.

The State Department is informed that the steamer *Northcote*, constructed for the navigation of the Saskatchewan river, started from Cedar Lake, above the Grand Rapids, at its mouth, on the 4th of 5th mo., ascended the stream to Fort and some 100 miles returned to the mouth within thirty days. The success of the trip is considered as favorable to the development of trade in that section, and likely to be of benefit to the railroads of Northern Minnesota.

During the past week storms of unusual severity have visited many sections of the United States, causing great destruction of property and some loss of life. The village of Pensaukee and Couillardville, in Oconto county, Wis., were devastated by a tornado on First-day night. In Pensaukee, the Gardner Hotel, a school-house and twenty-eight dwellings were demolished; six persons were killed and ten injured. In Couillardville, seventeen houses and barns were damaged. The total loss on property is estimated at \$300,000.

An anticipated change of channel in the Missouri river, above Omaha, took place on First-day morning. Through the "cut-off," which is six hundred feet wide, a large volume of water was passing, and the levee on the Omaha side was in danger of being overtopped. At Abol, Massachusetts, situated on a hill 250 feet above the main village, geyse water last First-day afternoon, under the pressure of a volume of water which had just been emptied into it. The torrent rushed down to the village, half a mile distant, and into Beaver Brook, which it swelled. Several mill dams were carried away, the roads were badly washed out, and considerable damage was done to property along the stream. The reservoir was built by contract, and accepted by the town authorities on the 7th.

The debt statement for the Sixth month shows a decrease in the public debt for the month, of nearly three and one quarter million dollars, and for the fiscal year of \$2,483,124. This is over one million dollars more than the reduction made the preceding fiscal year, and fully six millions in excess of the amount required to pay the sinking fund. The coin balance, after deducting coin certificates, accrued debt and interest is \$17,183,403, of this amount \$2,968,102 is subsidiary silver coins, which, being deducted, leave the actual gold balance, against which the public debt is held, at \$14,215,301, which with the same period last year the gold balance shows an increase of about twelve millions of dollars. The currency balance is nearly sixteen millions, of which about one half is held for the redemption of fractional currency. The reduction in legal tenders for the month was \$1,818,248, and for the year more than ten millions. The reduction in fractional currency for the month was \$803,793, and for the year over fourteen millions. The amount of fractional currency reported by the Commission to have been lost—eight million dollars—has not been deducted from the amount outstanding, which is now reported to be less than twenty and one-half millions. During the year there has been made in the amount necessary to pay the annual interest on the public debt as a result of the funding operation, a reduction of \$1,943,625.

The aggregate revenue receipts for the fiscal year were \$271,325,677, which were made up as follows. From customs, \$130,439,419; internal revenue, \$118,438,278; miscellaneous, \$22,857,980.

Compared with last year, this shows a falling off in revenue of over \$16,000,000. The receipts from customs fell over \$17,500,000, and the internal revenue receipts increased about \$2,000,000. The ordinary expenditures were \$146,454,432, which is nearly \$12,000,000 less than the expenditures for the preceding year. Of these figures do not include interest on the public debt.

The number of deaths in Philadelphia for the week ending 7th mo. 7th, was 403, being less than for the preceding week, and 215 less than for the corresponding week of 1876. Of the 403, 238 were under five years of age.

On 26th, etc.—The following were the quotations on the 10th inst. Cotton, 12 1/2 cts. Flour, \$4 75 a \$9 25, the latter being for Minnesota choice. Bran, \$18 a \$19 per ton. Wheat, do and lower; Penna red, \$2 00; amber, \$2 10; white, \$2 15; new Delaware and Maryland, \$1 75 a \$1 85. Rye, 75 a 80 cts. Corn foreign, 75 a 85 cts. a 20 a 25 cts. a 25 cts. the latter for fancy. Cheese, 1 a 1 1/2 cts., the latter for N. York factory choice. Beef cattle, sales of 3500 head at from 3 1/4 cts. as to quality. Sheep, sales of 8900 head at from 31 a 51 cts. Lambs, 7 a 8 cts. Hogs, 3700 head, at from 61 to 71 cts.

FOREIGN.—It is mentioned as a notable fact that the

first translation of the Bible into the Russian vernacular, approved by the Czar as head of the Greek Church and by the Church itself, has been completed on within the present year.

Greece has 101 journals and periodical publication or one for each 114,334 inhabitants. The number of political journals is 82, of which 36 appear at Athens.

In the British House of Commons, recently, Stafford Northcote, Chancellor of the Exchequer, reply to a question, said the object in sending to Mediterranean fleet to Besika Bay was that it is a useful, and a convenient station. The position is well-stationed at the Suez Canal. The fleet at Besika Bay numbers seven iron-clads and one frigate.

The *Standard* prints the following: "Portugal having consented to act with England in suppressing the slave trade on the Mozambique coast, a British cruiser has been ordered thither. She will carry a Portuguese official, visit all the haunts of the slavers, and be empowered to search suspicious vessels, even when carrying the Portuguese flag."

Accounts from the Bombay famine districts are daily growing better. Rain is plentiful, and the sowing crops is beginning. The position in Madras is still very grave. Over a million persons are on the relief works or gratuitously fed.

Delegates bearing a protest from the late Government of the Transvaal Republic against British annexation had an interview lately with Lord Cairnryan, who informed them that it was impossible to reverse the effect of annexation, but he would hear any representation from them relative to the administration of the Province, with pleasure.

The French crops are reported to be good, especially in Central France; around Blois, the harvest promise to be better than for the last six years.

WESTWOWN BOARDING SCHOOL.

A well qualified teacher of the Latin and Greek languages, will be wanted at the opening of the next session, 10th mo. 29th. Apply to

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John E. Carter, 624 South 24th St., Philadelphia.
or Wm. Evans, 252 South Front St.

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Near Frankford, (Twenty-third Ward,) Philadelphia.

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

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 20th of 5th mo. 1877, ESTHER, wife Eliza Brackin, at their residence, Concord, Bismarck county, Ohio, in the 74th year of her age, a member of the Central Particular and Short Creek Monthly Meetings. This dear Friend was firmly attached to the doctrine and testimonies of our religions Society as held by its Friends. For several years she suffered much bodily affliction, yet whenever of ability to do so, and of when her feeble frame seemed unequal to the exertion of her love for her fellow-creatures, she attended Divine worship, desiring her family to lay aside hindering things of time, and be faithful in the performance of this important duty. Her last illness a lingering, suffering one, which she endured with patience, being very grateful for the kind attention of friends; yet she often earnestly desired to be released from this mortal bondage. She thought she had an evidence she was prepared for the solemn change. A comforting hope and assurance is felt that in man she has been permitted to exchange the trials of this life for a never ending eternity of rest and peace.

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PHILADELPHIA.

For "The Friend."

"Across Africa."

(Continued from page 382.)

On the 26th of 4th month, 1873, the expedition started from Simbo for the much dreaded Makata swamp, a large level plain lying between the Usagara Mountains and those at Simlaweni. This swamp offered no particular difficulties in the dry season, but became converted by the rains into a vast expanse of mud, with two or three troublesome grasses on the western side.

"Two hours' marching through pleasant wooded country, with red sandy soil, gave us our first introduction to the Makata, which soon appeared in its worst form.

"The foot prints of elephants, giraffes and felines had formed numerous holes in the yellow mud, some being at least knee deep and full of water, and many of our donkeys were trapped in them. But they managed to bring their loads into camp in safety, although the hard nearly been strangled by its driver, he made a running noise round its neck and attempted to drag it out of a hole by main force."

"Five hours in heavy rain were occupied in getting over five miles of this road, and during that time we had often to lend a hand in loading and unloading the poor donkeys, sides preventing the men from straggling, and seeing they all wished to halt in the middle of the mud.

"This would have been a fatal mistake, were there any bushes with which to build fires, or to provide fuel for the camp-fires; and a night's exposure to the rain and cold, with no dry sleeping place, must have crippled most of them. So I continued on the march until 3 P. M., when we arrived at the site of an old camp, a comparatively dry spot, where we found fuel and materials for hut-building."

"During the passage of this swamp they crossed several streams, among which was the Makata River, about 40 yards wide and 8 or 9 feet in depth. Here one of the party became thoroughly wet, and neglecting to take proper care of himself, was soon afterwards attacked with fever, which delayed the progress of the expedition for several days.

"In pursuing their journey to the westward they passed several large villages, one of which, Rehenneko, is situated near the 37th meridian east of Greenwich. This "proved

to be a large and populous village, and I was soon surrounded by a wondering crowd, the people being all well-dressed, after the fashion of the slaves at Zanzibar. They wore also a very peculiar necklace, consisting of a disk of coiled brass wire projecting horizontally from the neck, and sometimes as much as two feet in diameter."

"During the 5th month, Robert Moffat died from the effects of the climate. "The expedition," says V. L. Cameron, "then consisted of Dillon, Murphy, and myself, Issa (our store-keeper), thirty-five ashari soldiers, servants and donkey drivers, (including Bombay who was supposed to command them), one hundred and ninety-two pagazi, or native laborers and carriers, six servants, cooks, and gun-bearers, and three boys. We had also twenty-two donkeys and three dogs, and several of the men had with them women and slaves, so that, numerically we were an imposing force."

"At one point beyond the Makata swamp, the road wound through a rocky gorge, and up the steep side of the mountain, rendered more difficult by numerous torrent beds channeled in the solid granite, and which were worn quite smooth and polished, and made slippery by the draining-down of water. Before some of our donkeys would cross the worst of these, it was necessary to blindfold them." In some places "the hills, covered to their summits with acacias, looked, as Burton justly observes, much like umbrellas in a crowd. In the valleys where water is plentiful, the inparamsi reared its lofty head." This is one of the "noblest specimens of arboreal beauty in the world, having a towering shaft some fifteen feet in diameter and a hundred and forty feet high, with bark of a tender yellowish green, crowned with a spreading head of dark foliage. Unfortunately, these magnificent trees are often sacrificed to serve no more important purpose than the making of a single door, the wood being soft and easily fashioned; and since it rots rapidly unless well seasoned, the work of destruction is constantly proceeding."

"At one of the villages on the route, Cameron witnessed a curious custom, said to be universal in this part of Africa. A woman rushed into camp and tied a knot in a turban of one of his men, thus placing herself under his protection, in order to be revenged upon her husband, who had beaten her for not cooking some fish properly. The husband came and claimed her; but before she was restored to him he was compelled to pay a ransom of a bullock and three goats, and to promise, in the presence of his chief, that he would never again ill-treat her. "A slave can also obtain a change of masters by breaking a bow or spear belonging to the man whom he selects as his new owner, or by tying a knot in any portion of his clothing; and the original owner can not redeem him except by paying his full value, and he is invariably obliged to promise not to use him harshly."

"At a distance of about 200 miles from the coast, he entered the country of the Wagogo, a people "who are easily distinguished from the other tribes by the custom of piercing their ears and enlarging the lobes to a monstrous extent, wearing in them pieces of wood, ear-rings of brass wire, gourd snuff-boxes, and a variety of miscellaneous articles. The lobes are often so enormous as to descend to the shoulders, and in old age frequently become broken or torn." Small copper and brass bracelets are much worn, "but it is in the adornment of their heads that the Wagogo principally exercise their inventive powers, and nothing is too absurd or hideous to please them."

"In one of the villages of this people our author noticed many of the inhabitants suffering from small pox "which at times sweeps like a devouring fire throughout large portions of Africa."

"Magomba, the head chief of this country, who was chief when the explorer, Burton, passed through it in 1857, was still in power, and was reported by his subjects to be of fabulous age. His grandchildren were gray, and Cameron had no doubt that his age was considerably over a century. "Another instance of the extraordinary longevity of the African races was noticed by Dr. Livingstone at Makazembe. He found there, in 1871 or 1872, a man named Pemberch, who had children upward of thirty years of age when Dr. Lacerda Almeida visited that place in 1796. And this Pemberch was still living, according to the Arabs, in 1874, and must then have been at least a hundred and thirty years old.

"Witchcraft is one of the curses and banes of the whole country, every illness being attributed to sorcery or evil spirits; and of course the wizard is resorted to in the hope of obtaining deliverance from the malign influence supposed to be exerted. By means of playing alternately upon the hopes and fears of their credulous dupes, the workers of magic for a time realize a comfortable livelihood; but at last a day of retribution arrives. The magician is suspected or denounced by a rival of having caused the illness of some great person; and unless he can save himself by flight, or turn the tide of popular opinion against his accuser, he is seized and lashed to a stout post, around which a circle of fire is kindled." Often while suffering these tortures, the magicians seem possessed by a sort of mania to uphold their reputation, and boast of crimes they pretend to have caused. In many cases they have faith, to a great extent, in their own powers, and certainly are thoroughly believed in and feared, by their dupes.

"Beyond the country of the Wagogo the expedition entered the Mgunia Mkali (or hot field) which was just becoming cleared when Burton and Speke traversed it. "Now, however, things are much changed for the better, the Wakimbes, driven by wars from their

former homes, having attacked the jungle. Water has been found in many places, large spaces have been cleared and brought into cultivation, and, under the dominion of man, some of the most fertile and peaceful spots in Africa are now scattered in the midst of what was formerly virgin forest, affording shelter only to wild beasts."

A few days journey brought them to Jula Singa (the rock of soft grass). The road towards it was across a clearing extending as far as the eye could reach, and which boasted of many herds of cattle, populous stockaded villages, and much cultivation. "The fields were divided by ditches and banks, and in one place we saw some rude attempts at irrigation. To cultivate these fields must require a considerable amount of perseverance and industry, the ground being neatly hoed into large ridges." "The villages I visited were remarkably clean, and the huts wonderfully well built, considering the means and materials at disposal. Indeed, except in the matter of 'book learning,' these people can not be considered as occupying a low place in the scale of civilization."

(To be continued.)

For "The Friend."

Francis Howgill.

Francis Howgill was born in England about the year 1618. He was one of that band of primitive worthies, who for the world of God and for the testimony of Jesus Christ, endured a great fight of afflictions; not counting, with the apostle Paul, his life dear unto himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God.

He was intimately associated with his dear friend, Edward Burrough, in the great work which fell to their lot of turning people from darkness to light, and from the power of Satan unto God. These, like David and Jonathan, strengthened each other's hands in the truth and in the Lord; and went forth hand and heart together proclaiming, in the spirit of their Master, "liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord," &c.

But notwithstanding the release thus procured by them from *spiritual* captivity, Francis Howgill was suffered to pass months and years in prison; and at last was even punished for his unwavering obedience to the law of Christ, and not for evil doing. He was endowed with much resignation and christian patience; and bore his long imprisonments for the cause of Truth so dear unto him, in a manner which elicited the admiration and procured him the love and esteem of the jailer and his family, and that of many others. While suffering incarceration, which was much his lot, such was the confidence reposed in, and the respect paid to him, that many persons resorted to him for counsel in their difficulties, and referred their differences to his arbitration.

The oppressor so held his body bound, that his constitution gave way under it; and declining health came on about the year 1668, towards the close of which he was taken ill. His sickness increasing, dissolution at length drew nigh; but his faculties were preserved clear, and he was often engaged in fervent supplication. About two days before his de-

parture he said: "As for me, I am not at all afraid of death." Indeed, he had often been heard to say during his sickness, that he was content to die—that he was ready; and that he praised God for the sweet enjoyments and refreshments he had received on that, his prison-house bed, whereon he lay; freely forgiving all who had any part in his restraint.

A few hours before he ceased to breathe, some friends who lived at a distance coming to visit him, he inquired of the welfare of all of them; praying fervently, with many heavenly expressions, that the Lord, by his mighty power, might preserve them out of all such things as would pollute or defile them. Something he was heard to say shortly afterwards; but his weakness being extreme, but little could be gathered, except a few words, which seem prophetic of a time when persecution would cease. A little while after, regaining some strength, he said, "I have sought the way of the Lord from a child, and lived innocently among men; and if any inquire concerning my latter end, let them know that I die in the faith which I have lived in, and suffered for."

After a few words of prayer to his Father in heaven, he spoke no more; but entered into his blissful and everlasting rest, in the fiftieth year of his age, having been a prisoner for the testimony of Jesus, nearly five years.

Such was the life and death of Francis Howgill. And such the religion he professed and lived. A religion that enabled him and thousands more to stand their ground in a day of no ordinary proving and close trial. It was a *true and real* and vital religion which went to the ground and root of matters; and, aiming at a thorough cleansing as well as a thorough changing of the heart, it deterred not those who adopted it from a full surrender of themselves to the Saviour's one saving baptism of fire and the Holy Ghost, neither from the spirit-searching operation of that living "word of God which is quick and powerful, and sharper than any two-edged sword," and is a discerner of the thoughts and intents of the heart;" but brought with it a willingness to become martyrs for His name and cause who had so enamoured their souls of His goodness and unfailing grace and mercy.

The subjoined is a portion of an epistle of this good man, which he terms "the unchangeable testament, and will, and counsel of Francis Howgill, left to his daughter, Abigail Howgill," and which with solemn fervor, he enjoins her to observe, saying, it is the chief thing he has to bestow upon her. It will conclude this little account, viz: "Seek the kingdom of God, and the righteousness thereof; it is not far from thee, *it is within*; it consists of life and power, and it stands in righteousness, truth, equity, justice, mercy, long suffering, patience, love, light, and holiness. This is the being and centre thereof; therefore seek not to here! or to there! *without thee*, in this or that outward observation, for many seek there and never find it; but seek, and thou shalt find; wait, and thou shalt receive.

If thou inquire in what must I seek, and what must I wait in, and how must I seek? I inform thee, thou must silence all thy own thoughts, and thou must turn thy mind to that which is pure, holy, and good *within thyself*," &c.

Take heed unto that, [viz: the holy life, or enlightened conscience *within*] and it will show thee the evil motions and thoughts, and as thou

lovest it, it will subdue them, and press thee for the time to come, out of evil; though thou be born into the world a reasonable creature, yet, thou must be born again and be made a new creature, or else thou canst not enter into God's kingdom." [Here a child might have queried, How is this? and heavenly birth to be produced? The parent proceeds:]

"Thou must know the seed of the kingdom in thyself; of which thou must be born a formed again, into God's image. I have to thee that God hath sown it in thee; a germ of it, a portion of it, a measure of light a truth, of righteousness and holiness. *Keep in thy mind to that*, and love it, and thou will feel the Heavenly Father working in thee and creating thee to life, through Jesus Christ who hath enlightened thee, and thou will feel the power of the Lord strengthening thee, thy little faith and obedience, and making thee to grow in the immortal seed of his kingdom, and to out-grow and over grow all evil so that thou wilt daily die to that evil a have no pleasure in it; but in the Lord, a in his goodness and virtue shed abroad in a heart, which thou wilt taste and feel with and have joy and comfort therein."

Again reverting to the same subject, "G is a Spirit," he says, "a pure spirit of light, and power. He it is that searcheth the heart, and shows thee when thou dost evil, thinkest evil, or speakest evil; and sheweth unto men and women their thoughts. That which shows the evil is good, and that which shows a lie is truth. *Thus is within, take heed to it*. This is called God's Spirit in the Scriptures; believe in it, love it, and it will quicken thy heart to good, and it will subject the evil. Here is thy teacher near thee; love it, then act contrary to it, it will condemn thee. This Spirit never errs; but leads out all error into truth."

Francis Howgill labored in the gospel sixteen years; there is a volume of his works printed in about 740 pages in folio.

Confused Manners.

It is one of the lessons of every-day life that we should all strive to learn how to express by every pleasant, graceful and attractive way, the real kindness we feel, not only those whose esteem we value, but to every one with whom we come in contact. There is nothing in occupation or circumstances prevent this. Neither wealth, nor birth, nor education has any monopoly of true politeness. Every one, however poor or busy, young, can cultivate a gentle, pleasing and cordial manner, that shall fully express in the intercourse of daily life the genial impulses and warm emotions of the heart.

Good-will and benevolence will develop more fully by being thus continually manifested, than by any other means. Every feeling increased by expression, diminished by repression. The blunt, rude tone, the disrespectful manner, the omission of those gentle amenities of life that smooth away so many rough places, do actually, in time blunt and dull the finer parts of our nature, check the generous emotion, drive back the sympathy, and crush the affections that are thus denied their natural outlets. On the other hand, the courtesies of life, while gladdening those whom they are extended, return to enrich the heart of the giver. He who remembers the rights of others, and hastens gracefully to a

rd them, who freely concedes the veneration due to age, and the respect and honor to one human being to another, who sees every opportunity of shedding small rays of sunshine over the lives of those around him, will himself reap the harvest he sows—a larger heart, more expanded benevolence and richer affections.

We would not here descant upon the world-policy of courteous manners, nor urge it as a motive for their cultivation, yet it is pleasant to discover that right doing has its own reflex action, not only on the character, but also on the immediate personal interests of men. This is certainly the case in all business intercourse. Other things being equal, courteous and affable always have the preference over the blunt and rude. Whether it is the selection of the store at which we deal, the employer whom we will serve, the workman we will engage, or the road we will travel, this element will largely influence our choice. In the instructions which a general manager of a leading railway has issued to his subordinates, he says: "Treat people as you appreciate and were willing to acknowledge their custom. Try to accommodate and please. In short, act as any good business man would toward his customers, don't treat people as if you were conferring a favor on them by letting them ride. Rather, seek to make the line popular, because its success is dependent on the good will of the people. You need not be ashamed to let people understand that you acknowledge this." Such orders fully recognize the policy of pleasing manners and their necessity to ensure success. To be really worthy and enduring, politeness must be based on kindly feeling. An old proverb says, "If the staff be crooked, the shadow cannot be straight." So, our hearts are cold and hard, they will not cast the shadow of kindly deeds and gentle manners. Yet they act and re-act upon each other, and the effort to correct the shadow may induce us to reform the substance.—*Atlanta, Laeger.*

For "The Friend."

Observations on the Rise of the Society of Friends, and the character and labors of George Fox.

At the present time when in many places within the limits of our own Society, it seems necessary again to contend for those doctrines and practices which Friends in the beginning were called upon to support, and which faithful members have ever since felt bound to maintain, it may be useful to review the circumstances attending that remarkable manifestation of Divine life, in which the Society had its origin, and the steps by which its doctrines were gradually unfolded to the mind of George Fox, and accepted by the generation in which he lived. The following observations on these subjects, and sketch of the early life and ministry of George Fox, have been taken with his view from the recently published work entitled, "Friends in the Seventeenth Century."

During the eventful period which elapsed between the enforcement of the Reformation by Henry VIII., and the inauguration of the Commonwealth under Cromwell, "men had become accustomed to think upon and discuss the points of religious belief, on which there long had been differences of opinion; and as the state of the professing church, as well as that of the nation at large, had been through-

out such as to demand the attention of those who had capacity to think and to act, very many within different classes of society, took deep interest in the subjects brought into dispute; which thus acquired a dignity and importance previously withheld from them.

"Nevertheless, there were certain great and fundamental truths or principles of the gospel, underlying the whole system of Christianity, which though they may have been admitted in theory or written creeds, had long been very much lost sight of, denied or perverted, in the self-seeking teaching of the overbearing clergy, and the heated and blinding controversies of sects or parties, struggling for liberty or power. Although the doctrine of the influence of the Holy Spirit was thus admitted, his indwelling with men, or that 'The Grace of God which bringeth salvation had appeared unto all men, teaching them' how to become partakers of the salvation purchased by Christ, was unacknowledged or denied.

"It was claimed by the Church,—said to be organized in accordance with the Divine will, that to it belonged exclusively all the authority and right which a commission from Christ could convey,—that it was collectively inspired by the Holy Spirit, and its individual members participated in the influence of that Spirit through the external 'means of grace' possessed and administered by the Church; as baptism, the eucharist, preaching, praying, and instruction in the Scriptures.

"The Bible was received as the complete and final revelation of the Divine will, in relation to every thing connected with the salvation of the soul, and consequently was considered the primary rule of faith and practice; but the authoritative interpretation of the text, was virtually claimed and made binding by the 'Church;' or in other words, by the 'clergy;' who, as a body, were not disposed to give any exegesis that would curtail their power, or otherwise injuriously affect their interest. The Headship of Christ in the church, and that equality among believers set forth in his declaration, 'One is your master, even Christ, and all ye are brethren,' were generally disallowed or perverted, by denying the bestowal of spiritual gifts on any but such as had undergone a prescribed course of study, and been ordained by men. These formed a distinct class, with peculiar titles, power, and privileges; exercising their ministerial functions as a profession, and claiming the right to demand pecuniary compensation for their services. That Christ's Kingdom is not of this world, and therefore his disciples are forbidden to fight, though so clearly set forth in his teaching, and so fully confirmed by the whole spirit of the gospel, was altogether ignored; and consequently the constitution and working of the predominant church, were complicated with the character and action of the political government, and none appeared to comprehend its organization and the execution of its duties, without connection with and dependence on the Legislature or the administration of the State, and without holding that as these were often brought into collision with opponents, Christians were therefore warranted in engaging in war.

"But He who watches over his Church by night as well as by day, as He had preserved witnesses to the truth throughout the ages of almost universal darkness, so was He now at work in the hearts of individuals, preparing

them to detect and reject the many errors in doctrine, and the many rites and ceremonies by which man in his own will and wisdom, had overlaid and obscured the truth, and to turn away from them; also from those who claimed to be ministers of Christ, while their lives bore witness that they knew not what it was to be subjected to his heart-changing baptism, or to cease from serving the spirit of the world. Thus there were those in different portions of the professing Church, who were longing after a more spiritual religion than could be found while it maintained such a mechanical routine of ceremony, between the worshipper and the Father of Spirits; who were seeking a more full exemplification of the transforming power and purity of the gospel, and were earnestly looking for a clearer light to shine upon the path of the just.

"That light came not by any sudden outburst of religious illumination within any one of the various sections into which the visible Church was divided; but by the insuing of the Day Spring from on high, in the hearts of different members attached to them, who were hungering and thirsting after righteousness, and waiting to be taught the way of the Lord more perfectly. The work had been and was going on secretly and with slow progress, hidden in the hearts of many, like seed in the warm earth, awaiting the time and the means by which it would be more powerfully quickened, and enabled to push forth the blade, form the ear and perfect the full corn in the ear.

"George Fox was born in Drayton-in-the-Clay, in Leicestershire, in the year 1624, about one year before the death of King James I. He was the son of Christopher and Mary Fox, the maiden name of the latter being Lago, said to be of the stock of the martyrs. They were members of the Episcopal Church, and were highly esteemed for their piety; the father being called by his neighbors 'Righteous Christ,' on account of his honesty and uprightness.

"George Fox was remarkable, when a child, for his gravity and sedateness, and he states that when but eleven years of age, he 'knew pureness and righteousness;' and that 'The Lord taught [him] to be faithful in all things, and to act faithfully in two ways; viz., inwardly to God, and outwardly to man, and to keep to yea and nay in all things.'

"Seeing the seriousness of his youthful character, his relatives at first thought to have him educated for becoming a priest; but that being abandoned, he was placed with a shoemaker, who also dealt in cattle and wool; and in the latter George was employed. It does not appear that he received any further school education than enabled him to read and write and cast accounts, with facility. Conscientiously just and exact in all his dealings, it became a common saying among those who knew him, that 'If George says verily—a word he often used—there is no altering him.'

"When about nineteen years of age [1642], being at a fair, he was much grieved by two of his acquaintances, who were professors of religion, with whom he had gone to an inn, for some refreshment—drinking healths, and urging him to join them therein. He refused, and left them. That night he was sleepless, being brought under great exercise of mind; and having cried fervently unto the Lord, he states, He said unto me, 'Thou seest how

young people go together into vanity, and old people into the earth; thou must forsake all, young and old, keep out of all, and be as a stranger unto all.' This appears to have been the beginning of 'The various exercises, trials and troubles,' through which the Lord led him, in order, as he observes, 'To prepare and fit him for the work, unto which He had appointed him.'

(To be continued.)

Aztec Ruins.—The ancient ruins which are scattered all over this country are some of the strangest unwritten pages of history. Our fertile valleys have been densely inhabited and highly cultivated by an enlightened race of people centuries ago, while the ruins of the houses, corrals, towns, fortifications, ditches, pottery, ware, drawings, non-interpretable writings, &c., go to show there have been many arts cultivated in those days which are now entirely lost to the human race. Their houses have been built of most every kind of rock, from small boulders to the finest sandstone. Some of the finest of these ruins, and the most perfect, are located fifteen miles up the Animas River, or about thirty-five miles below Animas City, in a large valley fifteen miles long by seven wide, on the west side of the river. This valley has been covered with buildings of every size, the two largest ones being 300 x 6,000 feet, and about 300 feet apart. They are built of small sandstone laid in adobe mud, the outside walls being 4 feet and the inside walls from 12 to 3 feet. In the lower story port holes a foot square have been built for defence. There are rooms now left and walls for about four stories high still standing. About the second story, on the west side, there has been a balcony along the entire length of the building. No signs of a door are visible in the outer walls, and the ingress must have been from the top, in the inside there being passages from room to room. Most of them are small, from 8 x 10 to 12 x 14 feet, the doors being 2 x 4 feet. The arches over the doors and port-holes are made of small cedar poles two inches wide, placed across, on which the masonry is placed. The sleepers supporting the floors are of cedar, about 8 inches through and from 20 to 50 feet long and about 3 feet apart. A layer of small round poles is then placed across the sleepers, then a layer of thinly split cedar sticks, then about three inches of dirt, then a layer of cedar bark, then another layer of dirt, then a carpet of some kind of coarse grass, which forms the floors. The rooms that have been protected from exposure are whitewashed, and are ornamented by drawings and writings. In one of these rooms the impression of a hand dipped in whitewash, on a joist, is as plain as if it had been done only a few days ago. In another room there are drawings of tarantulas, centipedes, horses and men. One room in the eastern portion is quite a curiosity, it being perfectly round and must have been used for a hall. It is about twenty feet across. In some of these rooms have been found human bones, bones of sheep, corn-cobs, goods, raw hides, and all colors and varieties of pottery ware. These two large buildings are exactly the same in every respect. Portions of the building plainly show that it has been destroyed by fire, the timbers being burned off and the roofs caving in, leaving the lower rooms entirely protected. The rock these buildings have been built of must have

been brought a long way, as nothing to compare with it can be found within twenty miles. All the timber used is cedar, and has at least been brought twenty-five miles. Old ditches and roads are to be seen in every direction.

In conversation with the Navajoes in regard to these ruins, they say their forefathers came there five old men's ages ago (500 years) and these ruins were here, and the same then as now, and that they have no record of it whatever.—*Late Paper.*

For "The Friend"

More than twenty years since, the following lines were published in "The Friend," but not in the present form. From their beauty, simplicity and applicability to recent removals, it has been thought the republication of them in their present corrected form would be acceptable to many readers.

TO THE MEMORY OF GEORGE DILLWYN.

Fully ripe, like the ear for the reaper,
He met the pale messenger's word;
Oh! sweet is the sleep of the sleeper,
That rests in the name of the Lord!

He slumbers at length with his fathers,
Secure from the tempests of time;
For the storm that on earth often gathers,
Is unknown in the heavenly clime.

They have placed the cold earth on his ashes;
They have given him up to the tomb;
But the light of his virtues still flashes,
The pathway of truth to illumine.

He is dead—but his memory still liveth;
He is gone—his example is here;
And the lustre and fragrance it giveth
Shall linger for many a year.

He stood in the midst of his weakness,
With the snows of long years on his head;
And sublime with a patriarch's meekness,
The Gospel of Jesus he spread.

The path of the faithful he noted—
In the way of the humble he trod—
And his life was with ardor devoted,
To the cause of religion and God.

Like the sun of a mid-summer even,
When unclouded it sinks in the west;
His departure was brightened from Heaven,
With a cheering assurance of rest.

Calm and soft and serene, was the slumber,
Preluding his glorious rise,
And free from all cares that enumber
The moment he winged to the skies.

Oh! there's joy in the grief of the weeper,
Whose loss may above be restored;
And sweet is the sleep of the sleeper,
That rests in the name of the Lord.

In the evening, when gathered to read the Scriptures, during our silent waiting on God, a feeling of awful seriousness spread over us, and tendered our spirits so that we all wept; and in brokenness, it was acknowledged, that there surely is encouragement to believe, and, under all trials, humbly to trust in the Lord.—*M. Capper.*

* Although our late beloved friend E. W., was not called to the public ministrations of the "Word," many will recall the sweet earnest tones of voice, in which he was frequently led to labor in private. Whenever sickness, suffering or sorrow prevailed, there his heart seemed to go in true sympathy, and when necessity required, stopped not with words, but rested only in the performance of deeds of actual benevolence; and yet with all, so humble a view did he take of his own attainments, as to say to the writer, in entire sincerity, "He sometimes refrained from social visiting, fearing lest his spirit might be a burden to his friends."

May we who are left, follow him as he followed his Divine Master.

Random Notes of Travel in Europe.

(Continued from page 384.)

Leaving Ulverstone, a few seemingly stone miles by rail were passed over, and we stood within the precincts of Furness Abbey. The grand and stately ruin owes much of its beauty to the warm rich color, the light reddish brown, of the sandstone of which it is built. Comparisons are instituted between Fort and Furness, and the question raised which is the more beautiful, the cool gray, the former, varied in shading as it is, or the magnificent brown cloisters where the monks of Furness ruled the country side miles away. The peaceful noon-day quiet was undisturbed as we explored nave and chancel, and Abbots' house and refectory, all were silent. The vesper-bell no longer resounds over the vale of Nightshade, for this was the name it bore in olden time, calling the monks to evening prayer. No more are solemn councils held to consider the last edict from Rome, and its relation to the affairs of this once wealthy abbey. Immense masses of ivy, with tree-like stems, climb its walls, and so quiet a secluded is the scene, that did we not know that human passions and human needs are the same at all times and in ever clime, we might believe that peace only had here abounded. As it is, we thank the old fathers, upon whose dust we are treading, for the care with which they preserved the learning of their day, and pass from their memorials silently away.

This celebrated abbey was founded under the patronage of Stephen, afterwards king of England, in 1127, and 410 years from its establishment was surrendered to Henry VII. This took place one year after Henry had decided to suppress and confiscate the small monasteries by a bill of Parliament. The bill stuck long in the lower house, when the king commanded the commons to attend him and on walking out of his chamber he took turn or two among them, and looking angrily on them said, "I hear that my bill will not pass; but I will have it pass, or I will have some of your heads," and without other rhetoric returned to his chamber. The bill was passed and all given him as he desired. Three hundred and seventy-six monasteries were confiscated, and all their estates, real and personal, given to the king and his heirs. The larger establishments soon followed, upon some of which strong pressure was brought to bear, to induce submission. The ostensible motive leading to the suppression of religious houses in England, was "the desire to increase, advance and exalt the true doctrine of virtue in the church."

The abandoned Abbey of Furness soon passed into the hands of the Preston family, and a curious tale is told of the manner in which they became the owners. Sir Thomas Curwen, knight, in Henry VIII. time, an excellent archer, went up with his men to shoot with the king at the dissolution of the monasteries, when the king said to him "Curwen, why doth thee beg none of these abbeyes? I would gratify thee some way. Quoth the other, "Thank you," and afterwards said he "would desire of him the Abbey of Furness, nigh unto him, for twenty or years," says the king, "Take it forever. Quoth the other, "It is long enough, for you set them up again in that time." But as appeared at length that they were not likely to be re-established, this Sir Thomas Curwen

ent one Preston, his son-in-law, to renew the case for him, who renewed it in his own name, apologizing to Curwen, by remarking, "You may have it as long as you live, and I think I may as well have it with your daughter as with any other." Thus by the overbearing will of one "bold bad man," were these nurseries of love and superstition swept from the land.

From Furness to Silverdale and Carnforth, our route lay over the yellow wrinkled sands of Morecombe Bay, in which many a traveller had been overwhelmed by the treacherous slide, but now safely traversed on the firm embankled rail. Remaining over First day with a valued friend, I attended the meeting at Yealand. Why the not very euphonious names of Yealand Conyers, Yealand Redmayne and Yealand Storrs, should occur in the nomenclature of this district, we did not learn. Perhaps the name of Yealand was that of an ancient family or estate, and handed down from immemorial days, and retained with a pertinacity as pleasing to every lover of antiquity as it is peculiarly English. The meeting at Yealand was larger than at Carlisle, where we last attended, and we traversed five miles of country before reaching it. The surroundings impressed me as peculiarly primitive and rural, and the interest was thereby greatly enhanced. Our road lay through quiet villages, one of which possessed an ancient Hall, now much dilapidated. Low stone walls, covered by ivy and flowering shrubs, bordered the secluded roadside, while the wind and the flying clouds above indicated that the sea was not distant.

In the afternoon we walked with our friends across the open fields to Arnside Tower, a remnant of the sea-side defences of early days:

"Not for my Lady's bow
Built I this lofty tower,
Still looking seaward,"

but to repel the invasions of the plundering Dane or Scot, was it erected. We entered, and found the ground-floor a rendezvous for cattle. A dilapidated stairway led to the upper story, which the children of the party ascended with their elders. "I think sister," remarked little Edward, "I like this old staircase better than a proper one." "How can *thou* say that, Edward," replied the elder small sister, reprovingly. "Ah! but I do," repeated the little boy, stoutly. "I like it much better than a proper one!" Emerging from the dense shrubbery surrounding the pleasant home of our friends, we found ourselves upon the old shores of Morecombe bay, and looking down upon the sands below the cliffs at our feet. These cliffs were perforated by caves, in which it may be smugglers had once found convenient places of deposit. Among the shrubbery of the grounds above grew a British Hypericum, whose large yellow petals and long and abounding stamens, rendered it a peculiarly beautiful and showy ornament. Though many of the more common English plants have become acclimated in the northern United States, there are others, some of which are interesting to the forist, that will not endure our cold winters, and have therefore never found a lodgment among us. Among the latter may be named the Daisy, so dear to the English lover of mossy turf and star-studded borders.

On Second-day morning we bade farewell to the very kind friends at Silverdale, and proceeded to Settle, an ancient town backed by high rounded hills and a fine exposure of

limestone, extending for a distance in perpendicular bluffs. At the foot of the Scars was an intermitting spring which ebbs and flows alternately, and in which we were much interested. A heavy rain prevented more extended exploration of the antiquities of this little city, except that of the venerable shambles, a relic of the past. Even Giggleswick School, established by Edward VI., was not visited, much to our regret. Ample compensation for these disappointments was found within doors. Let no one imagine he falls estimates the ties of kindred until he leaves home and country to find them renewed on a foreign shore. How delightful to scan the features of a beloved face, and trace resemblances to other dear forms and features well remembered, though far distant. Such was one of the pleasures reserved for us at the ancient town of Settle, and then bidding adieu were borne direct to London in an American railway car.

Though our railway car has some advantages over the English carriage, the latter may at times prove a preferable mode of conveyance. In the latter, one may sometimes enjoy the privilege of being alone, and a privilege it is, when weary of travel, to find oneself occasionally entirely free from the restraint publicity always throws around us, for to glance at the country on either side at will, to sit, to stand, to lie down as one may desire, are all practicable at such seasons.

London, 8th month.—A week of almost continued rain, did not prevent the completion of arrangements for the Continent, and we found ourselves one afternoon at the London station with tickets for Harwich, the seaport from which the steamer crosses to Rotterdam. Among the numerous passengers waiting was a German baroness, with her attendants, who had much ado to get their numerous trunks arranged in a small pyramid in the centre of the room. A few hours after nightfall, brought us to Harwich; our only fellow passengers in the railway carriage being an English minister, on his way to Norway, and a young Jewish girl. The latter seemed glad of companionship, and amply repaid the courtesy shown her, by her knowledge of the language on our arrival at Rotterdam. The passage across was uneventful to ourselves, but full of uncomfortable interest to some others, who, notwithstanding the sea was placid as a summer mill-pond, thought themselves, or found themselves very ill indeed. With all her forethought our baroness found that no stateroom had been reserved for herself, whereat her party was in great consternation; but finally she was accommodated in some remote corner, and a degree of quiet reigned after the storm.

Holland.—In the morning a long, low, level line of green announced the coast of Holland. We sped along through shallow yellow water, indicating by its color that probably more land might be added to the area of the small kingdom, should a slight upheaval take place. And this is the country "Heroes, kings, had died for," thronging with memories of such men as William of Orange, Maurice of Nassau, and Philip Van Artevelde. In truth, it seemed scarcely worthy of them.

We soon landed and made a tour through the city. Rotterdam at first sight, impresses one as a bright, pleasant looking city. The houses are very high and narrow, with the gable end facing the street, generally painted

in light delicate shades. Many of them lean slightly forward over the street, or are tilted towards one side; indeed very few of them are quite perpendicular. Built on piles, as they all are, a little sinking of earth causes this defect. At the station we found a motley crowd of well dressed, orderly people, among them chatting by a window, some stout, elderly country women, with very high crowned caps, a marvel of lace, and starch, and snowy whiteness. From their temples extended horizontally, curious gilt, spiral horns, which gave the wearers a remarkable appearance. It is necessary to be informed that they are worn as ornaments, the effect produced *not* being that intended, but this inconsistent result is not confined to the peasant women of Friesland, as observation everywhere will show.

At Rotterdam the tide rises from ten to twelve feet, so that the city need not suffer from stagnant water in her many canals. These are crossed by numerous draw-bridges and where the channel is too wide a ferry is established. Great square-fronted boats were dragging their slow length along these canals, a happy family frequently occupying one, and apparently enjoying the aquatic establishment. Ships enter the larger water-ways, so that this renowned city presents a curious medley of steep-shaped gables, trees, shipping and water.

In the afternoon we left the city of Erasmus, whose bronze statue adorns a wide bridge called the Grote Markt, near the centre of the town, and entered the train for Amsterdam. "Hier weagert ge Rookt worden" (no smoking allowed), greeted the eye immediately on entering the carriages. How much self denial obedience to this command must cost, can be told only by a Hollander, who above most other things, loves to contemplate the present and the future through a mist of smoke of his own raising. Amsterdam is in many respects an amplification of Rotterdam; the same lofty step-shaped gables of various colors, and the numerous leaning towers may be seen, while the same amphibious proclivities are manifested by her people. One cannot help wondering how they keep the children out of the water, but whether after the Chinese manner, they are attached to a float, we cannot say. It is probable that some such device is employed, and that life with them is thus emphatically a voyage from the beginning. As usual we were assailed by many cab drivers, and a high quarrel in very low Dutch was carried on among them, in their efforts to capture us, but having secured the proper vehicle we were allowed to proceed in peace, with the echoes of their discordant language ringing in our ears. Some knowledge of low Dutch is not without its advantages, as was impressed upon an American traveller who having wandered away from the station was unable to find his way back until his fortunate remembrance of the word Spoorweg (Railway), which he had seen above the door of the station, proved the clue, the repetition of which, to those he met in the street, showed him the road to the point he had unguardedly left.

Amsterdam extends over seven miles of country, and its fine wide streets, handsome dwellings bordering the wide canals spanned by stately bridges, its bustling population and extensive commerce, impress the stranger with the belief that this is "no mean city." The people have a wonderfully contented aspect, as if life went well with them, and not

a bergar was to be seen among them. The market places abounded in fine fruit and vegetables, and buyers and vendors were well and comfortably clad. The King's palace is a rather imposing building but needs space around, it and has a somewhat dilapidated aspect. Here Louis Bonaparte resided whilst King of Holland. It stands upon 13,659 piles driven 70 feet into the ground and has stood for more than 200 years. The entire city is founded upon piles, which gave occasion to Erasmus to say that he had reached a city, whose inhabitants like crows, lived on the tops of trees. The upper stratum is entirely bog and loose sand, and no structure can be raised thereon, and houses have actually sunk into the mud when the piles have broken or decayed. The various small canals that intersect the city divide it into nearly 100 islands, and were it not for the skillful management of sluices and dykes, Amsterdam might at any moment be entirely submerged. All things considered it is one of the most wonderful capitals in Europe.

For "The Friend,"

Philip and Rachel Price,
WESTTOWN BOARDING SCHOOL.

The following testimony to the usefulness of Westtown Boarding School, from the pen of one who has filled various public offices of trust and confidence and has also had large experience in important business transactions extending through a long period of years, as an eminent member of the legal profession in Philadelphia, is encouraging to those who have had and who continue to have a care and exercise for the welfare of that interesting institution. In conversing quite recently with another individual beyond middle age, who has also arrived at some eminence in his profession and what is of far more importance retaining throughout a very successful business career,—integrity of character; and who, although afterwards a student at other seminaries of learning of greater note in the world than "Westtown," said, that it was there, that the foundation of his scholastic acquirements was laid; the reception of good principles was not mentioned by him, but there is little doubt that to the moral training there received, and the attention afterwards to the voice of Truth in the heart, were also to be attributed his success and standing in life.

Some years since, an attempt was made to have a bill passed by the Legislature of Pennsylvania to tax the school property. Dr. Wilmer Worthington, of West Chester, (a Presbyterian,) was at that time a member of the Senate. On learning that such a bill had been, or was likely to be reported in the lower House, he went to the member representing the district and said to him in substance, "he had learned that such a bill was likely to be or had been originated, and that it ought not to pass; that whilst other institutions of a similar character throughout the State had been frequently at the seat of government asking for pecuniary aid, Westtown Boarding School had educated several thousand pupils, many of whom were now useful men and women, and had never asked the State for one dollar; and desired him "to kill the bill in the House," for said he, "if you do not, I will kill it in the Senate—I am determined it shall not become a law." It was defeated.

Both teachers and pupils may indeed feel thankful for such a "garden enclosed." No

doubt there are up and down in the land many lambs bleating for such a fold. Sometime since, the writer was addressed by an individual, who had received his education in the Society, but had lost his right of membership by marrying out, and who, then and now, justly occupies a high judicial position in the State, with the inquiry as to whether his children could be received there, saying there was such a flood of folly and extravagance in the world, that he should greatly prefer having them educated under such restraints as were there maintained, &c. This institution has always, and yet continues to be a place of deserved interest to the members of Philadelphia Yearly Meeting, and it may be justly added, of concern, to its rightly exercised members. How very important, that it should be maintained in its original purity and simplicity, that all who are charged with conducting it, may feel the importance of setting a consistent example in these particulars; there can be no doubt whatever, that if the door is once opened to the introduction of modern liberties in regard to dress, address, &c., other innovations will soon follow, and evils of which are sorrowfully apparent in other places, the hedge that has long and still surrounds it will be broken down, strangers will come in, the comely order and beauty that now prevails will be destroyed, our strength gone, and our house left unto us desolate. The testimony referred to is as follows.

"Towards the close of the last century, the Yearly Meeting of the Society of Friends, held in Philadelphia, had come to the resolution of establishing a Boarding School at Westtown for the better and guarded education of the youth of the Society. In the year 1795, Philip Price was appointed one of the committee, which had charge of the construction, opening, and supervision of the institution. In this capacity he continued to devote much of his time from his first appointment until the year 1818, when Philip and Rachel Price were appointed the Superintendents, in which offices they remained until 1830, making a connected service of thirty five years for the welfare of the school. There were educated successively all their ten children, commencing with the day of its opening in 1799; and to those children owed nearly all they received of an education beyond the primary instruction of the country schools. The course of studies then did not extend to the languages, but it was so much more and better than that prevalent in the country as to be an invaluable blessing to them and to the large numbers who have also been educated there, numbering generally about 200 of both sexes at a time, through now over half a century.*

The value of the instruction derived at this seminary has been of incalculable service to the Society of Friends, putting them generally in advance of others in otherwise equal circumstances, for intelligence, respectability of character and power of usefulness. And though the immediate benefit be exclusively to members of the Society, the remote advantages have been widely diffusive through many of the States of the Union, not only from the number of educated citizens sent forth to mix as active members of the community, but by multiplying good teachers to spread largely the benefits of education. How

* Now, 1877, over three quarters of a century.

much the Society of Friends have thus been the benefactors of the country it would be difficult to over estimate, and it is a stream of beneficence that flows in perpetuity.

It was during the superintendency of Philip and Rachel Price, that some of the local improvements of the property were commenced that have been since greatly advanced in the laying out of walks and planting trees, now become groves of ample size for shade and scenery; in keeping with the beautiful and varied landscapes that surround this quiet retreat of learning. But it was the moral and religious government of the household, composed of teachers, caretakers, assistants, and pupils, in which their usefulness was chiefly conspicuous. It was in consonance with the views of the Society and with their own character, mild, considerate, and paternal. All found there the best comfort and solace in their separation from parents and home—affectionate and sympathizing protectors and friends; and departing thence, they carried with them into the world an affectionate remembrance to be retained through life. It thus occurred, from their long superintendency of Westtown and afterwards of their own school at West Chester, that few persons have become the object of affectionate attachment and personal regard to so many individuals."

Faith and Charity.

The following interesting narrative is taken from an article which was published in the editorial columns of the *New York Tribune* of 7 mo. 3d.

"Here is a little story which came to us the other day, and which, if it is not news, either political or marketable, has the merit, which news rarely claims, of being absolutely true. Near a neighboring city there is a little house, an asylum for children founded by one or two good women, and kept up from day to day by voluntary contributions. It is a rule with these women never to ask for help in their work from anybody except that One who has promised to care for the fatherless child. Business men are apt to look upon this system of faith and prayer and charity as an insecure sort of capital; yet it is a curious fact that two of the largest orphan asylums in the country are supported in this way, and have increased until thousands of helpless little ones have been sheltered and fed and clothed in them, during years in which the shrewdest business men have seen their fortunes wrecked.

A winter or two ago the director of this little home issued a statement of her receipts and expenditures, for the satisfaction of those who had given help to it during the year. It fell into the hands of a wealthy man living some miles away from the home, who glanced over it and threw it aside. No help was asked, and it did not occur to him to offer any. A month or two later, one bitter night, the manager found herself absolutely without a morsel of food to give the children for breakfast. There was not even flour nor bread in the house. Institutions of a similar kind have their settled funds from which to draw, or friends to whom to appeal. These women had no money, and but the one friend to whom to turn. The night was stormy, it was late, the children would waken hungry; their hearts almost failed them. But they went to their friend. Before they rose from their knees a carriage drove to the door, from which when

they went out the coachman—without a word—began to unpack meat, bread, provisions of every kind. Bundles of clothing followed. At last a lady held out an envelope in which was a bank note for a substantial sum, and the carriage drove away through the snow without a word being spoken.

All this was mysterious enough. But the explanation was simple. The banker was at the library fire, thinking how glad he was to be indoors, when his daughter came in and said, how cold it was outside and how warm and cozy she had been in her own chamber, and how it had set her to thinking of people who were cold and hungry, and that she thought she could sleep better if she could make some one who needed help as warm and happy as herself. The father was a practical man. He remembered the little home for children, but told her to-morrow would be time enough to look it up. The daughter insisted that to-night was the time. The water began to come into her eyes. So the father gave up, and put the note in the envelope as his contribution to the foolish adventure.

We do not tell this story as an appeal for his asylum, for it does not ask for help. But here are children who are orphans, and hungry children, and children who need help in soul and body, and mothers praying God for help for them every where. They are close to our readers, wherever they may be, and now is the time to help them, not to-morrow.

For "The Friend."

This is a day in which there is much excitement and commotion among Friends in many parts of the United States; and there is to be seen the evidence of a spirit being at work, even among some of those who profess to be followers of Christ, that has a tendency to draw away the minds of many of the dear young Friends from Him who told his disciples that "Ye are not of the world, even as I am not of the world," and also said "Ye cannot serve God and Mammon." And bearing less some of those who make a high profession (but are not in possession of the Truth) may have a harmful influence over some honest hearts that are not firmly established, we wish to encourage all who sometimes feel this worldly spirit warring against the True Spirit to be very careful and be not deceived; though the great deceiver "be transformed into an angel of Light," yet ever remember that the faith which was once delivered to the saints, is built upon a more sure foundation than the high airy notions of the natural man.

Feeling of a surety that our forefathers in the truth, Fox, Barclay, Penn, Pennington, and others, built upon that eternal Rock, Jesus Christ, and knew the revelation of Him to their souls by his holy Spirit, and as we cannot find a any of their writings that they taught the people to go into any large gatherings that were gotten up only for amusement and enjoyment of the natural mind, we are therefore often made to wonder why it is, that some who claim to be reviving ancient Quakerism, are running into many things that the early Quakers had to come out of. So that we may be sure there is a counterfeit in some places; and as Christ said "the tree is known by its fruits," "A good tree bringeth forth good fruit and a corrupt tree bringeth forth evil fruit," and by looking at these things in that light as well as in that which "lighteneth every man that cometh into the world," we can

very readily see which is the genuine fruit of the Spirit and which is not; and we trust that all who are trying to hold up genuine Quakerism may stand unflinchingly in the day of battle.

J. E. P.

Kansas, 7 mo. 4, 1877.

How Counterfeit Notes are Destroyed.—This interesting series of operations has lately been carried on at what is known as the "macerating house," a large brick building south of the Treasury Department. The counterfeit notes and stamps were brought down in large chests, which were opened by a committee of superintendence, the packages broken, the paper examined in detail, and then thrown into the hopper, which conveyed it to the macerating cylinder. The notes were of all denominations and kinds, and amounted in fictitious value to \$850,000.

When all the paper had been consigned to the macerating cylinder a heavy man-hole door was screwed on and locked with three complicated padlocks, having each a different key, one kept by a member of the committee from the Secretary of the Treasury's office, another by a member from the Treasurer's office, and the third by a member from the Register's office. The cylinder cannot therefore be opened unless by all three gentlemen together. It may not prove uninteresting to follow the reduction of the paper. The macerating cylinder is twelve feet long and five feet in diameter, weighing 4,800 pounds; its inner periphery is studded with knives, which cut the paper into pieces, and it is rotated on its axis by a steam engine of sixty horse power. After the man-hole door is locked a powerful alkali is added, through the cylinder, consisting of six pounds of soda ash to every hundred pounds of paper to be macerated; hot lime-water is run in to distribute the soda ash properly through the mass, the stop-cock is then closed, the steam is turned on and the cylinder rapidly rotated.

The macerating process usually takes from thirty-six to forty-eight hours, when the pulp is drawn out of the cylinder into a large bin and shovelled thence into the buckets on an endless apron which carries it upstairs and empties it into a large circular iron vat filled with water, in which a spindle armed with buckets is rapidly rotated. These buckets empty the water above the pulp, which falls to the bottom as fast as it comes into the vat. In this way a stream of clear water enters the vat continually and leaves it charged with alkali, until the pulp is perfectly cleansed. The pulp when thoroughly cleansed is removed from the vat, dried and held by the government, for sale to the paper manufacturers. The alkali used in the process is for the purpose of neutralizing the acids used in the inks with which the notes are printed.—*Washington Chronicle.*

On the Holy Scriptures: How they were used by Early Friends.—To a remark of an opponent that "they (Quakers) will not make the due use of them, (the Scriptures), because a Bible is not to be seen in all their meetings," R. Barclay replies, "We meet not to read the Scripture, but to wait on the Lord, and be taught of him, and receive from his Spirit what he pleaseth to administer, either in ourselves, or through the mouths of his servants; and we meet to worship God, whose worship

is to be performed 'in Spirit and in Truth,' and not in external reading."—*Truth Cleared.*

"We do indeed read, heartily, singly, as in God's sight, own the Scriptures,—the Scriptures written by the prophets and holy men of God, under the law, the Scriptures written by the evangelists and apostles in the time of the gospel: and we read them with delight and joy, and would draw no man from a right reading of them, to the benefit of his soul, but only from giving their own judgment on them, without the Spirit of God, lest in so doing, they wrest them to their own destruction. This is that which the Lord hath drawn us from, and which we know it would also be profitable to others to be drawn from too; to wit, from imagining and guessing the meaning of the Scriptures, and interpreting them without the opening of that Spirit, from which they were given forth; for they who do so, feed that part with a gathered knowledge, which should be furnished, die and perish, that another thing might come to live in them, and they in it."—*Pennington's Works.*

American Beef in England.—The exportation of fresh beef to England is a comparatively new trade. It averages at present one hundred and fifty carcasses a day, representing a money value of \$11,000 and \$12,000, is rapidly growing, and surpasses the sanguine expectations of those who first initiated the movement. The markets of London, Manchester, Birmingham and Sheffield are now regularly supplied with American meat at 8d. (about 16c.) per lb., while English beef costs from 10d. to one shilling. Practically the supply is inexhaustible. At present only the very choicest Ohio, Indiana, Kentucky and Missouri cattle are used for export, but we can draw to almost any extent on the prairies of the West and the plains of Texas. The possibilities of the district between the Mississippi and the Rocky Mountains as a grazing and stock raising country can hardly be computed, while the actual cost of raising cattle is almost nominal, the only expense during nine months of the year being the outlay of herding and an annual branding.

Arrangements are now being perfected to largely increase this branch of our export trade. So far the pioneers in the movement had much to contend with in the way of high charges and imperfect accommodation—naturally incidental to the establishment of a new industry. A healthy competition is likely to decrease the cost of transportation and enlarge the volume of exports. New outlets for American beef will be found at all the great centres of European population, within twelve hours of Continental seaports by rail. Boats are in the future to be built with a special view of accommodating this growing trade, which promises to be a source of great wealth to the country.—*Late Paper.*

Here and there, through the gloom of this vast howling wilderness, a patch of green reveals the drooping eye, and cheers the desert scene; here and there, amidst the straw and stubble in this great field, the earth, a few single ears are to be discovered raising their heads; and is just sufficient to show what the glory of the crop and of the harvest would have been, had it escaped the destroyer's hand, and not been trampled down by the wild beasts.—*John Barclay.*

THE FRIEND.

SEVENTH MONTH 21, 1877.

The qualification to be useful in strengthening the good in others, is not at our command, and we believe it is most likely to be dispensed to those who are sensible of their own weakness and inability, without Divine help, to do that which is pleasing in His sight. It is in this state of humility and consciousness, that in us, as men, dwelleth no good thing, that we are able to enter into sympathy with our fellow creatures, and to feel with and for them, in their various exercises and trials, and thus become prepared, when the Sun of righteousness arises upon our souls, to extend to them a word of needed counsel, or a portion of that comfort whereby we ourselves are comforted of God. To those who are called to minister in the congregations of the people, periods of stripping in which all dependence upon former attainments and self-confidence are removed, are especially useful. Our late friend Samuel Bettle, who had large experience in the spiritual warfare, was heard to say, that he had so frequently undergone an humbling dispensation previously to entering upon his ministerial services, that he should very much fear he was mistaken in proceeding upon any new engagement, without passing through such a preparatory experience.

The apostle John, in writing upon this experimental knowledge, said: "That which we have seen, that which we have heard, that which our hands have handled of the good word of life, that declare we unto you;" and it was under the sense that this knowledge could be received only through suffering, that Paul wrote, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak, then am I strong."

May those who are deeply exercised in regard to the condition of the church, not grow weary of suffering, but be willing in their measure to fill up that which may remain, for the body's sake, both as individuals and in their collective capacity.

For those members of our Yearly Meetings who are bowed down under a sense of the opposition which is now made among them, to those truths which the Society has ever professed, every Friend must, we think, deeply sympathize, and desire that they may be willing to bear the trials through which they are passing, until a way is clearly made by the Head of the Church for their relief. We believe there is no cause of discouragement for these; but that through their faithfulness it may please Him who has promised that He will not leave his followers, and who can work by many or by few, again to exalt the standard which has been given to this people to display because of the Truth, and make them as a rallying point to others.

SUMMARY OF EVENTS.

UNITED STATES.—The warm season of 1877 appears likely to become known in history as the stormy summer. During the Sixth month there fell in some of the central States, from six to ten inches of rain on an average. Some of the storms that were most profuse in rainfall, were the shortest, one inch and a quarter of

rain having fallen in little over an hour. These short storms were almost uniformly accompanied with violent thunder and vivid flashes of lightning, as well as by winds of tremendous force and velocity. Throughout the whole belt of the central United States, there has been the present summer, an unusual prevalence of violent and destructive wind storms. These have sometimes taken the form of hurricanes, winds sweeping with tremendous velocity and violence over large strips of territory, and sometimes the shape of whirlwinds, when the destruction, though narrowed in its path, has been still more violent in its effects.

In the annual report of the internal commerce of the United States, it is stated that the value of the railroads of the United States is about twenty-three times the value of the shipping engaged in our foreign commerce, and that the value of our internal commerce is twenty-five times that of our foreign commerce; that 87 per cent. of the grain shipped from the west to the sea board during the same year was transported on rail lines, and that over 90 per cent. of the entire internal commerce of the country is on railroads. Although the total amount of the contributions of the Government, up to the close of 1876, in aid of railroad construction amounted to \$144,000,000, this sum is only 3 per cent. of the entire cost of the railroad system of the United States.

The manufacture of flour barrels from paper is a growing industry. They are made of straw paper pulp which is subjected to powerful hydraulic pressure, until reduced to the desired thickness. They are constructed entirely by machinery, and the halves are cut so true that any pieces of the same size will readily fit together. The advantages of these barrels over wooden ones, are lightness, cheapness, durability, and the prevention of flour sitting out while in transit.

A telescope 15 feet in length, with 11 inch object glass, has just been completed by a Boston firm, who manufactured it especially for the Portuguese Government. The cost of the instrument is about \$2000. 1732 pounds of dust gathered from the roof of the mint in this city, contained \$850 worth of gold and silver.

The best scholar in the class which was recently graduated at the University of Vermont, was a colored student, who was a slave 12 years ago.

Seven men perished from the fatal radiation of the fumes of burning anthracite coal in the Brookville Coal Company's mines near Wheatland, Pa., on the 12th inst. The coal from the mines is hauled out by a locomotive, and anthracite had been substituted for the soft coal mostly used in the engine. Besides those sufficed, the following were married: Joseph and Lucinda H. It is stated there are in the United States, 10,000 drinking saloons, and 500,000 habitual drunkards, of whom 50,000 die yearly.

News has been received from Ecuador of showers of volcanic ashes and great floods, supposed to be the result of an eruption at Cotacapi. The days and nights of volcanic ashes fell along the coast, and on the morning of the 26th inst., a frightful noise was heard at Latacunga, which was immediately followed by a tremendous flood in the rivers Catiche, San Felipe and Yanayaca. Much valuable property was destroyed, and many human beings and cattle drowned.

The number of letters, postal cards and newspapers, received and dispatched from the United States Post office during the six months of the present year, aggregates 61,440,542, being an increase of over 11 per cent. of the same period last year. Much gratification is felt by the authorities in Washington, at the sale of the four per cent. bonds. The proceeds of the sale of these bonds of business on the 14th inst. amounted to \$42,695,900. The number of investments in the city of Philadelphia for the week ending at noon on the 14th, was 441, an increase of 38 over the previous week; and a decrease of 413 from the same period last year. The number of letters produced last year a cotton crop amounting to \$250,000,000, and a corn crop worth \$1,583,000,000. Of a total agricultural product of \$1,400,000,000, the corn crop forms the largest item, being largely more than double the value of the crop which used to be called the King of American commerce.

The Markets, &c.—The following were the quotations on the 14th inst.: American gold, 105 1/2; U. S. silver, 1881, 111 1/2; new five per cent 111 1/2; 5-20s, 104 1/2; 107, 106, 1867, 109 1/2; do. 1868, 112 1/2. Cotton—sales of 285 bales molding upland at 12 1/2 cts., and New Orleans at 12 1/2 cts. Seeds of all kinds were dull—Timothy sold in a small way at 82. The flour market presented a somewhat unsettled appearance, including spring wheat flour at 47 1/2; Minnesota extra at 59 1/2; do. 59, Penna. do. do., at \$25 1/2; \$29.50; 100 lbs. Ohio do. do.

on secret terms, and other high grades at \$39.50 a 111 1/2; 6000 bushels of wheat sold at \$1.64 a \$1.68 per cwt number, and \$2 for hay. For the week there were sold 180 loads of odd, at prices ranging from \$1.10 mixed to \$1.40 for prime Timothy. Straw, 60 to 7 cts. per 100 lbs.

FOOTWEAR.—The Bank of England has in its vault upwards of one hundred million of its cancelled note. Eighteen thousand boxes are required to contain them. Their original value was \$3,000,000,000.

Signor Parnetti was engaged for the last few years in analyzing the dust and debris of the streets of Florence and Paris. His investigations of the composition of the horse paths, proves that the dust contains 35 per cent. of iron given by the shoes of the horses to the stones. In the dust from the causeways this eminent chemist finds from 30 to 40 per cent. of good glue. He contemplates placing his discoveries at the disposal of a limited company, with a view of establishing blast furnaces on the banks of the Thames, to recover the iron thus lost, and a large glue works, which, it is thought, will produce more glue from the waste material than will supply all London for every purpose.

The report of the Berlin University for the present year shows an attendance of 2,257 students, a decrease of 253 on the past year. The University Library contains but 60,000. The royal library of 70,000 volumes is that chiefly used by the students.

The amount received from indirect taxes in France the first six months of 1877, exceeded the estimate by \$5,000,000.

The latest accounts from the famine districts of Madras are somewhat gloomy. The rainfall has been slight over portions of the affected area. The number of natives on the public works and receiving gratuitous relief, have increased. There has been great mortality from disease, especially among children. The situation in Mysore is also critical. In Bombay the prospects are more cheering.

RECEIPTS.

Received from Edward Maris, M. D., City, \$2, vol. 51; from Thomas S. Pike, N. J., \$2.10, vol. 51; from Enoch Carter, Kansas, per Charles Rhoads, \$2.10 vol. 51.

WESTTOWN BOARDING SCHOOL.

A well qualified teacher of the Latin and Greek languages, will be wanted at the opening of the next session, 10th mo. 29th. Apply to Joseph Passmore, Goshensville, Chester Co., Pa. John E. Carter, 924 South 21st St., Philada. or Wm. Evans, 232 South Front St.,

FRIENDS' ASYLUM FOR THE INSANE.

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

MARRIED, on the 17th of 5th mo. 1877, at Friends Meeting, Medford, N. J., JOSEPH H. HAINES to ANNA WILLS, daughter of Henry W. Wills.

—, on the 24th of 5th mo. 1877, at Friends Meeting, Smithfield, Ohio, CLAYTON HAYES, of Medford, N. J., to LYDIA B. MCGREW, daughter of the late James W. McGrew, of the former place.

DIED, on the 18th of 4th mo. 1877, LYDIA ANN, wife of Lewis Embree, in the 54th year of her age, a member of Bradford Monthly and Particular Meeting. This dear friend was of a meek and gentle spirit, and favored, through Divine mercy, to say, I see my way clear to a better world. We doubt not she has entered one of those mansions prepared for the righteous of all generations.

—, on the 17th of 5th mo. 1877, at his late residence in Germantown, M. B. ERBEN, of HARTFORD, in the 61st year of his age, a member of the Monthly Meeting of Friends of Philadelphia, for the Western District.

—, at his residence in Sewickley Township, Westmoreland Co., Pa., on the 7th of Sixth month, 1877, in the 77th year of his age, ISAAC PRICKS, a member of the Monthly Meeting of Friends of Philadelphia, Ohio. During the illness which terminated his life, he was preserved in a sweet frame of mind, signifying his willingness to depart; having a blessed assurance that through adorable mercy he would be permitted to enter into the heavenly mansions of rest and peace.

—, at her residence in Germantown, 6th mo. 23d, 1877, ELEANOR LEE, in the 92d year of her age, a member of Frankford Monthly Meeting.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. L.

SEVENTH-DAY, SEVENTH MONTH 28, 1877.

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Observations on the Rise of the Society of Friends,
and the character and labors of George Fox.

(Continued from page 288.)

"Believing it required of him, he left home the Seventh month of 1643 and tarrying a shorter or longer time at different places, but not forming intimate acquaintance with any, he arrived in London, where he had an uncle residing, who was a Baptist. Here, as elsewhere, he was a close observer of the doctrines and practices of different professors, but they corresponded not with the standard he saw held up in the Scriptures, and learning that his relatives were uneasy at his prolonged absence from home, he returned into Leicestershire, where he remained for a time. Continuing under great sorrow and exercise of mind, not only on account of the sense given him of his own condition, as a fallen child of Adam, and his entire inability by any means at his own command to extricate himself therefrom, and also of the superficiality of the religion of those with whom he was brought into contact—many of whom, though they made much profession, appeared to know little or nothing of that transforming Grace, which, as it is obeyed, makes man a new creature—he passed some years without coming to that full settlement and peace which his soul longed for.

At this time the Episcopal Church was yet a power, and to remove his doubts and receive instruction in the way of righteousness, he often resorted to priests who had acquired high character; but, he says, "I found no comfort in them." He, however, became noted among many of different religious denominations, as a young man of remarkable experience and discerning of spirits. Although his conflicts were many, and his sorrow, at times, great, yet he was favored, through the Light of Christ shining in his soul, with many revelations respecting subjects connected with the spirituality of the gospel of Christ, and the many corruptions that had crept into and marred the professing church, but which were accepted by the people as being all right. Thus he saw, that although the members of the different denominations claimed to be believers, yet that none were true believers but those who were born of God, and had passed from death unto life; also, that 'being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ.' That Christ, as the Head of his own church,

could alone call and qualify those whom He ordains to preach the gospel of life and salvation; He first, by the transforming operation of his Grace, and the baptisms of the Holy Ghost and fire, making them practically acquainted with the gospel, as the power of God unto salvation, and thus fitting them to receive the gift. That 'God who made the world, did not dwell in temples made with hands.' As these things were so at variance with the opinions formed by his education, and generally believed, they at first almost staggered him, but he soon became convinced they were incontrovertible truths which he was bound to maintain.

"His firm belief in the deity and atonement of Christ is fully set forth in his reply to a question put to him by the priest of Drayton. He says, this priest asked me, 'Why Christ cried out upon the cross, "My God, my God, why hast thou forsaken me?" And why, He said, "If it be possible, let this cup pass from me; yet not my will, but thine be done?" I told him; at that time the sins of all mankind were upon him, and their iniquities and transgressions, with which he was wounded; which He was to bear and to be an offering for, as He was man, but did not as he was God; so in that He died for all men, tasting death for every man, He was an offering for the sins of the whole world. This I spoke, being at that time, in a measure, sensible of Christ's sufferings.' [1645.]

"As George Fox was the first and the principal instrument made use of by the Head of the Church, in gathering and founding the Society of Friends, it seems right to give a more detailed account of his religious exercises, and the gradual unfolding to his understanding, by the same Spirit that dictated the Scriptures, of the doctrines and testimonies of the gospel as believed in and held by Friends, than can be expected of others, in this account of the rise of the Society. The following passages are therefore taken from his journal:

"1646. 'Though I had great openings, yet great trouble and temptations came many times upon me, so that when it was day I wished for night, and when it was night I wished for day; and by reason of the openings I had in my troubles, I could say as David said, "Day unto day uttereth speech, and night unto night showeth knowledge." When I had openings they answered one another, and answered the Scriptures; for I had great openings of the Scriptures; and when I was in troubles, one trouble also answered to another.'

"1647. 'I fasted much, walked abroad in solitary places many days, and often took my Bible and sat in hollow trees and lonesome places till night came on; and frequently in the night walked mournfully about by myself; for I was a man of sorrows in the time of the first workings of the Lord in me.

"During all this time I was never joined

in profession of religion with any, but gave up myself to the Lord, having forsaken all evil company, taken leave of father and mother, and all other relations, and travelled up and down as a stranger in the earth, which way the Lord inclined my heart; tarrying sometimes more, sometimes less in a place: for I durst not stay long in a place, being afraid both of professor and profane, lest, being a tender young man, I should be hurt by conversing much with either. For which reason I kept much as a stranger, seeking heavenly wisdom and getting knowledge from the Lord; and was brought off from outward things, to rely on the Lord alone. Though my exercises and troubles were very great, yet were they not so continual, but that I had some intermissions, and was sometimes brought into such an heavenly joy, that I thought I had been in Abraham's bosom. As I cannot declare the misery I was in, it was so great and heavy upon me, so neither can I set forth the mercies of God unto me in all my misery. O the everlasting love of God to my soul, when I was in great distress! when my troubles and torments were great, then was his love exceeding great.'

"But as I had forsaken the priests, so I left the separate preachers also, and those called the most experienced, for I saw there was none among them all that could speak to my condition. And when all my hopes in them and in all men were gone, so that I had nothing outwardly, to help me, nor could 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 the earth that could speak to my condition, namely, that I might give him all the glory.'

"My desires after the Lord grew 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 read the Scriptures that spake of Christ and of God, yet I knew Him not but by revelation, as He who hath the key did open, and as the Father of life drew me to his Son by his Spirit. Then the Lord gently led me along, and let me see his love, which was endless and eternal, surpassing all the knowledge that men have in the natural state, or can get by history or books.'

"One day, when I had been walking solitary abroad, and was come home, I was taken up in the love of God, so that I could not but admire the greatness of His love; and while I was in that condition, it was opened unto me by the eternal light and power, and I therein clearly saw, That all was done and to be done in and by Christ; and how He conquers and destroys this tempter the devil, and all his works, and is atop of him; and that all these troubles were good for me, and

temptations for the trial of my faith, which Christ had given me. The Lord opened me, that I saw through all these troubles and temptations. My living faith was raised, that I saw all was done by Christ the life, and my belief was in him.

"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 I sat as a roofer's fire, and as the faller'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, anguish, 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 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."

"The Lord God opened to me by his invisible power, how 'Every man was enlightened by the divine light of Christ.' I saw it shine through all, and that they that believed in it came out of condemnation to the Light of life, and became the children of it; but they that hated it, and did not believe in it, were condemned by it, though they made a profession of Christ. This I saw in the pure openings of the Light without the help of any man; neither did I then know where to find it in the Scriptures; though afterwards, searching the Scriptures, I found it. For I saw in that Light and Spirit which were before the Scriptures were given forth, and which led the holy men of God to give them forth, that all must come to that Spirit, if they would know God or Christ, or the Scriptures aright, which they that gave them forth were led and taught by."

"These exercises and openings appear to have been experienced by George Fox, when between the twentieth and twenty-fourth years of his age. Having been thus prepared by the baptism of the Holy Ghost and fire, and received a call from his divine Master to enter upon the work of the ministry, his first recorded appearance as a preacher of the Gospel, was in 1647, at Duckfield and Manchester; where, he says, 'Some were convinced, who received the Lord's teaching, by which they were confirmed and stood their ground.'"

(To be continued.)

If my small experience has taught me anything in this best of schools, the Divine Teacher instructs in stillness, and leads gently along; the docile learner scarcely perceives the progressive steps of attainment.—*Mary Capper.*

For "The Friend."

"Across Africa."

(Continued from page 286.)

"The appearance of a new moon during this halt caused us some trouble. To celebrate the event according to Mohammedan custom our askari commenced firing their rifles, and would not desist when I desired them to do so. One man to whom I had individually spoken discharged his rifle in spite of my orders, upon which I had him disarmed, and promised punishment on the morrow. Another then suggested that I had better punish them all, as it was their custom and they intended to follow it; and him I also disarmed. This custom of firing on the occasion of the new moon was not only a waste of ammunition but was also very dangerous, as the men never looked in what direction their rifles were pointed, but sent the bullets whizzing about the camp, I therefore determined to put a check upon the practice."

"The halt being long, I went, with my dog Leo as a companion, to look around, and noticed some well-constructed fences and pit falls for game. One of these pit falls had been cleverly placed in a slight gap in a fence, which I thought was merely a weak spot. Fortunately for me, Leo jumped on the covering just as I was about to step on it, and exposed the trap by falling through, thus saving me from a tumble. The pit was so deep that it was with difficulty I managed to pull the unfortunate dog out. After our rest, we toiled on through alternating tracts of jungle and prairie; the grass had been burned in many places, leaving miles of country blackened and charred, while the gritty ashes filled our mouths, ears and throats. Sunset came upon us, and yet we had found no water; and not until nearly 8 P. M. did we find a pool of liquid mud, with which we were obliged to be content. Shortly after moving onward the next morning, some tolerably clear water lying in a cavity in a bed of granite gladdened our eyes. Directly we sighted it, the men threw down their loads, and in a moment men, dogs, and donkeys were all slaking their thirst at one and the same time."

It required about five months for the caravan to reach Unyanyembe, a large and friendly Arab settlement about 400 miles from the coast. Cameron considered this the end of the first stage of his journey across Africa. He was delayed here more than two months by the frequent and numerous desertions of his pagazi (porters) and by the severe and almost constant attacks of fevers to which the three white men of the party were subject. One of the peculiarities of this fever is to produce partial or total blindness, which rendered it necessary for Dr. Dillon to turn back from this point, but he died before reaching the coast. Whilst here they heard of the death of Dr. Livingstone, and his body returning before their departure, Lieut. Murphy considered that the great object of the expedition had been completed, resigned his commission and returned home. This left V. L. Cameron to proceed alone on his perilous journey with no other companions than the natives he hired to assist him; and it frequently happened that through their ignorance or treachery he was far worse off with their assistance than without it. Speaking of Arab hospitality he says:

"In answer to our formal announcement of arrival we received a letter the following

morning from Said ibn Salim, the governor inviting us to breakfast with him, and stating that he had a house at our disposal during our stay at Unyanyembe. We at once proceeded to his residence at Kwiwarah, and were welcomed most warmly, and found prepared for a capital breakfast of curried fowl, wheat cake, butter, milk, coffee, and tea. To this meal we did such ample justice that I fancy we must have rather astonished our host. Our appetites being appeased, the governor, accompanied by many other Arabs, who had gathered together to welcome us, conducted us to the house in Kwiwarah, and when we had been shown over the premises, left us to make ourselves comfortable at home. The house—which had previously been lent to Livingstone and Stanley—was a large and substantial building of mud bricks, with a lat roof.

"In the afternoon Said ibn Salim called to acquaint us that on the morrow we should pay visits to the principal Arabs, and that the most convenient arrangement would be for us to commence the day by breakfasting with him. A harder day's work than we anticipated was in store for us; and had we known what making calls upon all the Arabs involved, we should not have so readily undertaken it, although the customs of a country must be observed.

"We began with a sumptuous breakfast with Said ibn Salim, after which he conducted us with much state and ceremony, to pay the promised round of visits to the local magnates. According to usage, we were expected to eat and drink at every house we entered; but though doing our utmost to show appreciation of the kind intentions of our hosts, our capacities were but limited, and I am afraid we were scarcely equal to partaking of the proffered hospitality to the extent they would have wished. The Arabs at Unyanyembe live in great comfort, having large and well-built houses, with gardens and fields, in which they cultivate wheat, onions, cucumbers, and fruits introduced from the coast. They maintain constant communication with Zanzibar in peaceful times, and thus obtain supplies of coffee, tea, sugar, soap, candles, curry-powder and various luxuries.

Two days after our round of visiting and entertainment, I was attacked by fever, Dillon and Murphy quickly followed suit. Indeed during our stay here we passed the greater part of our time down with fever. The pagazi engaged for the journey to Unyanyembe having taken their departure after payment, those whom we had hired by the month apparently thought this a favorable opportunity for going on a strike, and demanding two months' pay in advance. As long as possible I resisted, but ultimately agreed to advance one month's wages. They would have deserted en masse had I not yielded to some extent, and some fifty or sixty deserted after obtaining this partial compliance to their demands. Although the more respectable Arabs show us great kindness and rendered much assistance, I am compelled to add that many of the smaller traders threw every possible obstacle in our way, tempting our men to desert, and even carrying them off against their will. Several attempts were made at starting from Unyanyembe, but were unsuccessful, owing to the pagazi I engaged so constantly deserting. They were always paid in advance, or being engaged, according to custom, and at last it almost amounted to paying a man, feed

ing him a few days, and then seeing his face more."

During their stay at Unyanenbe they were all sick with the fever; at one time, reporting which Dr. Dillon afterwards wrote, "On about (none of us know the date correctly) Aug. 13th, we were all taken sick. I felt determined not to be sick. 'I will eat dinner; I'll not go to bed.' I did manage some dinner; but shakes enough came on, and I had to turn in. For the next four or five days our diet was water or milk. The servants knew not what to do. We got up when we liked, and walked on. We knew that we felt giddy, and that our legs would scarcely support us. I used to pay Cameron visits and he came to me to make complaints. I told Murphy I was sorry I could not get away sooner to call on him; but I had the king of ganda stopping with me and I must be civil to him as we would shortly be in his country. Murphy pretty well dozed off his fever, but I ever went to sleep from beginning to end. We all got well on the same day, about, I suppose, the fifth (of the fever) and laughed heartily at each other's confidences. The Arabs sent every day to know how we were, and called themselves, bringing sweet limes, pomegranates, or custard apples."

Some of the symptoms of the fever are thus described: "A slight headache is felt, the patient feels that he must lie down though he does not feel ill. The next morning he ainks or tries to walk across the room; he finds that he must allow his body to go wherever his foot chooses to place itself, and a very eccentric course the poor body has to take sometimes in consequence. Drink! drink! Drink! cold water, milk, tea—any thing. Bail out of a bu-keet, or drink it out of the mouth of a tea pot." "Out of forty-five days I had one fever of eight days, one of seven, one of five, one of four, and now just getting well of a violent headache which lasted five days."

Two weeks later he writes: "Since I last wrote I have been quite blind of both eyes, and very bad indeed with fever; so I have been helpless. The above is sufficient to show how constantly we were ill, and of this the men took advantage to absent themselves, cannot speak too highly of the behavior of the upper classes of the Arabs towards us. When we were ill, they called or sent daily to inquire for us, and limes, tamarands and their fruits were constantly sent us, besides fresh presents as a bullock, a goat, a dozen owls, or a basket of eggs. In our intervals of convalescence we used to return their calls, and were always warmly received."

(To be continued.)

John Woolman.

For "The Friend."

We as individuals, and as members of a religious Society, appointed to take higher ground than other professors in that all-important attainment, even to be "built up, an abidance of God, through the Spirit," are duly called to let our moderation be known of all men in all things; to be a plain, self-denying, cross-bearing, God-serving people; to be such as were declared unto the children of Israel from the mount Sinai: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me." "And ye shall be unto me a kingdom of priests, and a holy nation." Or, as represented at a later

day by the apostle Peter: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." Well, what will sooner make "peculiar" in an ever-changing world like this, than swimming against its current; not being conformed to its spirit, nor following its customs and fashions; acknowledging Christ in privacy of life and conversation before men as those who believe and feel God present; and thus endeavoring to walk in the light of the Lamb, as, according to Holy Scripture, the nations of them that are saved must do. William Penn, in writing of the Friends in his day, declares: "It was visible to them that know us, that we did not think ourselves at our own disposal, to go where we list, or say or do what we list, or when we list. Our liberty stood in the liberty of the spirit of truth; and no pleasure, no profit, no fear, no favor could draw us from this retired, strict, and watchful frame."

These requisitions may seem hard to flesh and blood, or to the unrenewed mind and heart of men; but wherein can abatements be made? How many portions of Holy Scripture, alike applicable to all time, agree with and confirm what the apostle Paul so solemnly represents: "If ye live after the flesh, ye shall lie; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For," he continues, "as many as are led by the Spirit of God, they are the sons of God." Well, is not this indwelling Spirit of the Saviour, by which we are to be "led," the same Spirit of truth or Comforter, which the dear Son and Sent of the Father declared to His disciples, "Shall testify of me;" "shall bring all things to your remembrance whatsoever I have said unto you;" "Shall be in you;" "Shall teach you all things;" "will guide you into all truth;" and "shall abide with you forever."

Upon which it may queried, what more can we ask or can be done for us, than is embraced in this new covenant of light and life of which Christ Jesus is the ever adorable Mediator? Is it not the glorious fulfilment and realization of the promise: "Thy teachers shall not be removed into a corner any more, but thine eyes shall see thy teachers; and thine ears shall hear a voice behind thee, saying, 'This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.'" As also that: "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go." &c. What more, we repeat, can be asked, after all that has been done for us, than submissive wills, and contrite obedient hearts, on our parts, that we may indeed become "sons of God," not only by creation and purchase, but by adoption—being born again, not of corruptible seed, but incorruptible, by the word of God, which liveth and abideth forever?"

These thoughts have arisen in consideration of the world-renouncing, heaven-seeking example of John Woolman, who was one of "a chosen generation," afore alluded to; one of "a peculiar people," because of his lowly walk in obedience to the cross of Christ; and at the same time one "zealous of good works," being remarkably careful to keep in true humility; to avoid luxury and superfluities; and in all things to make the standard of Truth manifested to him, the measure of his obedience.

He records, "I was born at Northampton, in Burlington county, West Jersey, in the year 1729; and before I was seven years old I began to be acquainted with the operations of Divine love. Through the care of my parents, he continues, I was taught to read nearly as soon as I was capable of it; and as I went from school one seventh-day, I remember while my companions went to play by the way, I went forward out of sight, and sitting down, I read the twenty-second chapter of the Revelations: "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, &c.; and in reading it, my mind was drawn to seek after that pure habitation, which, I then believed, God had prepared for his servants. The place where I sat, and the sweetness that attended my mind, remain fresh in my memory."

This, and the like gracious visitations, had such an effect upon me, that when boys used ill language, it troubled me; and through the continued mercies of God, I was preserved from it."

After some acquaintance with the Holy Scriptures, he writes: "From what I read and heard, I believed there had been in past ages, people who walked in uprightness before God, in a degree exceeding any that I knew or heard of, now living; and the apprehension of there being less steadiness and firmness amongst people in this age than in past ages, often troubled me while I was a child."

Having attained the age of sixteen years, J. W. began to love wanton company; and perceived a plant in him which produced many wild grapes. Yet his merciful Father forsook him not utterly, but at times, through his grace, he was brought seriously to consider his ways; and the sight of his backslidings affected him with sorrow; but for want of rightly attending to the proofs of instruction, vanity, as he represents, was added to vanity, and repentance to repentance. "Upon the whole," he says, "my mind was more and more alienated from the Truth, and I hastened toward destruction. While I meditate on the gulf toward which I travelled, and reflect on my youthful disobedience, for these things I weep, mine eye runneth down with water."

Advancing in age, the temptations of the world and deviations from the narrow way increased upon him. He writes at this period, "I knew that I was going from the flock of Christ, and had no resolution to return; hence serious reflections were uneasy to me, and youthful vanities and diversions my greatest pleasure. Running in this road I found many like myself; and we associated in that which is the reverse to true friendship."

"But in this swift race," he tells us, "it pleased God to visit me with sickness, so that I doubted of recovering; and then did darkness, horror and amazement, with full force, seize me, even when my pain and distress of body were very great. I thought it would have been better for me never to have had a being, than to see the day I now saw. I was filled with confusion; and in great affliction, both of mind and body, I lay and bewailed myself. I had not confidence to lift up my cries to God, whom I had thus offended; but in a deep sense of my great folly, I was humbled before him; and at length, that word which is as a fire and a hammer, broke and dissolved my rebellious heart, and then my

cries were put up in contrition; and in the multitude of his mercies I found inward relief, and felt a close engagement, that if he was pleased to restore my health, I might walk humbly before him."

Though as acknowledged by him, J. W. subsequently experienced some relapses into his former state of folly, yet from this period, as appears from the journal of his life, he was blessed with renewed visitations, and enabled more effectually to pray to his Father in heaven against those temptations which at times closely beset, so as more steadily to gain that victory over the world, the flesh, and the devil, which the Saviour's grace is not only vouchsafed to accomplish, but is *sufficient* for the need of each one of us, being made perfect in weakness. He says: "I sought deserts and lonely places, and there with tears did confess my sins to God, and humbly craved help of him. I may say with reverence, he was near me in my troubles, and in those times of humiliation opened my ear to discipline. I was now led to look seriously at the means by which I was drawn from the pure truth, and learned this, that if I would live in the life which the faithful servants of God lived in, I must not go into company as heretofore in my own will; but all the *cravings of sense must be governed by a Divine principle.*"

"As I lived under the cross, and simply followed the openings of Truth, my mind, from day to day, was more enlightened; my former acquaintance were left to judge of me as they would, for I found it safest for me to live in private, and to keep these things sealed up in my own breast. While I silently pondered at that change wrought in me, I find no language equal to describe it, nor any means to convey to another a clear idea of it. I looked upon the works of God in this visible creation, and an awfulness covered me; my heart was tender and often contrite, and universal love to my fellow-creatures increased in me: this will be understood by such who have trodden in the same path."

Thus digging deep and carefully laying the foundation of the spiritual building upon Christ Jesus the unchangeable eternal Rock, J. W. was, through "the washing of regeneration and renewing of the Holy Ghost," given to experience the rearing of "an habitation of God through the Spirit," to the praise and glory of Him with whom there is mercy and plenteous redemption; so that his heart could, about five years before his peaceful death, give utterance to the following:—"The Lord, who was the guide of my youth, hath in tender mercies helped me hitherto; he hath healed me of wounds, he hath helped me out of grievous entanglements; he remains to be the strength of my life; to whom I desire to devote myself in time, and in eternity."

On the bed of death he uttered the following remarkable prayer:—"O Lord God, the amazing horrors of darkness were gathered around me and covered me all over, and I saw no way to go forth. I felt the depth and extent of the misery of my fellow-creatures separated from the Divine harmony, and it was heavier than I could bear, and I was crushed down under it. I lifted up my hand, I stretched out my arm, but there was none to help me. I looked round about and was amazed. In the depths of misery, O Lord! I remembered that thou art omnipotent, that I had called thee Father, and I felt that I

loved thee, and I was made quiet in thy will, and I waited for deliverance from thee. Thou hast pity upon me when no man could help me. I saw that meekness under suffering was showed to us in the most affecting example of thy Son, and thou taught me to follow him, and I said, thy will, O Father, be done."

John Woolman died at York, England, the 7th of the Tenth month, 1772.

(To be concluded.)

The Philadelphia Mint.

From the *Philadelphia Inquirer* we extract the following interesting account of the working of the Mint.

The double eagles are turned out from this cutting machine at the rate of 245 each minute. In the machines used for cutting strips for dimes and smaller change, 550 are cut every minute. The planchets, or the round pieces made ready for stamping, are sent to the superintendent of the stamping room, and the strips from which they are cut are bundled up and melted over again.

The most important addition that has lately been made to the working force of the mint is a huge press, called the Ajax, which is one of the two largest coining machines in existence.

It was built in this city for the special purpose of coining double eagles and trade dollars. It is a press of new design and of great beauty. It gives a pressure upon each "planchet" of one hundred tons, and turns out the completed coin fast enough, though not so rapidly as the smaller machines used for smaller coin. They give less pressure. The small machines put ten tons weight upon dimes, five cent pieces and cents, and the quarters and half dollars pass under forty tons pressure.

In reply to the question "How can you be certain of the proper weight to each piece,"

"That is a matter hard to accomplish," the chief clerk said, "and we are allowed a small margin for variation by act of Congress. In the manufacture of most coins we are allowed less than one thousandth part for variation. But we keep within the limit. When the planchets come in here they are weighed in bulk, and the keeper of the room where they are cut, must, of course, make up the amount of metal with which he is charged by the weight of these and of his punctured strips. The planchets are passed to the weighers who sit before the scales and test each piece. Those whose weight is correct are passed to the coining press, those that are too light are sent back to be melted over, and those too heavy are filed down.

"We never lose anything; the dust that falls into the buckskin aprons of the weighers is thrown upon the floor and is gathered up at the annual sweeping. We have just finished cleaning up, and not a dollar is missing. Our sweepings have brought us \$22,000. We swept the roof of the mint and the roof of this church just west of us for deposits that had lodged upon it from the smoke stack. The wall in the cellar, into which the water flows from the roof, was cleaned out, and the deposits gained, with those in the crucibles, ground up for assay, were added to the sweepings. Stealing has never been known in the mint. The superintendent of every room is dependent upon his men, who give no bail, and over whom no special watch is made. They are all honest. Two hundred and fifty persons are employed here. But when the evening's accounts are

settled nothing is ever missing except the few grains of wastage."

The year's product of all kinds of coin stated to have been as follows, viz: Gold 494,020 pieces, valued at \$9,803,564.00 Silver 36,145,200 pieces, valued at \$11,449,935.00.

Base (cents and five cent pieces) 4,196,550 pieces, valued at \$62,165.00. Total 40,855,720, valued at \$21,310,664.00.

"Is all this work done for the government?" "No. Government owns all the metal that is coined into pieces of less than half a dollar, others are coined mostly for private parties. There is no charge for coining gold. For trade dollars the government makes a charge of \$1.25 for each hundred pieces. We have had a great deal of business in making trade dollars. Trade dollars are not a legal tender. They are an article of merchandise, and their demand upon us is governed by the state of the foreign trade. Just now it is heavy. Trade dollars were designed originally to give our coin a place in the markets of China, India and Japan. For two hundred years these countries have been the pool into which the silver product of the world has been poured. The statements are that they are not yet supplied half as well as Western nations. They use silver in the arts more generally than we do, and what silver goes to the East never returns. When it gets to Calcutta the India Mint coins it into rupees. We never melt rupees here. Mexican dollars have been the favorite in those countries, and our merchant demanded a coin of equal intrinsic value. Our trade dollar contains 420 grains, an excess of 7½ grains over the standard American dollar. The trade dollar now has a footing in Asia.

The working capacity of the Philadelphia Mint was never so large as now. The great demand for subsidiary coin by the government kept the machines at work fourteen hours a day during a great part of last year. It is stated that the establishment is now fully equal to any demand that may be made upon it. Another heavy year's work is expected.

Reflections.

Seventh mo. 5th, 1877.

We gather to the country "meeting" place. The house is not an ancient structure with high backed benches, broad gallery form and many divisioned partition, suggestive of the worthies of early provincial times, but is, nevertheless, substantial and commodious; with friendly plainness and neatness throughout, a legacy of zeal and excellence of our own fathers just passed, almost as a complete body, from our midst. The grounds are ample, with the long comfortable shedding, and the requisite enclosed grave-yard; the turf that greens this receptacle of the dead, fresh and soft by the plentiful showers from the great Creator. Birds of the air send forth their glad and varied notes of music, sufficient indeed to charm the listening ear, from the beautiful shade-trees planted by the hands of the fore-thoughted generation alluded to: while the balmy breezes blow and murmur through the leaves with a song of their own, delightful to the senses. All nature and this handiwork of God is perfect in its kind. Man alone is lacking; and is this because of his free-agency? because he will not choose or accept wisdom?

We enter the place of worship, and where are the worshippers? Long benches stand

waiting occupancy; few, if any, even halted with attendants; some, especially those of the "fore-part," designed for the more aged assistant members or the officers of the meeting, entirely vacant. Yet a little band are here, even of those who make no appearance. "Friends," and who are not in membership. What brings this class, and many of the apparently nominal members, is a question that often arises, (tenderly acceptable though their company be,) seeing there is seldom any other manifestation of concern for the welfare of the immortal part. Whether or not it be the call in the secret of the heart to pliness partly yielded to, and much stifled with such a language as this (to Him who is a alone God and loves only the sacrifice of an individual heart.) "will not this presenting of the body be sufficient till the end draws near, when I will give my whole attention to these things." I say, whether or not it be this, is not ours to judge, but is a state to deprecate and to beware of, and to lend a helping hand to, by an example of daily faithfulness, or as otherwise abilitated by Divine grace and authority.

May the stripped number of true worshippers and burden-bearers, whose hearts on these occasions as well as at other times do bow to their heavenly Father under the sense of their responsibility, not be discouraged because of their individual feebleness; but with a lively sense of their accountability, and of time so transitory, diligently apply themselves to the precious instructions supplied according to the need of every one, that thus, spiritually enriched, they "grow up into him in all things, which is the head, even Christ." Let one waste time and their Master's "goods" through a disconsolate looking at the one or two talents which they may deem themselves entrusted with, but humbly fulfilling that diligent spirits will find to do, they will now an increase of treasure, and in the end experience the blessed answer of acceptance.

An Explanation of some Mining Accidents.—The Virginia City (Nevada) *Enterprise* says: A review of the recent disastrous discharges of exploders in the Sutro Tunnel, some interesting experiments have been instituted by Mr. Sutro with a view of ascertaining the cause, and more especially to determine whether the electricity of the body might not have, in this high altitude, something to do with it.

Electric exploders made by different persons were placed in a strong wooden box, which again was placed in another box in Mr. Sutro's parlor. This room is covered with a heavy Brussels carpet, walking over which uses the human body to be speedily charged with electricity. Mr. Hancock, the chief experimenter, assisted in the experiments, and held the wires, while Mr. Sutro walked round the room two or three times with slippers, sliding his feet gently over the carpet. After doing this he approached the end of one of the wires with his fore finger, and instantly a loud report was heard, the exploder having been exploded.

The first experiment was with one of the San Francisco Giant Powder Company's exploders. Then one of the Electric Construction Company's was tried, without effecting a discharge. Next, one of Geo. M. Mowary's, of North Adams, Mass., was used, which did not go off on the first trial, but did on the second with a very loud report. After

this another of the giant exploders was tried, which went off by the time Mr. Sutro's forefinger had reached within two or three inches from the end of the wire.

Instructions were is-sued to the miners for handling them hereafter, and a sheet iron plate was placed in the floor of the exploder house, to which is connected a wire reaching into the water flowing from the tunnel. The men in handling exploders now stand on this iron plate, and have instructions to wet their boots before entering, and to put on india rubber gloves before touching the exploders. —*Late Paper.*

MY CHILDHOOD'S HOME.

The sunbeams rest with a tender light
On the place of my childhood's home,
And smile thro' the waving boughs as bright,
As in other days they shone.
The croaklet's music is sounding still,
From the bough where the violets grew,
It wakes in my heart the olden thrill,
The spring of my lifetime knew.

But the hand of the stranger trains the vine
That clings by the lattice now,
And decked for other eyes than mine
Is the fragrant lilac bough.
The oriole builds his swinging nest,
In the spot he has chosen long,
But I watch no more the flaming breast
Swell forth with its tide of song.

The pictures throng on memory's walls,
O, hues of my early years,—
Lovel' voices speak, then the silence falls,
And mine eyes are dimmed with tears.
O, orchard blooms that have drifted down
On forms that are passed away,
O, path by familiar footsteps worn,
Ye sadden the heart to-day.

Here on the porch the moonlight fell,
Thro' the peace of the summer night;
The evening star o'er yon sunset hill,
I've watched till it sunk from sight;
Here is the room where the dear home band
By the winter fireside met,
Oh! 't needeth not th' enchanter's wand
For my vision to get it yet.

And here—tread low—for the hand of Time
Is pressed on the heart-strings now,
The quivering chords with an anguished chime
Give forth but a sound of woe,
That gathers strength as the years roll on,
And the seasons go and come,
For here, the soul of our sainted one,
Went up to her Father's home.

Aye, sacred still unto every thought,
Each spot that her presence blest;
Ah! mother, dear, there are changes wrought
In our old loved valley nest.
Can the spirit look from its glorious height
On the struggling children here,
Who may only walk by faith, not sight,
And who miss thy guide and cheer?

We have passed beyond that roof tree's shade;
Life's noonday of toil is o'er,
But as thou taught us still we strive
To cherish its wayside flowers;
And though at times our hearts may yearn
For some beautiful moment o'er,
And unto the dear old homestead turn,
With longing intense and sore,

Yet we feel that a wiser Hand than ours,
Hath guided and plann'd our way,
Poured blessings down in th' richest showers,
And taken but to repay;
And we mourn no more the vanished past,
But treasure it sweet and pure,
To be held as a gracious memory, fast,
While reason and time endure.

As a wise child maketh a happy father, so
A wise father maketh a happy child.

The Wonders of the Southern Seas.

Selected.

In a lecture to workmen, at Glasgow, Sir Wyville Thomson described some of the strange things he saw during the voyage of the Challenger. He said the 16 or 17 families who reside on the island of Tristan d'Acunha, which is about half way between the Cape of Good Hope and Cape Horn, have suffered so much from violent gales, that they never build their cottages of blocks of stone—a sort of soft volcanic tufa—of four or five feet square, in order to enable them to withstand these storms. The wind was sometimes so violent that these blocks, when being brought down from the quarry, were lifted bodily by the wind. As there was no mortar on the island, all the stones were dorettailed into each other, and it was curious to see the people building these cottages. Very frequently wrecks occurred on the island, and a number of large spars were picked up on the shore as the remains of lost vessels. They got two or three of these spars, and laying them up against the wall at a low angle, had them carefully greased, and, by a method which was known to have been used in Assyria and ancient Egypt, they gradually moved on rollers and slid up these blocks to the top of the wall, when they were fixed in their places. Tristan d'Acunha is one of a little group of three islands, one of which is called Nightingale Island. It was covered with tussock grass seven, eight, or nine feet in height; and from the top of these tussocks, grass sprang about an inch and a half in height. The tussock grass became matted so as to form a very dense jungle, through which it was difficult to crush. Long avenues ran between the tussocks, covered with slippery wet clay, and on the ground were multitudes of penguins. These birds had millions of nests under the long grass. It was impossible to pass a single yard along these avenues without crushing the young birds or the nests, while the old penguins all around made the most frightful din, and jagged the legs of the traveller, their long sharp beaks drawing blood at every stroke.

These penguins were a most extraordinary sight. They were perfectly tame, in the first place, because they did not know any reason for fear from proximity to man; and, secondly, because they had really no means of escape. They stood from 12 to 23 feet in height. Their nests were little flat clay erections, about two inches in height. The bird laid one, sometimes two eggs, and to hatch them it sat on the nest upright. It was a singular sight to see the birds sitting on their eggs in the space between the tussocks. Some six or eight acres were covered with them. At certain times, perhaps, a thousand of these penguins would come out from the various lanes and walk down to the sea. Whenever they got to the water they threw themselves down and squatted into it. The moment they were in the water they acted just as if they were fishes. The gray groove in their backs was occasionally seen above the surface, but it was scarcely possible to imagine they were birds—they looked just like gray mullets. Having fished for a while, they returned to their nests by a regular path, which was beaten as flat as a sheep walk. The whole was carried out by a regular system, the birds going to the sea by one path and returning by another. Sometimes they would stand and have a talk for a while, apparently a regular chattering going

on; then all of a sudden they would stand at attention, and each proceed to its particular nest.

In September, 1874, the expedition visited Arru, and the lecturer went on shore at a curious town called Dobbo, where the woods in the neighborhood are filled with flocks of the great bird of paradise—an exquisitely beautiful creature, the hunting of which is the principal occupation of the inhabitants of Arru. This bird has a most magnificent plume of feathers, of a delicate yellow color, coming out from under the wings, and falling over the back like a jet of water. The breast was a brilliant emerald green, and the body a beautiful yellow. These birds were much admired by the semi-savage tribes, and fetched large prices. They were about the size of a small pigeon, and had a voice not very unlike the jackdaw—in fact, they were allied to the crows. They were restless, peculiar birds, and flew about the branches of great trees. They were constantly chattering, but being much hunted they were very wary, and it was difficult to get them shot. The natives had a peculiar way of killing them. They went up into the boughs of a tree which the birds were known to frequent, and, collecting a number of the branches, they concealed themselves so that they could scarcely be seen; then, when a flock came, they picked off the birds with arrows with blunt heads. These arrows were of course quite noiseless. The bird was simply paralysed and fell, and in that way the natives sometimes got a large number of the flock.

Of the people of New Guinea, the lecturer said the men were all perfectly black, and had their hair dressed in the height of the fashion of New Guinea. It stood far out from the head, and was finely and delicately frizzled, and dressed in a peculiar way into an irregular mop, into which they had stuck six or eight feathers about one and a half or two feet long. These were made up of several feathers—perhaps a black one and then a white one, and so on. Besides that, a great number of them wore a wreath of hibiscus bloom, of the brightest scarlet, on the hair. Many of them had a couple of boar's teeth through their noses. They had also a band worked in some way over their bodies, and into it, just at the shoulder, was stuck a branch of plant, which had a narrow leaf of a pale green color, mottled with white. These leaves were from one and a half to two feet long, and were so placed behind the shoulder as to give the appearance of a wing. They had also generally a large breast-plate hung round their neck, and it was ornamented with a scarlet color. Otherwise they had no clothes whatever, anything in the way of covering being simply for the purpose of ornament.

At Marion Island, in the neighborhood of Kerguelan Island, the naturalist found the albatrosses sitting on their nests. They wanted to get a number of the eggs of these birds, and when they landed and went among them the birds remained quietly on their nests. When the members of the expedition went nearer to them they began to clatter with their beaks, and now and then gave a squall. They never offered to rise, and the only way to get the eggs was to get a stick, put it under the neck of the albatross, and shove off the bird, which fell sprawling on the ground beside the nest. The egg was then abstracted, and the bird gradually gath-

ered itself up and sat down upon the nest again, as if the eggs were still there. It looked, indeed, a very stupid bird. It was, however, totally different when it got into the air. It had considerable difficulty in rising. It moved along a little way, and made several attempts before it succeeded. If it could get to a rising hummock where it could throw itself off it was all right, as it got the air under the wings, and then it began to rise. The moment it soared into the air it was a perfectly different creature. The wings could not be seen to move as they soared about in the most graceful and beautiful curves. On coming down near its nest it made an attempt once or twice, and ultimately, as if losing all control of itself, tumbled down head foremost, and it was some time before it could gather itself together again and get its wings all right. In the Island of Marion there were also the penguins, and mixing with these penguins was another little bird, something like the fan-tailed pigeon. These went always in pairs, and fed upon the eggs of the penguin. When they were bent on feeding, one would go on each side of the penguin sitting on its egg, and while one engaged the large bird's attention and caused it to rise off the nest to give it a peck as if for its impertinence, the other one tilted out the egg, and it was off and away before the penguin, which seemed rather a slow bird, realized the loss it had sustained.

For "The Friend."

On the Inconsistency of Christians with Christianity.

Under the above caption, Hannah More, writing on the subject of sudden conversions, forcibly raises a warning voice against much reliance being placed on any symptoms of change in an individual unless a radical change of the heart and life underlie the whole, as a "transformed" interior mutation of the whole man. The consistent, godly life and conversation, wrought through submission to the thoroughly cleansing baptism of Christ, and obedience to the power of His Holy Spirit revealed in the soul, is what is needed; because the inward cleansing, or purity of heart and thought in the sight of the Omnipotent, is that alone which can produce purity of life and conduct in His sight or in the sight of our fellow men. "None can convert themselves, neither purify themselves. The whole work from its beginning to the end consists in our faithfully co-operating with the heaven of the kingdom within us—the saving grace of the Lord Jesus; fully appreciating the testimony of our holy Head through His prophet: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

That this conversion, for the most part, is a gradual work, is clearly set forth in the words of the Saviour: "First the blade, then the ear; after that the full corn in the ear." And that it was considered a progressive transformation by the apostle Paul, is proved by his speaking of the renewing of the inward man "day by day." And again to the Philippians he writes: "Work out your salvation with fear and trembling," &c. Does not "work out" signify continuous labor? And does not other language of Paul, viz., "Patient waiting for Christ," and "Patient continuance in well-doing," represent that the work of salvation is not, as H. More sets forth, "so slight, so

rapid," so smooth and easily obtained salvation?

While no one should be discouraged, knowing that the Saviour died for all, and that I loves and enlightens all, bestowing a portion of His Holy Spirit upon all, in order that "whosoever will" may come unto Him to drink of living water so as never to thirst yet, at the same time, it is of the utmost importance that we yield ourselves to His discipline; that we co-operate with His grace that we walk worthy of the vocation wherewith we are called; that we bow to Christ yoke and allow Him so to work in us, as that the fruit of righteousness, which is peace, may be wrought; and we, through power from on high, become washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God unto new creatures in Him. The subjoined essay of H. M.'s is suggestively to these ends, viz:

"Better men than many who now rejoice themselves good, entertained doubts of their own state, and could not rest till they came to something like decision on this momentous question. Is then that sober inquiry, which was in them the truest mark of prudence, not to be treated as a needless scrupulosity, if not as an evidence of an unsound mind? Are the doctrines of the gospel on which they bestowed so much thought and labor unworthy of yours? Is that which was to them so serious a concern as to demand a combination of their best faculties and their most fervent endeavors, become so easy as to be comprehended at a glance, and adopted in a moment. Are the difficulties, which cost them so much reflection, prayer, and self denial, miraculously removed, and made smooth for you? Are things so altered, that while they worked on their salvation with fear and trembling, you are secure of an easy, indolent, almost unelicited salvation? Are corrupt human nature and the requisitions of the gospel now so suddenly accommodated to each other? Are sin and safety grown so congruous? Is it become so natural to fallen creatures to be reconciled to God and goodness, without that long and serious process which was once thought so indispensable to its accomplishment? Is that superinduced principle which the most acute nation in the world accounts 'foolishness,' and the most perverse people 'stumbling-block,' become to you so easy of apprehension, so accessible to your reach, so facilitated to your corruptions, so certain of attainment, as to supersede the labor of examination, as to be acquired without the trouble of pursuit? If to you the end is made sure, with the utter ignorance of the way and a general neglect of the means; if you find that path clear which they found intricate; if you obtain, without seeking, that assurance, by the bare promise of which they were supported; if all this be really your happy case, it must have been achieved by some power which has not been before revealed, by some miracle which neither the Old nor the New Testament has either recorded or predicted.

You would do well, then, to enquire whether there has been any change effected in the requisitions of Christianity, any deductions made in its demands, any facilities introduced into its scheme, any revelations by which the old impediments have been removed, and a shorter cut to heaven cleared out? Consult some real Christians of your

quittance; enquire if they, despising and forsaking the good old way, found repentance, ardon, holiness, victory over the world, and ceptance with God, so slight, so rapid, yet certain a thing? Ask if they became christians by chance or by inheritance, if they were renewed in the spirit of their minds, if the mere form of baptism? Inquire if their entrance into a religious life cost them sacrifice, if their attainments were accidental, if they maintained the ground obtained without effort, if they improved it without prayer, if they were established in it without Divine assistance?

The truth is, the persons in question either do not think the defect of faith a fundamental error, or they suppose they believe where they do not. When this last is the case, they are satisfied in their mistake; for people do not seek to extricate themselves from a doubt which they do not feel entangled. It is, however, practical unbelief, which quenches the vital flame of virtue."

For "The Friend."

Philip and Rachel Price.

In the 7th month, 1801, Rachel Price joined Sarah Newlin in a visit to the meetings and families of Friends in the Southern Quarter, Delaware and the Eastern Shore of Maryland. Discouragement attended her outset. In a letter to her husband, she says, "My mind was very much tried and borne down with the prospect of being so long separated from thee and our dear children, and remained until I came to Duck Creek Meeting, where I felt almost ready to shrink and turn about backwards, when this language was lovingly presented to my mind—'Thy Maker shall be thy husband—which proved a real consolation to my poor lost mind. Oh, may it be thy greatest concern to endeavor to keep low, and experience my own will brought into abjection, and thereby experience His divine presence to be near, for verily without Him I can do nothing as we ought to do, and I trust thou find Him to be thy support and stay in my absence, and may His holy arm be round about and preserve our tender offering from harm.'" And of later date, "The thought of being detained so long from home seemed almost more than my nature could bear, * yet I believe that there is no cause of dismay, as the service seems to be owned by the Master." "My dear children, you may be ready to conclude that my love for you is not very great, or I could not leave you so long; but let me tell you that I never felt the tenderness of nature more forcibly, than since my absence from you. How often has my mind been raised in secret supplication to the Father and Fountain of all our blessings, that He may be pleased to preserve you as in the hollow of His Divine hand; yea, oftener than He returning morning." And again—"Although I feel very much tried at times on account of my being so long separated from my endeared connexions, whom I feel increasingly dear to me in my absence, yet am I favoured to experience my mind so strengthened and supported through the various dispensations I have had to pass through, as to induce me to believe that I am in my place in this giving up. Although we feel ourselves poor weak beings, to be thus engaged and often have to do down unto snifering, as I believe, with the peed, which lies low and oppressed in many minds, yet we find a little remnant in every

place, which our hearts can unite with and encourage. Although weakness is often our portion, yet blessed be that Holy Arm of Power which we have found to be near for our help in the needful time of trial."

She received in response from her husband this encouragement:—"Although thy company thou knows would be very desirable at home, I hope thou wilt be favoured to be easy about us until thy mind is at full liberty to return with peace. I have been so far much preserved in the patience, beyond what I expected, and I hope I shall be favoured so to continue until the right time for thee to return." * *

"Let us be content to drink the cup that is allotted us, if we are persuaded it is the will of the Great Master, however trying, as the alone way to peace of mind. I hope thou art faithfully given up to do thy part of the work, not looking too much at thy own littleness, remembering that from those that had not great offerings to make, a turtle dove or young pigeons were accepted." Similar encouragement is repeated in later letters. "Having set thy hand to the work it will not do to look back, otherwise thou wilt lose the reward which I believe those are favored to experience who are faithfully given up to do in true sincerity of heart. The work in which you are engaged, I have no doubt, is great and arduous, and thou art often looking to thy own weakness and inability, but I trust that He that has required this at your hands will preserve and carry you through every trial and discouraging prospect. * * Then, I trust, thy peace will flow as a river, and His living presence be felt to dispel the gloomy clouds which have often gathered and been ready to break over thy head, and overwhelm us in the deep." Further letters acknowledged the kindness of Friends visited, and that the service of the travellers "was all to pretty good satisfaction," strength being mercifully given to relieve their minds."

Sarah Newlin returned home apparently well, but with the seeds of disease in her system, as on the day after her arrival she was attacked with bilious fever. P. and R. Price hastened to her, found her in a sweet and submissive state of mind; she declared her work was done, and after severe bodily suffering, within a week of her return, departed this life.

The Cedar Mines of New Jersey.—Among the productions of Cape May County are the "cedar mines"—swamps in which are buried large trees of the white cedar, *cupressus thyoides* of the botanists. These mines contain trees buried to a depth of varying from three to ten feet, the one across the other, and there is abundant evidence that they are the growth of different successive forests. In these very swamps forests of the same trees are now growing. The miners thrust an iron rod into the soft mud, over which often the water lies. In striking a buried tree the workman will by several soundings, tell how it lies, which is its root end, and how thick it is. He then manages to get a chip of the tree, and by its smell determines at once whether it is worth the labor of mining, that is, whether the tree be a *windfall* or a *breakdown*. If a breakdown, it is so because it was decayed when standing; if a windfall, the tree fell while sound, and has been preserved by the anti-septic nature of the peat marsh in which it is buried. The soft earth is then removed.

This makes a pit in the swamp. Into this the water soon flows, and fills it up. The saw is now introduced, and at regular intervals a cut is made through the tree, when the log floats to the surface. The log of a sound tree will turn over when it floats up, the lower side thus becoming uppermost. Trees are sometimes obtained which will yield 10,000 shingles, worth \$20 per thousand. A layer of such trees is found covered by another layer, and these again by another, and even a third, while living trees may still be growing over all.—*Late Paper.*

THE FRIEND.

SEVENTH MONTH 28, 1877.

The serious disturbances of the public peace which have occurred latterly in several places in our country, in connection with the men employed on railroad trains, have naturally given rise to thoughtfulness on the part of the reflecting portion of the community, not only respecting the grave consequences which have followed and may yet ensue in regard to the temporal prosperity of the nation, but also as indicating the low standard of morality, and indeed the entire absence of religious restraint which exists in a large element of our population. The provocation to riotous attacks on the property of the railroad companies by the striking employes would seem to have been of the most insignificant character; and the facts developed since indicate that the burning of property and plunder of provisions and goods from the railroad trains was largely done by people who had no connection with the service of the companies.

These outbreaks of lawless wickedness but too plainly prove, that hidden under the surface of civil society the fires of ungenerous passion are constantly smouldering, ready to burst forth into lurid flame whenever the bars and bolts of the strong arm of the law are momentarily withdrawn; and that the scripture declaration is still true, that "the heart is deceitful above all things, and desperately wicked: who can know it?" Our Lord, who is styled "the Prince of the kings of the earth," has commanded His followers to pray that His kingdom may come, His will be done in earth as it is in heaven; and one of his inspired apostles indicates his sense of the duty of Christian men and women under such circumstances in these words: "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for *all men*; for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who will have *all men* to be saved, and to come unto the knowledge of the truth." * * * "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." 1 Tim. ii.

Alas, how far is the blessed kingdom of Christ from being yet come, and His righteous government from being set up in the hearts of many professing Christian people! What, then, is the obvious duty of those who truly have the witness in themselves, that to them "the Son of God has come and hath given them an understanding that they may know Him that is true?" Is it not to retire into

the secret place of the Most High, where they may abide under the shadow of the Almighty, and there seek for the spirit of grace and supplication, first, that the altar of their own souls may be sprinkled with the sanctifying blood which prepares for a pure offering, and to have the love of Christ shed abroad in their hearts, in whose name they may intercede for "all men," that they may submit themselves to the transforming power of Divine grace, and permit the "Prince of Peace" to establish His heavenly kingdom within them?

There is indeed a loud call for us all to humble ourselves under the mighty hand of God, and invoke His mercy, lest we as a nation be cut off in our sins. The late war of the rebellion, and its consequences; the depression of almost every industrial pursuit, the derangement of the circulating medium, the enforced idleness, bankruptcy and pauperism of so large a portion of our population in the midst of abundant crops, a land teeming with mineral wealth, and all the natural resources necessary for the support and comfort of man, speak plainly of the warning judgments of God, on account of the corruption in high places, the drunkenness, pollution and crime that abound throughout the land, and the pride, covetousness and forgetfulness of their Creator which are so prevalent even among those who do not come under the condemnation of the civil law. "Ten righteous would have saved a city one," and the true followers of Christ have been declared by Him to be the salt of the earth. Let no presumption or self-righteousness however lead any who have known the humbling power of the cross, and have tasted of the heavenly gift, and have been made partakers of the Holy Ghost, to think more highly of themselves than they ought to think, and thus lose their preserving savor, and be cast out and trodden under foot of men. The exhortation of Edward Burrough to his brethren in a time of tumult and agitation in the year 1660, may perhaps be fitly revived now. "Oh Friends? our kingdom and victory are not of this world, nor earthly, but from above and spiritual; wherein we have peace and comfort, endless and everlasting, which the world knows not of. I say unto you all that know these things, live in the peace, the victory and kingdom which is invisible, and mind the things as your greatest treasure that pertain to that kingdom, even the weighty matters of it which are infinite and eternal, and that every one of you may feel and enjoy a portion in that kingdom. It is precious for a people to be subjects of the heavenly kingdom, and for a man to have an assurance of life and peace in God; to be an heir of that kingdom that faileth not away, and to have his name written in the record of life. Blessed is every one whose hope and confidence, and peace and assurance are in the living God, and whose sonresth under the government of the Almighty, and who knows Him to be Judge, King, and Lawgiver in all things."

SUMMARY OF EVENTS.

UNITED STATES.—A strike of the iron and brakemen of the Baltimore and Ohio Railroad, which began on the 18th inst., has spread to the trunk lines of the States of Maryland, West Virginia, Ohio and Pennsylvania; with serious indications that it will extend to other roads also. The governors of these States have called out the military for the suppression of the riotous, threats of killing, and other unlawful means, by which the strikers, joined by large numbers of rioters, have endeavored to accomplish their designs. The most serious conflict which has thus far marked this

disgraceful outbreak, took place at Pittsburg on the 22d inst., in which it is reported 29 persons were killed, and many more wounded. The rioters first destroyed the Pennsylvania, and then the Pennsylvania, locomotives and cars. The Union depot, Pittsburg, Cincinnati and St. Louis Railroad freight depot, Pan Handle Railroad engine house, freight depot of Adams' Express Co., a large grain elevator, with 125 first class locomotives belonging to the Penna. Railroad, were burned. The local property is estimated at nearly \$1,000,000.

Forest fires, caused by long drought, and fanned by high winds, have raged for several days near Fort Fairfield, Maine. Large areas of timber land have been burned over, and many bridges destroyed. A tornado struck Elizabeth, N. J., on the night of the 19th, doing great damage in a tract not more than 300 feet wide.

A convention in the interests of Southern mail facilities, is appointed to meet at Fortress Monroe; 200 delegates from all parts of the South, and the President and members of the cabinet are expected to be present. During three days the despatches from the Post Office department for postal cards reached the unprecedented number, for that time, of 7,000,000.

California sent abroad 301 cargoes of wheat and flour during the year ending 6th mo. 30th, valued at \$18,427,590. The State has 3,800,000 fruit trees and 35,000,000 grape vines, and exports from 300,000 to 500,000,000 pounds of fruit yearly, this produces a large surplus, and foreign trade follows as a matter of course.

Specimens of silver ore taken from the Cerro de Pasco mines in Peru, show that the submerge portion of the mountain is very rich, and a rough estimate shows that a body of ore will be exposed by the tunnel which Henry Meigs is to build, worth from \$300,000,000 to \$500,000,000. These mines have laid under water for fifty years, and are scarcely known to the present generation, though they had been worked for 250 years, when the miners had to stop on account of water.

The population of the State of New York, on the week ending at noon on the 21st, was 438. Of this number 150 were adults, 288 children—188 of whom were under one year of age.

The Markets, &c.—The following were the quotations on the 21st inst.: American gold, 105½. United States 600, 121; 36 cent, 185; 107½. Do, 1897, 109; do, 1868, 112; new 75; 111½; new 1½ per cent, reg. 109.

Cotton.—Middleling sold in lots at 1¼ to 1½ cts. per lb. for upland and New Orleans. Petroleum—crude at 10½ cts. in bbls., and standard white at 14½ cts., and 18 and 19 cts. per gallon for home consumption.

Flour.—Sales of 1900 bbls.; Minnesota extra family, good and choice, at 88 a 85.50; fancy, 88.75 a 90.00; Pennsylvania do, do, 89 a 82.25; fancy, 29.50; very fancy, \$10. Rye flour steady at \$4.00.

Grain.—Wheat arriving freely and meets a fair demand. Sales of 8700 bushels of Jersey, Delaware, Maryland and Virginia, good and prime red and amber at \$1.55 a \$1.69; some Penna. at \$1.52 a \$1.55. Rye sold at 70 cts. for western, and 76 a 78 cts. for Pennsylvania. Corn is unsettled and higher—sales at 65 cts. Outside grain, 100 bushels at 43 a 45 cts.

Average price of hay during the week has been: prime timothy \$1.25 to \$1.35 per 100 lbs.; mixed and low, 60 cts. to \$1.00. Straw, 60 to 70 cts. per 100 lbs.

FOREIGN.—London.—The yearly review of trade, issued by the British Customs Commissioners, shows that the United States has resumed the position of the chief source of cotton supply, amounting to 1,000,000 lbs. India which sent 953,000 cwt. less in 1876 than in 1875. The whale boat New Bedford, which made the daring voyage across the Atlantic, arrived at Monroa's Bay, Cornwall, on the night of the 21st inst.

Some idea of the value of the oldest printed books may be gathered from the following contributions to the Caxton Exhibition sent from Earl Spencer's Althorpe Library alone have been insured for \$55,000.

The new German University established at Strasburg has about seven hundred students, those of the theology being the fewest, numbering 40, there are 170 in medicine, and 100 in law.

A telegram received from the consul at Glatz states that four vessels, containing about 260 cubic yards of stone, have been sunk by the Russians in the Sulina branch of the Danube, a mile and a half below the upper entrance. About 5000 cubic yards of additional stones have been sunk in the narrow channel, the vessels and the depth of water in the channel reduced to four feet.

The number of persons still receiving gratuitous relief in India is over 1,250,000.

The Spaniards now realize they had more freed under the Sardinian monarchy than they can expect to have under the French Republic. The new pretensions are compelling the association of the plotters against the influence of the local Republicans.

It is said the Spanish authorities are preparing to send 25,000 men to Cuba to fill the gaps caused by disease and death. The Ministers propose to raise necessary funds to forward these reinforcements and are employing the assistance of the planters and financiers who furnished the advance for those sent year ago.

The Treasury Department is informed by the department of State that the Government of Spain has adopted the Moore system in the measurement of tonnage of vessels in the Canary, and is willing to add the vessels of the United States which are admissible upon that system, into Spanish ports and the ports Cuba, accepting the tonnage expressed in the certificate of registry of American vessels, as the tonnage of Spanish vessels in ports of the United States.

Alpine tourists will this year have an opportunity of observing a new and unprecedented phenomena, the neighborhood of the small town of Burg St. Maurice is a mountain called by the people of the country the "Beo Range." It is connected with the outlying peaks of Little St. Bernard, and is 7,500 feet above the sea level. This mountain has been for some time crumbling to pieces. For three weeks past the bloc of solid stone of which it is, or was, built up, has been crumbling away, and the whole side of the mountain appears to be in course of pouring itself down the plain. The stone is described by a member of the French Alpine Club as resembling in the extreme, The boulders which detach themselves are often of immense size, and they leap down a steep slope at an extremely rapid pace, crushing literally to matchwood the trees and saplings which they encounter. The noise made by the descending masses resembles de distant peals of thunder.

FRIENDS' SCHOOL AT GERMANTOWN.

A well qualified woman teacher is wanted for the Prime Department of the Friends' School at Germantown to be given to one who has had the benefit of a thorough course of normal training. Apply to

Jane E. Mason, School Lane and Wayne St.
Margaret W. Jenkins, Coulter St., near Way
Elizabeth W. Cope, Haines St., Germantown.

WESTTOWN BOARDING SCHOOL.

A well qualified teacher of the Latin and Greek languages will be wanted for the opening of the new session, 10th mo. 29th. Apply to

Joseph Pssmore, Goshoville, Chester Co., Pa.
John E. Carter, 624 South 24th St., Philad., or
Wm. Evans, 252 South Front St., "

FRIENDS' ASYLUM FOR THE INSANE.

New *Westborough*, (*Westbury* Ward), *Philadelphical* Physician and Superintendent.—JOSHUA H. WORTINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at his residence in Clinton, Dutchess Co., N.Y. on the 30th of 3d mo. 1877, WILLIAM D. GREFFER, aged 53 years, a member of Stratford Monthly Meeting. Though feeling that he had much to make life desirable, and the thoughts of being separated from his family were for a time very painful; yet he was enabled, through the power of Divine Grace, to resign a life on earth with much cheerfulness, and to rejoice in a assurance of a blessed glory. He was a devoted and a pressed feelings of deep thankfulness for the many and pure comforts by which he was surrounded, but mo of all for the comforting presence of the Holy Spirit with which he was greatly favored, saying: "All else have it if they will ask for it. What should I do with my life? I have no other wish than to be in the arms of the Lord, if we ask Him for help and strength, He will be with us. I have asked a great deal, and received great deal." Thus depending wholly on the mercy of God, through Christ Jesus the holy Redeemer, he was sustained in peaceful endurance through a long season of weakness, as passed great a week, leaving a convincing evidence that he has entered into everlasting rest.

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PHILADELPHIA.

For "The Friend."

John Woolman.

Supplemental to the little sketch of John Woolman as given in "The Friend" of last week, the following are some reflections, or as they may be called, aphorisms, selected from the works of this wise and good man, viz.:

"He, whose tender mercies are over all his works, hath placed a principle in the human mind, which invites to exercise goodness towards every living creature; and this being *ingly attended to*, people become tender-hearted and sympathising; but being frequently and totally rejected, the mind becomes shut up in a contrary disposition."

"True religion consists in an *inward life*, wherein the heart doth love and reverence God the Creator, and learns to exercise true justice and goodness, not only towards all men, but also toward the brute creatures."

"Some glances of real beauty may be seen in their faces who dwell in true meekness. There is a harmony in the sound of that voice to which Divine Grace gives utterance, and some appearance of right order in their temper and conduct, whose passions are regulated; yet all these do not *fully show forth that inward life* to which we have not felt it: but his white stone and new name are known *rightly to such only* who have them."

"The outward modes of worship are various; but wherever any are true ministers of Jesus Christ, it is from the operation of his Spirit upon their hearts, first purifying them, and thus giving them a just sense of the condition of others."

"Being clearly convinced in my judgment, that to place my *whole trust* in God was best for me, I felt renewed engagements, that in *all things* I might act on an *inward principle of virtue*, and pursue worldly business no farther than Truth opened my way therein."

"My mind, through the power of Truth, was in a good degree weaned from the desire of outward greatness, and I was learning to be content with *real conveniences*, that were *not costly*; so that a way of life free from much entanglement, appeared best for me, though the income might be small. I had several offers of business that appeared profitable, but did not see my way clear to accept of them; believing the business proposed would be attended with more outward care and cumber than it was required of me to engage in. I

sw that a humble man, with the blessing of the Lord, might live on a little; and that where the heart was set on greatness, success in business did not satisfy the craving; but that commonly with an increase of wealth, but the desire of wealth increased. There was a care in my mind so to pass my time, that *nothing* might hinder me from *the most steady attention* to the voice of the true Shepherd."

"Through the revelation of Jesus Christ, I had seen the happiness of humility, and there was an earnest desire in me to enter *deeply* into it." "Deep humility is a strong bulwark; and as we enter it, we find safety and *true exaltation*: the foolishness of God is wiser than man, and the weakness of God is stronger than man. Being unclad of our own wisdom, and knowing the abasement of the creature, *therein* we find that power to arise, which gives health and vigor to us."

"We" were taught, by renewed experience, to labor for an inward stillness; at no time to seek for words, but to live in the spirit of truth, and utter that to the people which Truth opened in us."

"Acting contrary to present outward interests, from a motive of Divine love, and in regard to truth and righteousness, and thereby incurring the resentments of people, opens the way to a treasure better than silver and to a friendship exceeding the friendship of men."

"Through the humbling dispensations of Divine Providence, men are sometimes fitted for his service. The messages of the prophet Jeremiah, were so disagreeable to the people, and so reverse to the spirit they lived in, that he became the object of their reproach; and in the weakness of nature, thought of desisting from his prophetic office; but, saith he, 'His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and could not stay.' I saw at this time, that if I was honest in declaring that which Truth opened in me, I could not please all men; and labored to be content in the way of my duty, however disagreeable to my own inclination."

"Through the mercies of the Almighty, I had, in a good degree, learned to be content with a plain way of living. It had been my general practice to buy and sell things *really useful*; things that served *chiefly to please the vain minds in people*. I was not easy to trade in; seldom did it; and whenever I did, I found it to weaken me as a Christian."

"As every degree of luxury hath some connexion with evil; for those who profess to be disciples of Christ, and are looked upon as leaders of the people, to have that mind in them, which was also in Christ, and so stand *separate from every wrong way*, is a means to *help the weaker*." "I have felt an increasing care to attend to that Holy Spirit which sets right bounds to our desires, and leads those

who faithfully follow it, to apply *all the gifts of Divine Providence to the purposes for which they were intended*."

"Though trading in things useful is an honest employ; yet, through the great number of superfluities that are bought and sold, and through the corruptions of the times, they who apply to merchandize for a living, have great need to be well experienced in that precept which the prophet, Jeremiah, laid down for his scribe; 'Seekest thou great things for thyself? Seek them not.'"

"We may see ourselves crippled and halting, and from a strong bias to things pleasant and easy, find an impossibility to advance; but things impossible with man, are possible with God; and *our wills being made subject to his*, all temptations are surmountable."

"I find that to be a fool as to worldly wisdom, and *commit my cause to God*, not fearing to offend men, who take offence at the simplicity of Truth, is the *only way* to remain unmoved at the sentiments of others. The fear of man brings a snare; by *halting in our duty and giving back in the time 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 righteous, it seems as though it was *not far us to follow them*."

"Where people let loose their minds after the love of outward things, and are more engaged in pursuing the profits and seeking the friendships of this world, than to be inwardly acquainted with the way of true peace, *such we walk in a vain shadow*, while the true comfort of life is wanting; their examples are often harmful to others; and their treasures, thus collected, do many times prove dangerous snares to their children." "When we look toward the end of life, and think on the division of our substance among our successors; if we know that it was collected in the fear of the Lord, in honesty, in equity, and in uprightness of heart before him, we may consider it as his gift to us; and with a single eye to his blessing, bestow it on those we leave behind us. Such is the happiness of the plain way of true virtue. 'The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever.'"

"In the bloom of youth no ornament is so lovely as that of virtue, nor any enjoyments equal to those which we partake of, in *fully resigning ourselves to the Divine will*."

"If the Lord be our God, in truth and reality, there is safety for us; for he is a stronghold in the day of trouble, and knoweth them that trust in him."

"It nearly concerns us to try our foundations impartially. Such are the different rewards of the just and unjust in a future state, that to attend diligently to the dictates of the Spirit of Christ, to devote ourselves to his service and engage fervently in his cause during our short stay in this world, is a *choice well becoming a free intelligent creature*."

J. W. was out on a religious visit in company with Peter Andrews.

"Contending with one equal in strength, is an uneasy exercise; but it the Lord becomes our enemy, if we persist to contend with him who is omnipotent, our overthrow will be unavoidable."

"While many, professing Truth, are declining from that ardent love and heavenly-mindedness, which were amongst the primitive followers of Jesus Christ, it is a time for us to attend diligently to the intent of every chastisement, and consider the most deep and inward design of them."

"To see the failings of our friends, and think hard of them, without opening that which we ought to open, and still carry a face of friendship, this tends to undermine the foundation of true unity."

"Where people are truly humble, use themselves to business, and are content with a plain way of life, it has ever been attended with more true peace and calmness of mind, than they have had who, aspiring to greatness and outward show, have grasped hard for an income to support themselves in it."

"I have seen, and the sight has affected me, that a conformity to some customs distinguishable from pure wisdom, has entangled many; and that the desire of gain to support these customs, greatly opposed the work of Truth."

"Things though small in themselves, being clearly enjoined by Divine authority, become great things to us."

"Remember, O, my soul! the quietude of those in whom Christ governs, and in all thy proceedings feel after it."

Cotton Culture in Texas.—Edward King, in his work called "The Great South," gives much valuable information respecting the present condition and the resources of the Southern States. The growth of cotton in Texas has increased rapidly since the war; the exports of uplands cotton from Galveston, which in 1866, were only 16,417 bales, worth \$2,146,224, had risen in 1873, to 333,502 bales, valued at \$32,423,806. He states the gratifying fact, that the freed negroes throughout Texas are in the main industrious and prosperous, and are extensively engaged in the culture of cotton. The freedman who is fortunate enough to have secured a tract of land, grows all the cotton he can, and if he would take more pains in cleaning and preparing it, would soon enrich himself in the profitable business. It is estimated that there are twenty millions of acres of cotton-bearing lands in Texas, but a small part of which has yet been brought into cultivation. The lands at the head of Galveston Bay, and on the adjoining San Jacinto Bay, as well as all the lands in immediate proximity to the Gulf, are said to be well adapted to the culture of sea-island cotton—equal in quality to the best grown upon the islands along the coast of South Carolina and Georgia. The writer thinks that the alluvial lands along the Gulf demand the presence of Chinamen, and that great wealth lies hidden in their flats.

The population of Texas, which at the time of annexation in 1845, was about 150,000, now amounts to considerably over one million. The State has very little public debt, and the taxable property is valued at \$300,000,000.

Great warriors, like great earthquakes, are principally remembered for the mischief they have done.

For "The Friend,"

Observations on the Rise of the Society of Friends, and the character and labors of George Fox.

(Continued from page 284.)

"The state of England at that time (1647) was most sad and perplexing. The civil war had been attended with great destruction of human life and devastation of property in all parts of the Kingdom. Three factions had been long struggling for pre-eminence. The king though a prisoner had not yet been brought to trial. It was uncertain whether Presbyterians or Independents would finally succeed in retaining the civil and ecclesiastical authority. The former gave evidence by the sanguinary laws passed by their party in Parliament, that the possessions and life of no man would be safe who would not conform his belief to certain articles prescribed by them; which were not to be openly discredited upon pain of death. The latter professed to favor liberty of conscience, but their whole course made it evident that they were determined to obtain and secure power by every means within their reach. The bloody conflict for supremacy, so long waged with the cruelty of jealousy and the blood-thirstiness of sectarian hate, employing the sword to decide between rival theories of religion and church government, appeared to be ended; but there was still much confusion in reference to ecclesiastical differences, and embittered discord between the parties striving for mastery; leading many to fear that the sword would never be sheathed if it to it was to be left the adjustment of spiritual interests. Men of thoughtful minds had come to see that though the war had been undertaken ostensibly to redress both civil and religious grievances, there was little prospect of attaining either end; and witnessing the deplorable losses and calamities attending it, and that their hopes of settlement and domestic comfort were disappointed, many of them had become earnest in seeking for more durable riches, and to find some solid foundation to rest on, amid the fluctuations of doctrines and ecclesiastical domination that surrounded them. Others than George Fox, wearied and disgusted with the self-seeking and hypocritical profession of many who made themselves conspicuous as spiritual guides, withdrew from the ordinary places of worship, and in retirement, self-examination and study of the Scriptures, sought to ascertain and to perform their religious duties.

"No party was so assured of retaining power as to deem it expedient to attempt to enforce laws for the repression of religious inquiry; so that the places for worship throughout the country were often occupied by teachers of different denominations, and discussions on theological subjects between persons of differing opinions were not uncommon.

"William Penn referring to this period and to the work assigned to George Fox, says, 'It was about that time that the eternal, wise and good God, was pleased, in his infinite love, to honor and visit this benighted and bewildered nation with his glorious Day Spring from on high; yea, with a most sure and certain sound of the word of Light and Life, through the testimony of a chosen vessel, to an effectual and blessed purpose, can many thousands say; glory be to the name of the Lord forever!'

"George Fox, as he went through various places in 1647, continued to preach to the

people, and to dispute with some who opposed the doctrine he promulgated. By this means he brought many to see how far they had fallen short of the truth as it is in Jesus, and by directing them to the Light of Christ in the heart, or the gift of Divine Grace, which Christ had purchased for every man, and in structing them in the alone means whereby they could know their salvation wrought out many were convinced, and brought to unite with him; and several meetings of Friends were set up. This success of his ministry and the fame of his piety and zeal brought many to see him, and a man of the name of Brown, when on his death-bed, prophesied that he would be an eminent instrument in the Lord's hand to convert the people. But George was fearful of being drawn aside from the strait and narrow way by these things and though he declined not to declare the truth to the people, yet he was careful not to be influenced by the applause of men. Nevertheless Satan suggested to him that he had sinned against the Holy Ghost; but as he could not see wherein that sin had been committed, he escaped the temptation.

"Seeing that the same work of the Lord was being carried on in others, his own sorrows and troubles were assuaged, and he says, 'Tears of joy dropped from me, so that I could have wept night and day with tears of joy to the Lord, in humility and brokenness of heart.'

"Being in the early part of 1648, at a great meeting of professors, at Mansfield, he was moved to pray, and so great was the power attending, that the house seemed to be shaken and the people observed, 'That it was as if the days of the Apostles, when the house was shaken where they were met.'

"1648. Speaking of the commission he had received, he says: '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 is his light, I saw He would give power to become the sons of God; which 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 so 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 heart might be established by it, their words might be seasoned, and all might come to know their salvation nigh. 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.'

"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 the 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. But with and by this divine power and Spirit of God and the light of Jesus, I was to bring people

off from all their own ways, to Christ the new and living way; from their churches, which men had made and gathered, to the church in God, the general assembly written in heaven, which Christ is the head of; and off from the world's teachers made by men, to learn of Christ, who is the way, the truth, and the life, of whom the Father said, "This is my beloved Son, hear ye him;" and off from all the world's worship, to know the Spirit of Truth in the inward parts, and to be led thereby, that in it they might worship the Father of spirits, who seeks such to worship him; which Spirit they that worshipped not, knew not what they worshipped.

"The public ministry of George Fox was now fairly begun, and from this time until his death, when out of prison, and not prevented by sickness, his travels, and other services for the Truth were continued almost uninterceptedly. In a 'Narrative of the Spreading of Truth,' &c., written by him, in 1676, he says:

"The Truth sprang up first to us, so as to be a people to the Lord, in Leicestershire in 1644, in Warwickshire in 1645, in Nottinghamshire in 1646, in Derbyshire in 1647, and in the adjacent counties in 1648, 1649, and 1650; in Yorkshire in 1651, in Lancashire and Westmoreland in 1652, in Cumberland, Durham, and Northumberland, in 1653 in London and most of the other parts of England, Scotland and Ireland in 1654.

"In 1655, many went beyond sea, where Truth also sprang up, and in 1656 it broke forth in America and many other places."

"Having by obedience to the manifestations of Divine Grace learned to distinguish between the voice of the true Shepherd and that of the stranger, he was made quick of discerning in the Lord's holy fear, those things in common observance in the professing church, and in the different ranks of society, which had been contrived by man to promote his self-interest or minister to the pride of the human heart. He thus found it enjoined upon him to keep strictly to the use of the Scriptural language of thou and thee to a single person; to refrain from the customary modes of salutation, as uncovering the head or bowing the body; also giving flattering titles to any. As he was convinced that the common use of the pronoun you to a single individual, was not only ungrammatical, but had originated from a corrupt source, and like the customary complimentary salutations and titles was untruthful and fostered the honor that men seek one from another, he felt required to bear testimony against them all. He saw that as all were required to speak the truth on all occasions, and as Christ and his Apostle James had positively forbidden swearing of any kind, so it was unlawful for a Christian to take an oath. And as Christ was the Prince of Peace, and had commanded his followers to love their enemies, to do good to all, to forgive all who trespassed against them, and to resist not evil, so his disciples could not fight, nor take part in war, let it be waged under what plea it might. He believed it right to banish from use the ordinary heathen names of the days of the week, and the similar names given to the months of the year, and in lieu thereof to name both numerically.

"Seeing the vanity and folly connected with dress, and how people were brought into bondage by fashion, and thereby betrayed into things destructive of a religious life, he

practiced great simplicity therein himself, and bore a decided testimony against ornamentation or changing with the fashions."

(To be continued.)

My Little Gentlemen.

There are five of them, and I presume all strangers to each other. One of them I met in the street-car one day—the ten-year-old boy who respectfully offered his seat to a lady whom no other occupant of the car appeared to see. The boy looked tired and had with him a heavy parcel which could not be trusted out of his hands. The seat was comfortable and he had thoroughly enjoyed it.

But this boy was too full of gentlemanly instincts, and too truly one of Nature's little noblemen, to retain his seat while a lady was standing. And, by the by, had you seen how poorly she was dressed, and noticed the shabby purse from which she took her fare, you would have thought her only a poor woman, a seamstress, may be. Perhaps she was; I only called her a lady because she did as ladies usually do—accepted the seat with a smile and a "Thank you, my boy!" which must have made my little gentleman well content to have yielded his place, and happy notwithstanding the fact that his small feet had only the ghosts of shoes upon them and his jacket was a coat of many colors, where loving mother-hands had patched it.

Another of my little gentlemen I saw in the street soon after. He was dressed in the style of the season, and looked the little aristocrat that he was. Several of his stylish little companions were with him, and they were having a grand sledding time as I approached. A beggar woman just then turned into the area of one of the handsome houses. I don't know whether she received help or no. But as she turned to come out a second after, her foot slipped, and basket and all, she fell flat amongst the merry and wild boys. They laughed, as what boys would not! but my little gentleman—the best dressed of the group—checked his laugh and kindly assisted the forlorn woman to her feet. Then he lifted the basket and with his daintily gloved hand gathered the cold pieces together until the basket was filled; and with a polite bow he handed it to the woman who stood grateful and speechless before him. When I passed a minute after I could not resist saying, "Your mother has a noble son, my boy!" and he answered confusedly, "O, that's nothing!" But it was something, little readers, was it not, in the eyes of those waiting angels who carry our good deeds to the Great Throne above?

My third little gentleman I found also in a street-car. I had an armful of packages and sank wearily into the seat two ladies rather unwillingly made for me between them. Standing in front of me was a little fellow about twelve years of age. Poor and very scantily clothed he was, but I noticed his face and hands were clean, and his eyes had an honest straightforward look that one likes to see.

Older passengers shoved him here and there, but he patiently clung to his strap and allowed others to sway him about as they liked. I had some difficulty in getting my fare out because of the bundles, but presently a low and rather timid voice said, "Please, ma'am I'll hold yer bundles if yer likes," and my little gentleman took them from me as I thanked him. The passengers about him looked pleased at such

an unlooked-for act of politeness on the part of the ragged boy, and he looked confused. But I shall never forget the little thankful act of this little gentleman of mine, and have no fear for the future of a boy whose heart is so noble.

The fourth of my class of noblemen was only a newsboy, quite unconscious of the title I soon gave him.

A blind man, with his cane and the brushes he was trying to sell, came feebly along the street, hesitating now and then as the blind must, uncertain as to what might be before him. Down the street came a crowd of newsboys just from the offices of the different papers, and screaming at the top of their lungs. One among them—a bright-eyed little fellow—only nine years old, I judged, noticed the blind man. "Hold on, fellows!" he cried, "don't run agin that old cove now. Wat's the use of hurting him when he's blind and can't look out for hisself?" I paused to watch the result. The other boys checked their speed a little and then hurried on, crying, "Oh, bother!" So my little gentleman stood beside the blind man until the crowd had passed and then silently withdrew. The old man, little dreaming of the youthful protector who had shielded him, moved slowly on, and I opened my heart to take in another, whose small head was already laurel-crowned in my opinion.

The fifth little gentleman was one of the better class of boys, that is, so far as station goes. He was passing along the street whistling and jingling a pocket-full of marbles. He seemed in haste—probably hurrying to join a comrade at their favorite game—but a little girl, thinly clad and crying bitterly, was crouching beside a cellar grating and peering down into the darkness below. I had just left the editor's office and stood a few minutes to wait for a car. The girl's sobbing attracted my attention and I turned to watch proceedings.

"Hallo! what's up?" asked the boy, pausing.

"I dropped my pennies down there, and—and—mother'll beat me sure when I go home, oh, dear!"

"Never you mind, sis," said the boy. "I haven't much time, but I'll see if I can find them for you. Wait here?"

Then he entered the store and asked permission to go down in the cellar. Leave granted, he searched for the pennies until they were found, and returned to the weeping girl. Her fearful smile was pleasant to see, and though she hadn't time to say "thank you," so speedily did the little boy run off, yet it was in her heart, no doubt, and I had one more to add to my adopted family of "Little Gentlemen."

Little gentlemen make big ones, we know, and fine clothes are by no means necessary to prove that fact. Only an accident of birth makes the difference between a nobleman and a noble man, and the first, perhaps, may hold his nobleness only in his title, while the latter receives from the hands of his Maker the title which makes him one of the great court above.—Wide Awake.

California Quicksilver.—The cinnabar deposits of California, which were discovered by accident, and at first supposed to be of little value, have been rapidly growing in importance and value. The supplies of all other

regions have been collected laboriously, and often with serious injury to the health of the workmen, while the California mines are worked with unequalled facility. Since the first discovery, the product of the mines has been about 800,000 flasks of 76½ pounds each, and the price has fallen from \$100 a flask to \$40. Seventy-five thousand flasks have lately been obtained in one year; of which 50,000 were exported, chiefly to Asia. The long wrought cinnamon-banded at Almaden, Spain, have been almost abandoned for a competition which leaves so small a margin of profit for those who work the mines.

Selected for "The Friend."

Extracts from letters of a beloved young Friend, who deceased the 15th of 11th mo. 1853, in the 36th year of her age.

Philadelphia, 12th mo. 11th, 1842.

My Dear — * * * One week ago you were with us, but the sad circumstances under which you came and the shortness of the time, made it feel scarcely like a visit. On Second-day morning I told our girls collectively of the death of dear little R. G. Bidle, but was so agitated as for a time to be scarcely able to do it (how desirable it is to have the feelings under better control)—the children were affected, but the disposition is so strong to throw off serious feelings, that many of them I fear, will soon forget it. Yesterday, near the close of school, Thomas Kite came in; we soon fell into silence, which was broken by Thomas in supplication; when referring to the removal of one who was recently a companion, he expressed his belief of her having been prepared through mercy, to enter into a state of rest, and petitioned for those who remained, that we also might be ready. Is it not a favor dear —, that notwithstanding our manifold transgressions, we are thus remembered. * * *

This morning, Thomas appeared in supplication at the breakfast table, and in testimony at meeting this afternoon. In the latter opportunity his concern was for some, who in time past had rejoiced in the light of the countenance of the Saviour, but were now encompassed by thick darkness, but believed as they endeavored to wait steadily on their Divine master He would in his own time change the dispensation. * * *

In the evening meeting Sarah Hillman arose with this passage, "Eye hath not seen, nor ear heard," &c., and went on to turn our attention to the light which maketh manifest. Thomas Kite followed her with a lively exhortation to parents, encouraging them to faithfulness in the discharge of their responsible duties. * * *

Second-day morning while the children were collecting, Sarah Hillman walked into my room, greatly to my satisfaction. After the girls had repeated their Scripture and we had been sitting some time in silence, S. said that a favor it was in all our trials and difficulties to have a Father to whom we could pour forth our sorrows; believed many prayers ascended to the throne of Grace on behalf of those present, and that many of them had desired preservation. Near the close of her communication she had a few words to the teachers, on this wise: "Though you often feel as though you were spending your strength for nought, yet if you look unto the Lord for strength morning by morning, He will bless the work in your hands," &c. This, dear —,

was a little encouragement. * * * I used to think myself willing to do almost any thing that appeared right, but I find as regards some things of latter times, it is hard work to arrive at any thing like resignation. The cross mostly comes just where the inclination would not place it, and therein is the cross. In speaking of children and the tenderness of visitation often at that period of life S. H. said, "Richard Jordan used to say, that was bounty money—in after life we would have to labor for our bread. Is it not true?"

Since writing the above I have heard the affecting intelligence of thy uncle's attack; if in the ordering of best wisdom, I shall be truly glad to hear of his recovery; he would be greatly missed in his meeting, and neighborhood, but especially in your family; I have thought much about you, and according to my measure have entered into sympathy. Should it please Him who doeth all things well, to deprive his friends of his labors at this time, though the blow would be keenly felt, He who dealt it knows what is best for all, and that is surely a support under every trial. * * *

Attacks of paralysis have been quite frequent of late, J. J. had one last Third-day; she was for a time blind and speechless; the last account rather more favorable. She, poor woman, has drunk deeply of the cup of *bitters*; for what can be a greater affliction than rebellious children. I would rather struggle with poverty to grey hairs than have everything riches could procure, if that must be joined with such affliction. In reflecting on the sorrow of heart children often inflict on worthy parents, I often thought how wrong it was to indulge inordinate grief for persons of any age who are prepared for the glorious change—particularly, guileless infants, and even when those of riper years are called, our Heavenly Father can raise up others to fill their places and pour comfort into the hearts of sorrowing relatives. I have loved to dwell upon Hannah's offering up little Samuel to serve the Lord, and thought, perhaps, if parents would in their hearts dedicate their infants and endeavor to hold them under the direction of the same all-wise Being, a blessing would attend them and their tender charge. Though I know parents cannot give grace, it has long been a subject of wonder and regret to see so frequently the children of pillars in the church acting in a manner that wounds their parents—things we cannot understand must be left.

Nine o'clock.—Just returned from evening meeting, which was a silent one—large and quiet. The upper gallery on the women's side well filled—ten in it and eight in the second. The men's side smaller. We go to meetings four times in the week, and how are we improving the time * * * how many there are who would be thankful for the very crumbs which fall from our tables. It is a very serious consideration that these opportunities must be accounted for. If, where "much is given much will be required," some of us should look well to it while the day lasts, for the night cometh when no man can work. When I look at the poor children who are nurtured in the lap of luxury and surrounded by flattery, I cannot but consider some of us, dear —, have been very mercifully dealt with—for myself, at least, I know my feeble nature would not be able to bear * * * and that though my path has

not been without many thorns, as soon as the wounds cease smarting a little, how prone I am to cling again to these perishable things! I suppose thou hast read the account of John Davis, which is concluded in this week's "Friend." This remark struck me: "The Lord by the sword of His eternal word, cut off many things my soul had been as it were *glued to*," and again, "I loved His judgments and was willing He should open my heart, and take out all which had given life to the things that had offended Him."

This is (as he says) "heart work" truly; but if there were more willing to submit to it there would doubtless be a greater number of *clean handed, clear sighted* laborers in the vineyard, who would not fear to attack the *high places* and sit in judgment without fear or favor.

I have invited our friend T. K. to add some thing to my letter. * * * How is my friend E. W. moving along? satisfactorily to her friends, I doubt not, if she is not to her self.

In sincere affection I am thy friend,
SUSANNA LIGHTFOOT.

Dear friend.—Susanna was induced to offer me the privilege of writing a few lines on the sheet; I avail myself of it, if it serve no other purpose than to show thee the interest I continue to feel in thy welfare, and to encourage thee cheerfully to submit to the operation of the Lord's holy power, which is able out of weakness to make strong, and to sanctify every trial and affliction so as to make them conduce to the good of his children and their advancement in the way everlasting. * * *

Thy uncle's case has presented a striking instance of the uncertainty which attends human life and its concerns. Indeed we have had many warnings of latter time some of them remarkably impressive, but few hours elapsing between vigorous health and an entrance upon the unseen world. How slow we are to learn! how heedful that we should thus often be reminded of the great truths of religion, the immortality of the soul, a future state of retribution, the importance of working out our soul's salvation doing through Divine assistance, all our Heavenly Father has for us to do, as good steward of the manifold grace of God. May these admonitions not be lost upon thee or me, but may we be unitedly encouraged to attend to the one thing needful: that so when the all important hour which decides our everlasting state may arrive, through abundant mercy we each may be entitled to the sentence of "well done, enter thou into the joy of thy Lord."

Thy affectionate friend,
THOMAS KITE.

For "The Friend."

The late Conference of Friends of Bea Creek Quarterly Meeting, Iowa, at which they were favored to present the condition of our Society in many places at this time, in such forcible and unmistakable language should cause us to feel humbly thankful to our Heavenly Father that He has preserved a remnant who are not ashamed to testify openly in His name against the grievous innovations now so prevalent, and which of latter years have made such sad inroads with in our borders. Truly the alarm has been sounded none too soon, and it is incumbent

we should take heed to these warnings and return to first principles.

I consider the declaratory document emanating from the said Conference, very lucid and temperate in tone, setting forth boldly and concisely the causes and effects of the pernicious teachings and practices which have obtained, of late, to the laying waste of our nice fair heritage. May the action of these concerned Friends have the effect to open the eyes of many well intentioned but misguided members in the various Yearly Meetings, who have tacitly acquiesced in, or sanctioned this changed condition within our Society, that they may see the dangers which beset us by overing our ancient standard, and dimming the lustre and purity of primitive Quakerism.

In thus calling together this and other Conferences of a similar character and purpose, or serious weighty deliberation, I reverently believe these Friends were actuated by the spirit of love and Divine wisdom, manifesting herein allegiance to their Lord and Master, who has been graciously pleased to give them a true sight and sense of our present lamentable condition, and enabling them to point out a remedy.

In this connection it was truly sorrowful to notice, by the proceedings of the late London Yearly Meeting, many unsound views and practices advocated even by those occupying important, responsible positions, giving currency to sentiments so entirely at variance with the long established and well settled usages of all our rightly gathered religious assemblies; by thus seeking to substitute the form for the substance, these over zealous ones are endeavoring to sap the very essence and life of true spiritual worship, which in its highest sense is the blessed privilege of every Christian believer, that whether in silent reverential waiting, or in the rightly authorized ministrations of the word, there may be nothing to mar the sweet union and communion between man and his Maker, through the divine power and vivifying influence of the Holy Spirit. I need not particularize these views, they being so apparent to the casual reader. It was painful to notice (according to the printed accounts of London Yearly Meeting) the absence of a more decided voice in controversy of these unsound and dangerous utterances—and still more so the paucity of numbers adhering "to the law and to the testimony," which many styling themselves Friends are seeking so persistently and effectually to subvert. May we not exclaim, "How are the mighty fallen!"

Although there may be few left to testify openly in favor of the simplicity and spirituality of the principles and testimonies of early Friends, yet as these seek for Divine help and guidance in childlike obedience and humility, their secret aspirations will reach the ever-listening ear of the "Lord of Sabaoth," and in due time He will arise for their help and preservation. Many of us doubt feel weak, despised, and outwardly isolated; but let none give up to discouragement, remembering "that the race is not to the swift, nor the battle to the strong," and the comforting promise, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom."

As a feeble voice from this far-off land, I desire to send words of encouragement and greeting to all these faithful watchmen on the walls of Zion—build up the waste places

and repair the breaches, and an everlasting heavenly crown will be your glorious reward!

J. B.

San Jose, California, 7th month 15th, 1877.

For "The Friend."

The reading of the lines "Finish thy Work," brought to recollection the interesting account published in a former volume of "The Friend," of the last interview between Ruth Ely and Christopher Healy, which was as follows:

"After the Second month Quarterly Meeting (Becks), 1851, C. H. visited his ancient friend Ruth Ely. At the time of parting he took her hand, and said, 'Farewell! Perhaps we may meet again in mutability, and perhaps we may not.' 'It seems lively with me,' said Ruth, 'to say to thee what two valuable Friends said at parting: one said, 'We may see each other again,' to which the other replied: 'No; when thou comest this way again I shall be in Heaven.' Ruth added, 'I believe I am waiting—I had thought I must go out again; but I believe I am waiting.' Christopher said, after a pause, 'I must tell thee what I once heard a good old Presbyterian say to one who thought he was waiting: 'There is no waiting state until the work is done.' Then said Ruth with great solemnity, 'I must see what remains for me to do yet. This has been a very pleasant visit to me. The unity that has always been between us, is not to be broken, neither heights nor depths nor anything in this world can separate us.' After this interview R. E. paid several visits that were upon her mind, to her own comfort, as well as to that of the visited. She also got out once to meeting. When the work being done, and the waiting state attained, she was suddenly called home to the joy of her Lord, on the 18th of 3d month, 1851, in the 83d year of her age. The next time Christopher went that way was to attend her funeral, at which time he intimated he should soon follow her; in about three weeks after he was taken sick, and on the 16th of 5th month departed this life. An easy passage was mercifully granted him, his close being calm and peaceful; and his last words, 'Peace, peace!'"

Selected.

FINISH THY WORK!

Finish thy work, the time is short,

The sun is in the West;

The night is coming down, till then

Think not of rest.

Yes, finish all thy work, then rest;

'Till then, rest never!

The rest prepared for thee by God

Is rest for ever.

Finish thy work, then wipe thy brow,

'Till thou art free from thy toil;

Take thy breath, and from each weary limb

Shake off the soil.

* * * * *

Finish thy work, then go in peace,

Lili's battle fought and won;

Hear from the throne the Master's voice,

"Well done, well done."

Finish thy work, then take thy harp,

Give praise to God above;

Sing a new song of thankful joy

And thanks to love.

Give thanks to Him, who held thee up

In all thy path below;

Who made thee faithful to the death,

And crowns thee now.

—Bonar.

For "The Friend."

Random Notes of Travel in Europe.

(Continued from page 369.)

Brussels.—8th mo. 20th.—Arrived here yesterday, having stopped on the way for a few minutes at the Hague, and Delft—the parent of pottery. We had quite an interesting party in our compartment,—a government officer and his wife, from the Cape of Good Hope, absent from his post on account of his health, but expecting to return to the Cape in a few months. He informed us that he had been away from his own country, Holland, for thirty years. He and his wife were so affable and intelligent, and showed such a lively interest in the country through which we rode and from which they had been so long parted, that the time passed rapidly away. The wife was the daughter of a colonist, born in Africa, and her complexion, unlike that of her husband's, which had retained its freshness, stamped her at once as a native of a warmer clime than this. They had one beautiful child with them. Ah! said one of our travellers, what a pity that so pretty a child, so sweet and innocent, is obliged to learn to talk in Dutch! "Ja wohl!" (just so) mentally replied some others, not distant.

The country gradually lost its low, level appearance as we entered Belgium, and became, at least, undulating, before we entered the beautiful city of Brussels, its capital. The houses are generally of brick and stone, covered with a white cement, which gives them a very pure appearance, the dazzling whiteness being rather obtrusive beneath a noonday sun. Later in the afternoon, we walked through the old part of the town, treading its narrow streets, and ere long found ourselves in the Grand Place, opposite the famous Hotel de Ville, one of the grandest municipal palaces in the kingdom. The tower, of Gothic workmanship, was built in 1444. The abdication of Charles V. did not take place in this Town Hall, as is often stated, but in the old Ducal Palace, which was burnt down in 1733. It was in this square, before the Broodhuis, or Maison du Roi, which is now in course of repair, and therefore inaccessible, that the Counts Egmont and Horn were beheaded, by order of the Duke of Alva, in 1568. Their statues have been erected on the spot where they were executed. This great square, where an active traffic in flowers was being carried on, is very picturesque and imposing. Each side is formed of fine old houses, the Halls of various Guilds, or corporations. (Quaint carving, singular devices and inscriptions, told a tale of former greatness. The buildings are of stately height, without exception. It was in Brussels that the Protestant Confederates met, and drew up the celebrated "Request," or petition to Margaret of Parma, and their efforts finally led to the deliverance of the Netherlands from the yoke of Spain.

The famous Brussels lace, the special manufacture of the place, adorned many of the shop windows. "American ladies are requested to look at this!" was placarded on most of the gossamer robes exhibited at full length, in the windows. We were told, that these expensive dresses are rarely purchased, except by Royalty and our own country women!—a circumstance which we did not consider at all flattering to our national pride.

The field of Waterloo lies about 12 miles from Brussels. Sixty years had passed away since the cannon of Napoleon had thundered

from the heights around La Belle Alliance and Hougomont, or had swept across the narrow valley which lies between the former and the opposite eminence, where Wellington had stationed the centre of his army. And yet our guide, Pierson, gave us such a vivid picture of that eventful day, learned from his father, who had been a soldier in the French army, that one could readily understand how the battle had been fought and won. The great Belgian mound stands in the centre of the field, surmounted by her lion, who looks frowningly towards France. Beneath this small mountain are buried many of the dead who fell on that day. Near this is the museum containing a great number of relics, which no doubt are genuine. Around this was gathered a small group of men, among them the elder Pierson, who seemed very old and feeble. "Ah!" said the son, in his broken English, "my father used to say that he saw two Napoleons on that great day of the battle. In the morning he was lively and in good spirits; but in the evening, he wished that he might die! Ah, sir! he lost all hope when he saw Blucher come up that road round the hill, yonder. At first, he thought they were his own troops coming to his assistance, under Grouchy. And sir, I did take the Duke of Wellington around the last time he was ever here. He did say that they had spoiled his battle-field for him, by levelling down this little hill." He said he never wished to see the place again!" The hill he indicated was that to the left of the Lion mound, where the Duke had established his head-quarters, and which had been partially levelled, to form that, so preposterously surmounted by the Belgian emblem.

"And I had the pleasure," he added, "of taking Victor Hugo over the field, madam, which he wished to describe in one of his books that he was writing." He mentioned many other celebrities, whom "he had the honor of escorting."

The Prussians call it the battle of La Belle Alliance. The ground itself is undulating, and now divided into fields of grain and grass, among which the red poppies were conspicuous; their sanguinary color, harmonizing with every recollection of this fateful place. The day was dark and dreary, a drizzling mist giving a chill to the morning air. One solitary American, "from Boston," was wandering about, alone with his pocket guide, determining the localities for himself. Pierson took us to his cottage, not far from the museum, and gathered a bouquet of flowers for my acceptance. And I remembered that for years after the terrible carnage of that day, the corn and grass, "waved thickest, and were of a darker color," here than in almost any other place in Belgium.

From the thick sedge, the tangle, the dread heaps That late were living energy and youth, Hope enlows and lofy daring; strength, Which raised again from that corrupting soil Thro' Arden's desert unto utmost Rhine Might have spread culture; throughsands whose breadth Might have covered the breast of moorn, Or joyed the banquet, or with gifted hand Waked the cœstic lyre, adorning still With rich diversity of active power, Cottage or palace."

For a thousand years Europe has called herself a Christian land, and yet for a thousand years the purple tide of war has rolled unchecked over the nations. Some feeble voices have been raised in protest, here and

there; some minds found clear enough to discern, that this Juggernaut destroyer and debaser of the people, contained the very essence of all that is most opposed to the spirit of Christianity; that war is a barbarous and cruel pastime, which while kings play at, the burthen and the misery which follow the disastrous game must ever fall most heavily upon their oppressed people.

At the Weertz gallery of paintings, in Brussels, a curious collection, the product of a young artist of that name, now deceased, we noticed a full-length portrait of Napoleon, with his military cap drawn down in front over a dark frowning face, standing in the midst of flames, while women, kneeling around him were offering him blood to drink; and others were exhibiting broken limbs to his stolid gaze. It was a fearful picture. As we walked through the streets on our return, we saw a woman and a dog harnessed to a small wagon, and walking along as though they were quite accustomed to the companionship! Sitting at an open window were a number of old women, plaiting straw, and my companion, a young American girl, stopped to speak to them. She had spent the preceding winter at Heidelberg, with her family, to perfect herself in German, and was thus enabled to hold quite a lively conversation with the women. They told her they received about four cents (our money) a day for their labor. These, we thought, are among the consequences war and its excessive taxes bring upon an oppressed peasantry.

The Belgian farmer has no superior. In his economy of space he tolerates very few hedges or boundaries of any kind. It seems literally as though almost every inch of land is cultivated to its highest point. The fields are small, frequently in long narrow divisions, a light green contrasting, perhaps, with a light yellow, or brown with a warmer tint, giving to the whole country the appearance of a rich mosaic pavement. Very few single houses are seen, the farmers collecting in villages, and going from thence to their daily labors. Many of their habitations are spacious with every appearance of comfort, but far the larger number are small and rather dilapidated. I think Europeans care far less for the exterior of their dwellings than we do.

The Belgians differ from the Dutch in several essential points, and are incapable of any permanent union with them. While the Hollanders are Protestant and enlightened, ardent advocates of liberty, and have exhibited many striking traits of heroic patriotism, the Belgians are French in inclination and Roman Catholic in religion. Though free from the dull, plodding patience of their neighbors, the Belgians are equally devoid of the high-minded courage and ceaseless perseverance which have distinguished the Dutch. Though lovers of liberty, the Belgians have ever been dependent on a succession of foreign masters; and says Hallam, "Liberty never wore a more unamiable countenance than among her burghers," who had purchased their freedom by contributions to the Crusaders, and "who abused the strength she gave them by cruelty and insolence." The statues erected by a people are often emblematic of their character; those of the learned Erasmus, the Prince of Orange and Laurence Coster, one of the inventors of the art of printing, adorn the cities of Rotterdam, the Hague and Haarlem respectively; while an equestrian statue of Godfrey

of Bouillon, a leader of the Crusaders, occupies the most conspicuous position in the Place Royale in Brussels, and which would have found no place among the worthy and enlightened Dutch.

For "The Friend"

In looking over the 6th month number of "The Friend" (London), containing some account of Dublin, Philadelphia and London Yearly Meetings, I observe the following remarks by the editor. "It would have been an easy task to have expatiated on the evidence of weakness disclosed in the proceedings of all the Yearly Meetings we have spoken of. I have been a more grateful, and we think a more useful task, to dwell upon the manifestation of life, and to point to the indications of useful service accomplished by the recent gathering in Philadelphia, Dublin and London." This amiable spirit dictating the sentiment of paramount usefulness to dwell on the good and omitting to point out "the evidences of weakness" may be commended; but I think the sentiment itself a mistaken one, especially in times like these in our religious Society, when it continues to be a mooted point, among its members, whether it shall adhere to its original faith and testimonies, or consent to abandon many parts of them, as is persistently urged upon it.

Certainly it is far more grateful to dwell upon "manifestations of life" and "useful service," than to point out and expose error; but where those errors involve fundamental points of gospel truth on which Friends have been called to differ from other christian professors, their condemnation is, at least, of tantamount importance.

As indicating conclusions to which the doctrines introduced among the members of latter years, must naturally lead them, I offer for publication the following extract from the account given of the proceedings of Dublin Yearly Meeting. They may not be taken as the controlling sentiment in that meeting, but there is no evidence in the account of any rebuke or condemnation having been extended by the Clerk, except his denial that the meeting had given liberty to partake of the ordinances. The criterion remains unchanged, "By their fruits ye shall know them."

"T. P., Jun: The world accounts us a practical people; but are we? I sometimes ask myself, Why am I a Quaker? It is a very small body. It has had a great influence in proportion to its numbers. If we got six Friends together, and asked them what Friends' principles were, they would not agree, because they have not been instructed by pastors. Other bodies increase rapidly; why do we diminish, if we hold the truth, and we are told the truth must prevail? Discipline should be secondary, but it was important, and we should be loyal to it. Our young people are losing our distinctive views, because they were not taught. Evangelising is not the only service for ministers. We want authoritative teaching of our views,—in fact pastors. Our ministers have not the opportunity of giving pastoral care. We make them support themselves; this involves some nine hours' secular work every day. We have elevated notions into principles. With the present competition in business there is almost an impossibility of carrying out the service of the Church. When a man is known to be called of God to be a pastor, he should be set free

om business cares and duties, for the duties of a pastor. The question of pastoral care must be taken up. The time has come to do so. The laborer is worthy of his hire, and the Church should support him. I believe in the freedom of the Gospel; but when a man is proved to be a minister of the word, he should be supported. The best of the Society have joined other Churches, because they can get over the pastoral care and spiritual food they need. The Epistles are all to Churches, building them up in the faith. I do not believe that States will cease fighting in this dispensation, but that we, as Christians, cannot fight. Many of our members have been baptised with water; many take the bread and wine because they have not been instructed. All are called to preach, but all are called to live Christ. The man in his family, in his business, in the world, can preach the Gospel by living it. We can do this without imitating the old Puritan type. I don't at all agree with those who say that numbers are nothing, think we are in a low state; many other churches are in a higher spiritual state.

J. P.: It is agreed by common consent that we do not help ministers enough. Our ministers should use the simplest words in language so as to be understood by the young and old child. Our ministers avoid preparation; how can they communicate the truth in the best and most forcible words? We rarely feed Christ's lambs. Our ministers should lapt five minutes of each sermon to little children; they should avoid the sing-song style and try to draw the people. We should so endeavor to supply all our congregations with ministers. There is no authority for silent meetings in Scripture.

J. W. quoted Phil. ii. 15. Are we shining as lights, and holding forth the Word of life? That cannot be done by silent meetings, but by waiting on the Lord and going under the guidance of his Holy Spirit. We could have means for taking hold of ministers and supporting them; we should have prayer-meetings and a missionary school in every meeting; we ought not to allow our young members to leave us.

J. R. wished to see the old paths, and walk therein. In reference to worship he quoted 1 Cor. xiv. 24-26. This was not "one-man ministry." The spirits of the prophets are subject to the prophets. Has every member liberty to sing a psalm? When Friends are brought to the bed of death they often enjoy to hear the singing of hymns. In rebidding to sing we are departing from the apostles' teaching and the early Friends' doctrine. If our meetings for worship were light they should be open for praise and prayer. Every one that hath a psalm let him sing. How often we listen to long tedious discourses, and the singing of a psalm could bring life. We are quenching the Spirit. We shall never come to a right state until we have full liberty.

M. P.: The great error has been in con- viding the Church with the congregation, as George Fox's day the Society was mainly composed of converted men; such is not the case now, owing to birthright membership. Church officers are sometimes appointed of one who are unconverted. The life should be Christ-like and real; the tongue, also, could confess Christ. It is by the foolishness of preaching souls may be saved. We could judge no man, but those who are born

again ought to know it. Appointments in the Society should be confined to those who confess the Lord Jesus. "Be ye not unequally yoked with unbelievers." (2 Cor. vi. 14). God's work should only be done by God's people. The last people I would advise a young man who had been converted to join would be our Society, so long as that principle is unrecognized. I draw great comfort from our new Queries. I avail myself of the liberty of taking the bread and wine; the liberty of singing should be allowed.

M. G. would not find fault with Ministers and Elders; we should place such means at their disposal as would free them from business care. Take Dublin Meeting: a large number of its members are in another congregation during our own meeting time. The system of not contributing to the support of ministers was wrong. Within two years two ministers had commenced their ministry in Dublin, and are now in the provinces because business led them. He thought where they commenced their ministry God intended them to remain. I press on Friends that we ought to provide means for them to give up their time. Early Friends had no testimony against maintenance.

The Clerk corrected M. P.; we did not give liberty to partake of the ordinances, so called. J. R. would have holy Scripture read at the commencement of meetings; take a Gospel and read it consecutively through, and let members know beforehand, and study it through the week. Prayer was needed, we should be rightly so engaged. God will not withhold the spirit of prayer. Elders should feed the flock; if one of them would speak on the Scripture so read, it would be of use to the body at large.

A. A.: The Society will have to look at M. G.'s view. It is the duty of the Church to look around and see if there are any of that class who are not giving enough time to the work to liberate them, so as to enable them to devote themselves to the service.

A. W.: What has been said deserves consideration, especially T. P., Jr.'s remarks. Friends are so engaged in business, that they have not time for pastoral work. Persons are obliged to give so much time and attention to providing for their families that they cannot give themselves wholly to the work of the Gospel, as Timothy was enjoined to. I believe there is in this country an opening to go out into the highways and byways, and bring souls to Christ. In other bodies ministers continually visit their flocks; a relative of mine has lately gone to the North of Ireland, and although he was a member of the Church of Ireland, three ministers endeavored to get him to join their congregations. There is a lukewarmness among us. I feel much discouragement, although the Society is more healthy than four years ago. There is less regularity in the attendance of Meetings. Our Afternoon Meetings can scarcely be kept up, and Week-day Meetings are badly attended. What is the cause, and the remedy?

P. G.: We'll have to unlearn what we have learnt. If we have a true ministry there will be men to help them. There is too much of conferring with flesh and blood; would that it were more consistent Christians! It was a mistake to suppose that a minister must wait fifteen or thirty minutes before he can preach. We are told that if a

minister is asked to go anywhere and preach, that he cannot do so unless he is specially moved thereto.

W. W.: Our testimony on baptism and the supper is not neglected; very little is said that children could not understand. He that ministrereth let him wait on his ministry; at small meetings we could not get supplied by appointed or paid ministers. Concerned Friends not recorded might visit such and be blessed.

J. O. G.: How many of our members attend other places of worship? Do we really believe we are right? if so we should be willing to spend and be spent. There was worldly-mindedness,—want of food,—of entire consecration among us. Our Lord is as good as His word: "Where two or three," &c. There is a quenching the Spirit. If a Friend stands up and reads three or four verses there would be a condemning of that individual. If one felt moved of the Lord to sing a verse he would be condemned. E. J. had said that the trees in Lebanon became covered with a parasite. Let the fire of the Lord come in and burn up all our parasites.

J. C.: We differ in mind as much as in our features. If we had anything of paid ministry would it not lead the young Friends to think there was no room for them? Poor congregations have to put up with poor talent or young men; they soon desire to be called "Reverend," get priest-like, adopt a white necktie, and go on to Ritualism, and sometimes to Rome. If we have any testimony to hear it is to the freedom of Gospel ministry. Our children are more useful than we used to be.

The main and proper business of every traveller, who would succeed in his journey, is to keep close to his Guide, whether the road be joyous or more afflictive. Sometimes, by endeavoring to take a shorter, and, at other times an easier path, people have insensibly wandered away, and gone on without going forwards, and their mistake has been fatal. Sometimes a smooth path has, by its seeming straight direction, and contiguity to the right one, diverted us from arduous labor, and we have been induced to choose present ease, at the expense of true peace; and the danger of final miscarriage hath been hid for a time, but at last appeared with awful weight; happy where timely enough to retrieve the mistakes resulting from former indulgence or inattention.—*Samuel Fothergill.*

THE FRIEND.

EIGHTH MONTH 4, 1877.

True as is the declaration that no man liveth to himself and no man dieth to himself, it is no less true that every man liveth and every man must die by himself. Whatever the condition of life in which we may be placed, whether surrounded with friends near and dear; sharing in the joys of a happy domestic life, and participating in the active or passive duties and reciprocated helps of social and religious society; or passing a life of toil, in comparative obscurity, amid the struggles of penury, the paucity of home comforts, and but few of the advantages of enlightened or genial christian support and sympathy, each

one of us stands alone in our responsibility, each one must work out his own salvation, if it is ever effected, and each one must meet along the solemn summons to death and judgment.

However the obligations of religion may connect us with the interests of our fellow men, and the sensible experience of Divine love expand the heart in tender solicitude for their present and eternal welfare, yet in the individual relations to the Author of our existence and Judge of our eternal destiny, the soul is disconnected from all others and stands alone in its allegiance or revolt, in its temptations and conflicts, in its condemnation for disobedience and its reward for well-doing.

How should the conscientiousness of this truth stimulate each one to frequent self-examination, with sincere desires to see ourselves in the light of Truth. To discern whether our associations, the example of those whose good opinion we desire to cultivate, or the force of prevalent sentiment or practice, one or all may be inducing us to pursue a course which the unflattering witness in the secret of the heart at times makes us uneasy with or condemns, but which we may be extenuating to ourselves on the plea that we are countenanced in it by others, and that, under the circumstances, we may be excused for conforming to the general way of speaking or acting, for fear of giving offence or causing ourselves to be evil spoken of. Where this feeling or reasoning is allowed to have place in the mind, Satan is not wanting with his sophistry to persuade that a little more conformity to the views of others is unavoidable, that it will lessen the offensiveness of our religion in the circle in which we move, and perhaps may prevent that which we know to be good being opposed or spoken of disrespectfully.

But man, created originally by the omnipotent One in his own image, and not only endowed with reason but gifted with a measure of Divine Grace, is fitted to receive, to understand and to obey the law of the Spirit of Life written in his heart; and he cannot divest himself of his individual obligation to submit to its requisitions. His free agency is secured by the power of choice; but that power of choice is only between good and evil, between obedience to the divine will made known, or refusal to allow it to rule over him. The consequences of the choice he makes when called to decide, are as fixed as the laws of the universe. Let others do as they may, he must stand on one side or the other of the clearly determined alternatives, and take, though he cannot fathom the depths of the consequences he voluntarily draws upon himself.

How wise, how animating as well as peace-securing is it then to allow ourselves to be made, through the power of Divine Grace, disciples of Him, who, though despised and rejected of men, sticketh closer than a brother, and has assured his obedient children, Lo! I am with you always, even unto the end of the world. Let others say or do as they may, if we keep close to and depend on him, there are no temptations that can assail, no difficulties that may obstruct, no calamities that may sroud our path with gloom, but He will lead us through them all safely, and when we must bid farewell to all, the nearest and dearest, to lay off the shackles of mortality, He will go with us through the valley of the shadow of death, and, having washed us in his own

blood, will finally present us faultless before the throne of his glory.

SUMMARY OF EVENTS.

UNITED STATES.—The strike on the railroads, so far as it interferes with the running of trains, appears to be about at an end, and a hope is entertained that business generally will not assume its usual condition. In some of the coal districts of this State, the miners and iron workers continue to refuse work, and the flooding of mines occasions very heavy loss of property.

The favorable anticipations of the agriculturists of the South and West, respecting the coming season's crops to market, have been clouded by the uncertainty following the attacks made on railroad property, and the embargo laid on railroad traffic. The wheat and cotton crops have been extremely favorable, and they represent the staple products of southern and western buyers of eastern manufacturers. The Agricultural Department reports the wheat crop of this year will be more than 325,000,000 bushels; of which probably 100,000,000 will be available, and in demand for export. A month ago there was a fair prospect that bountiful harvests and a good foreign market, would improve business of all kinds, and help to restore prosperity to the country.

Captain de Hersey's operations on the wrecked steamer Rosland, at Long Branch, resulted in saving 19,000 packages; 500 were lost—of these it is stated not more than 75 were valuable.

The largest silk mill in Paterson, N. J., have received an order from Paris for the manufacture of a certain class of silk goods. This is probably the first order received from Europe for American silks, and comes from the nation which, having made a specialty of the manufacture, stands in the first rank as a producer. The judges at the Centennial Exhibition pronounced the machinery for the manufacture of silk goods superior to any in use in Europe, and expressed the opinion that its products would soon compete with similar manufactures in Europe.

There are only 450 square miles of anthracite coal in the United States. The Reading Company own one-third of the anthracite coal of the United States, and in America 200,000 square miles, and 8,000 square miles in Great Britain.

The wool clip of the United States, for 1876, was about 200,000,000 lbs.; of England, Ireland and Scotland, about 102,000,000, mostly combing; of the continent of Europe, about 463,000,000; of Australia, about 350,000,000; of Buenos Ayres and River La Plata, about 207,000,000. These are the principal wool-growing countries of the world, and produce 1,382,000,000 of the 1,419,000,000 of the entire globe. The selling value of the total clip would probably aggregate \$450,000,000.

A telephone, the first established in New York for business purposes, has been put in operation with the promise of working satisfactorily. The instrument used is the bell telephone. An ordinary telegraph wire passes through Brooklyn to Jackson street, then under the river to the New York side, a distance of about five miles.

The number of interments in Philadelphia for the week ending at noon on the 28th, was 406; 154 of these were adults, 254 children, 161 being under one year of age.

The Markets.—The following were the quotations on the 28th inst. American gold, 105½. United States 6's, 1881, 112½; 5-20 coupons, 1865, 107½; do. 1867, 109½; do. 1868, 111½; new 5's, 111½.

Cotton.—The demand is limited. 380 bales of middling-sizes Orleans sold at 12½ a 12½ cts. per lb. for uplands and 12½ for Orleans.

Flour.—The market is dull. Minnesota extra family, low grades, at \$8.00; choice, \$8.50; fancy, at \$8.75. Pennsylvania do. do., old wheat, choice \$9.50; do. do., new wheat, at \$8.25 a \$8.50. Southern do. do., old wheat, fancy and southern yellow, and 6's a 7½ cts. for western red. Oats, 45 a 48 cts. per bushel for western white; Ohio choice 47 cts.; Penna. do., at 50 cts.

Hay and straw. Prime Timothy sells at \$1.25 a \$1.35 per 100 lbs.; and mixed and new at 70 cts. a \$1. Straw 60 a 70 cts.

Heavy rain, accompanied with heavy thunder and lightning, passed over parts of Delaware

Co., Pa., on the afternoon of the 29th. About nothing but rain fell, and gave way, and the long volume of water thus liberated, caused considerable destruction of property. Still greater damage is reported in the village of Avondale, Chester Co., Pa., from similar causes. The streets of Washington, D. C., were flooded and cars on some lines stopped for a short time.

Foreign. The output of iron in Great Britain said to aggregate 50,000 tons annually; one-third which is exported to other countries. Australia beat the best customer, using 4,000 tons annually. There are over 2,000 varieties of nails and rivets made, some of them so small that 1,000 only weigh an ounce and a half. The best quality of iron for women and boys is 2 to 3 dollars, 4 to 5 for more laborers, and 6 to 10 for men who attend the machines.

The employment of women in the telegraph department has been a complete success in England. Over 1100 are employed in London; and there has been in one despatch in four years. Their hours of work from 8 A. M. to 8 P. M., each being on duty eight consecutive hours out of the twelve.

Last year, in England, 1,249 persons were killed on the railroads, while 1,928 were killed by carriages at wagon.

Times in its financial article says, the discount market is extremely inactive, and money finds employment with difficulty or not at all. A long continuance of this stagnation must prove the reverse of wholesome in many ways.

Late advices from China and Japan, state that China is not so far from the great rice straits districts of the north, and the crops are flourishing, except in some localities where the locusts are committing ravages. It is announced that the difficulty between Spain and China in reference to the Soverna matter has been settled, the Chinese government paying an indemnity to the Soverna's creditors. In the war continues, and drafts of men are sent from the tranquil to the disturbed provinces, but the public are kept in the dark as to the successes on either side.

M. H. De Fontaine, of the Society for encouraging National Industry in France, says the total annual value of the manufactures of France, Germany, Great Britain and America, has almost doubled within the past twenty years, and amounts now to 600,000,000 francs.

The Marquis of Salisbury, Secretary of State for India speaking of the condition of that country, says, there appears strong reason to fear that a second period of famine is setting down over the vast district which constitutes Southern India, and that that famine cannot do other than produce terrible mortality.

Subterranean telegraphing, on an extended scale, is to be tested in Germany—a line between Berlin and Mayence has been completed. The line includes several cities, is 80 long miles, and includes Mayence, Frankfurt, Leipzig, Cassel, Halle and Berlin.

The University of Heidelberg has lost by death, on of its most distinguished professors, Zepf, who, for the past 40 years had filled the chair of German political law.

The Kwidore's Nubian railroad is being rapidly pushed forward, and the first section, from Wadi-Kalfid on the Nile, twelve miles from the second catarract, is signally, has been opened. Six thousand fellows are now upon the second section, the terminus of which is Bengala. The river is to be bridged at Koye. Finland and Norway are suffering from the same country, in consequence it is said of the huts having no chimneys. Norway suffers from the same cause, but less degree. A comparison showed in Norway the blight were 13.6 in 70,000, in Finland 21.4.

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PHILADELPHIA.

For "The Friend,"

Observations on the Rise of the Society of Friends, and the Character and Labors of George Fox.

(Continued from page 402.)

"Fully believing in the fundamental truths of the Gospel held in common by what were called the evangelical churches, he saw that the truths recorded in the Holy Scriptures were often mutilated or rendered nugatory by the construction put upon them by the unlearned in the school of Christ. He therefore constantly taught that the Scriptures could not be rightly understood or interpreted, except by the Spirit which dictated them, and that it was thus and thus only, that the *muti God* may be perfect, thoroughly furnished into all good works. The necessary deduction from this was, that the Spirit itself was superior to the Scriptures which had been written under its inspiration, and by which alone their sacred contents could be rightly interpreted and applied; and as Christ had enlightened every man that cometh into the world with a measure of this Spirit, or Divine Grace, so it was the primary rule of faith and practice; which, however, the Scriptures could never contradict.

"Christ being the glorified Head who alone could prepare for, ordain, and commission ministers in His church, so the ministers made by studying divinity and ordained by men, were not true ministers of the Gospel; but as men and women were one in Christ Jesus, He conferred the gift for the ministry upon both alike, whether learned or unlearned, and both could exercise it in the assemblies of the people, or wherever He called them thereto; and that when so exercised, it must be under the immediate inspiration of Him who alone knows the states of those addressed, and what is the spiritual food convenient for them. That the Gospel must be preached without money and without price, in accordance with the commandment of Christ to His disciples, 'Freely ye have received, freely give.' The several testimonies here enumerated, have been maintained by the members of the Society of Friends, who were led by the same Spirit as George Fox and his fellow laborers, ever since their day, and are felt to be as binding on them now, as they were on them.

"There were few of the testimonies which Friends were called to bear that caused them more cruel persecution and suffering than that relative to the use of the Scripture language

of *thou* and *thee*, and the refusal to bow or take off the hat, or to give the ordinary flattering salutations. Alluding to this, George Fox says: 'Oh! the blows, punchings, beatings, and imprisonments we underwent, for not putting off our hats to men. For that soon tried all men's patience and sobriety what it was.'

The bad language and evil usage we received on this account is hard to be expressed, besides the danger we were sometimes in of losing our lives for this matter; and that by the great professors of Christianity, who thereby discovered that they were not true believers.' [1648.]

"The doctrine promulgated respecting the true character of Gospel ministry, and the testimony borne against receiving pecuniary compensation for preaching, as it struck at the trade of the priests, and of all who made merchandise of what they call the Gospel, naturally roused their opposition and animosity; and consequently there was no class from whom Friends encountered more determined hostility, or at whose hands they underwent more bitter and prolonged persecution than the clergy.

"As the whole tenor of the principles inculcated by G. Fox and the early Friends was calculated to draw people off from the observance of forms and ceremonies, or a dependence on the teaching of men, and to centre their attention on the work of regeneration through the aid of the Holy Spirit in the heart, and also to lead to the attainment of a state of perfection or holiness, through its sanctifying power and influence; these also drew forth much contradiction and resistance from those who wished not to be disturbed in the belief, that Christ having paid the penalty for sin, and purchased salvation for them, there was no repentance, no suffering for sin, no cross-bearing and self-denial necessary on their part; and from those who contended that man could not escape from sinning in this life.

"Besides preaching repentance and amendment of life, G. Fox found a duty laid upon him to go to the courts, or to write to the judges, inciting them to avoid oppression, and to administer justice in all their doings; and also in warning those who kept ale houses and other places of entertainment, not to allow of drinking to excess, nor any immoral conduct; and to declare against all deceit or untruthfulness in buying or selling, likewise against stage plays, gaming, &c.

"Being at Nottingham on a First-day of the week, he went into the 'great steeple house' of the town, and bearing the priest give an incoherent explanation of the text which he took, he testified against it, and explained what he believed to be the true meaning. Whereupon the officers put him into a filthy, offensive prison, where he was kept for some time. Afterwards he was removed to the sheriff's house, who, with his wife, was 'much changed by the power of the Lord'; and allowed him to hold meetings at their

house. There seems to have been a wonderful evidence of divine power attending these gatherings, and many were convinced. The magistrates having neglected to bring their prisoner before the court when it was sitting, he was detained there 'a pretty long time,' and then set at liberty; this was his first imprisonment, and it occurred in 1649. At Mansfield Woodhouse, for speaking to the priest and people in their place of worship, they knocked him down, and he was cruelly beaten and bruised with their fists, Bibles and sticks.' They then haled him away and set him in the stocks, where he was kept for some hours. But, he says, 'The Lord's power soon healed me, and that day some were convinced of the Lord's truth, and turned to his teaching.'

"Travelling from place to place his ministry was so powerful that multitudes were convinced, and regular meetings of Friends were established in many places.

"1650. Being at Derby, and learning there was to be a great 'lecture' delivered there that day, at which many officers, priests, and preachers were to be in attendance, he felt it his duty to go to it; where, after the 'service' was through, he spoke to the congregation what he believed to be required of him. Although the people were quiet, he was taken before the magistrates. In the course of the examination, G. Fox was asked whether he was sanctified? he answered, 'Yes; then they asked if he had no sin? to which he answered, 'Christ my Saviour has taken away my sin, and in Him is no sin.' Being asked how he knew that Christ did abide in us? G. F. said, 'By His Spirit that He hath given us.' It was then temptingly queried, 'If any of us were Christ?' G. F. answered, 'Nay, we are nothing, Christ is all!'

"These magistrates, nevertheless, committed George Fox and a man of the name of John Fretwell to the 'House of Correction' for six months, as blasphemers. J. Fretwell proved unfaithful to the truth and so got released; but G. Fox, refusing the offer of his relatives to the magistrates, to be bound that he would not come any more there, was kept to the end of the six months in his first place of confinement, and nearly six months longer in the common jail. The change in the place of imprisonment took place in consequence of the Commissioners of Parliament, who were recruiting for the army, sending for George, when they knew that the time for which he was committed was nearly expired, and offered to make him a captain in the army, urging him to accept it, and said the soldiers were desirous to have him for their commander. But George says, 'I told them I knew from whence all wars arose, even from the lusts, according to James' doctrine; and that I lived in the virtue of that life and power that took away the occasion of all wars. Yet they courted me to accept of their offer, and thought I did but compliment them. But I told them

I was come into the covenant of peace, which was before wars and strifes were. They said, they offered it in love and kindness to me, because of my virtue; and such like flattering words they used. But I told them, If that was their love and kindness, I trampled it under my feet. Then their rage got up and they said, "Take him away, jailer, and put him into the prison amongst the rogues and felons." So I was put into a lousy, stinking place, without any bed, amongst thirty felons, where I was kept almost half a year; yet at times they would let me walk to the garden, believing I would not go away."

"Notwithstanding the vileness of the inmates of the prison, he was preserved from contamination, and was often engaged in reproving their wickedness and striving to reform them. There being a young woman there who was condemned to be hanged for stealing, George wrote to the judges, showing how wrong it was to take human life for such crimes; that it was contrary even to the Mosaic law, and altogether irreconcilable with the religion of Christ; and moving them to have mercy on her. She was taken to the gallows and there reprieved; and being returned to the prison, she afterwards became convinced of the truth and joined Friends.

"Seeing the pernicious effects resulting from keeping the prisoners so that they could mingle together promiscuously, and the older and more hardened convicts thus have opportunities to teach the younger offenders lessons of vice, and spread and increase wickedness, he thought it his duty to write on his observations and the conclusions to which they had led him, and communicate them to the judges; that they might adopt some measures to arrest an evil so detrimental to the safety of society. This is the first essay at prison reform of which we have account.

(To be continued.)

The Population of the Globe.—The most trustworthy estimate of the number of people on the earth for the year 1876, as furnished by the German statisticians, is 1,423,917,000. This is an increase of over twenty-seven millions on the estimate of 1875, but the augmentation is not the entirely to the excess of births over deaths, but largely to the obtaining of more accurate information regarding the population of regions hitherto little known, and to more perfect census returns from other countries.

Asia is still the home of a majority of the human race, after having supplied shoots from which have sprung great Western peoples. About four-sevenths of the earth's population is Asiatic, or 825,548,599; Europe comes next with over a fifth, or 299,178,300; Africa with about a seventh, or 194,921,600; America with less than a sixteenth, or 95,519,840; and finally, Australia and Polynesia, with the very small fraction of 4,748,600 people. Europe is the most densely populated, having 82 persons to the square mile; Asia comes next, with 48 to the square mile; Africa next, with 17½; and America and Australia have 5½ and 1½ respectively.

There are 215 cities on the earth with a population of over 100,000; 29 of half a million or more, and nine cities containing a million or more inhabitants. Of these last, four are in China. Including Brooklyn with New York, the greatest cities of the world stand in this order: London, 3,489,428; Paris, 1,851,-

792; New York, 1,535,622; Vienna, 1,091,999; Berlin, 1,044,000; Canton and three other Chinese cities, one million each.

Though there are not at hand statistics upon which to base an accurate statement of the fact, yet it is the opinion of all observers of the condition of civilized peoples that the average longevity of the human race has increased within a hundred years. Such reports of the death rate as we have go to support that conclusion, and the devastations of epidemic diseases are not so great now as formerly. In England the death rate has declined considerably during a quarter of a century. There and elsewhere in Europe, as also in this country, the subject of public hygiene has received great attention of late years, and its difficulties are being steadily overcome. The probability is that men now, on the average, live longer than their ancestors and in better average health.—*N. Y. Sun.*

For "The Friend."

Philip and Rachel Price.

It was about the year 1792, that Rachel Price first appeared in the ministry. After a period of probation her service was approved; and some notes left by her manifest the feelings that accompanied the event. "My friends of the Monthly Meeting of Concord thought it right to acknowledge and recommend me to the Quarterly Meeting of Ministers and Elders, as an approved minister. A minute to that effect was furnished the Select Meeting in the 4th mo. 1802. I attended that meeting in the 5th month, when the language of encouragement was handed forth by our valuable friend Eli Yarnall, in his usually impressive and affectionate manner. I considered it a privilege to be permitted to sit with those to whom I felt so nearly united, and to become associated with and placed more particularly under their care; but I found my exercise and concern not diminished thereby, nor my ability increased,—neither were my besetments lessened, by becoming incorporated with such valuable companions. After attending several meetings of the kind, and feeling rather disappointed, as I supposed if all were as good as I thought we ought to be before we were admitted to the Select Meeting, we might expect these to be Heavenly Communications without earthly interruptions,—and querying in my own mind why these meetings were sometimes so lifeless, even more so than the large mixed assemblies, Samuel Smith, of Philadelphia, arose and spoke very interestingly. He said,—"We are informed in the Book of Job, that when the sons of God came to present themselves before the Lord, Satan came also among them; and he believed there was not a station or situation that a man can attain unto in this life, beyond the assaults of the enemy of our souls' salvation; hence the necessity of the sacred injunction to all to watch and pray lest ye enter into temptation: that it is no sin to be tempted, but it is by obedience to temptation that we commit sin." He apprehended there might be present individuals who had not been long admitted to that meeting, and might have expected there would be but little to interrupt the worship in spirit and in truth. He thought it was in the ordering of Best Wisdom, if it was often permitted to be otherwise, that we might feel our own weakness and dependence; that of ourselves we can do nothing to advance the cause of righteousness on the

earth; that no flesh might glory in its own perfection, but that we might lie low in the abasement of self, so that He, whose right it is to rule and reign in our hearts, may direct according to his pleasure. If we who compose this part of the Society, were permitted generally to partake of the effusions of Divine love and regard, we might be induced to think that we had attained a higher state of perfection than our fellow members, and thereby become exalted in our own imaginations, ascribing that to the creature which only and alone belongeth to the Creator. This communion was very instructive and interesting to my inexperienced mind at the time, and strengthening when recurred to since. The substance yet remains fresh upon my memory (at the age of seventy), and I am willing to put it upon record and leave it, hoping that it may afford some comfort to some tried and discouraged minds when I am gone."

For some weeks in 1802, Philip Price traveled with Richard Mott, of New York, visiting the meetings of Friends in the south-eastern counties of Pennsylvania. The services of this ministering Friend are described as having been very close upon the unfaithful, in instances producing deep contrition, but unproductive of full relief to the mind of the faithful laborer, who apprehended he had passed by some meetings that he should have taken in his course. During this and other absences of her husband, Rachel Price directed the business of the household and farm with judgment, and was concerned to attend the meetings with the children, taking with her "seven or eight of them," a distance of two miles to Birmingham.

During the spring of 1804, Sarah Talbot and Rachel Price made a religious visit among Friends in Middle and East New Jersey. Leaving Philadelphia under discouragement, the latter wrote, "With health not very good, yet my mind enjoys such a comfortable degree of quietude in the belief that I am in the way of my duty, that I have scarce language to describe the different feelings of my mind now." * * "We are permitted sometimes to partake as it were of a brook by the wayside, whereby we are encouraged to move forward in the ability received, to the relief of our own minds." In the spring of 1805, they continued their travels together among Friends of South or West New Jersey: At Salem, met with John Simpson, Thomas Scattergood, "and many other precious Friends. I felt myself a poor thing among them, as thou mayest suppose, yet am favored at times from a degree of experience to acknowledge that in His presence there is life, and at His right hand there are rivers of pleasure forevermore." "We have been at meeting every day but one since we left home. Surely, some may say, we might be very good by this time, if going to meeting would make us so; but if we are but made sensible from time to time, that we are in the way of Divine appointment, and suffered to partake of even the fragments of the true bread, after witnessing it to be broken amongst us, so that we may know that we do indeed live, I believe we shall be satisfied." At Egg Harbor, R. Price probably first saw the ocean, with the lively sensibility and reverential emotion with which the great works of the Creator ever impressed her sensitive mind. "I am seated at the window, delighted with beholding the waves of the sea continually rolling, wave after wave, and

reaking on the shore. Oh, how awfully majestic,—how great the power, that hath et bounds even to the sea, and said: thus far shalt thou go and no farther: There shall thy proud waves be stayed." He hath placed the and for the bond of the sea, by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it."

The journey was pursued to satisfaction, but under circumstances of trial and discouragement to the partner left at home. She writes, "I have found my mind very much ensigned to my present allotment, whether in heights or in depths, so that I am but made ensic that I am in my place, and through Divine favor I may say (I trust without boasting) that I have from time to time felt the upward of sweet peace, which is all I crave for myself, hoping that thou wilt be made a partaker of a large share in thus giving me up." "Oh! patience and resignation to Divine allotments, how much do I still want of their influence to bring all into subjection, and be able to say, 'not my will, but Thine be done in all things!' and to bear crosses and adversity with the same calmness and fortitude as if all prospered, and was to our outward desires. Perhaps it is best for me to feel the hand of adversity and disappointment, lest I should grow forgetful and lose the sense of a grateful mind for the favors that are enjoyed." And again,—"I believe I have felt thee to be as near and precious to my life as at any time of it; indeed, our separation, I think, has felt more trying. I have been almost afraid to put my pen to paper to communicate with thee, lest I might imprudently drop something that might do more harm than hearing from us would give comfort, as it has not been my allotment to be much refreshed with the stream of consolation since thy absence; but enough, lest I now commit the error I have been afraid of."

The Land of Midian.—Gold, silver, and tin have been found in large quantities in the land of Midian. An expedition, sent out by the Khedive of Egypt, and in which Captain Burton occupied a prominent position, made this discovery, and it also found that each ruined town had its mining works, dams for washing the sand and crushing the rock, showing that a busy mining population had existed in this interesting region, which is said to be full of mineral wealth.—"T. B." writes to a contemporary from Weston super-Mare:—"With reference to the recent discoveries of Captain Burton, that the land of Midian abounds in gold, silver, tin and antimony, and that the country seems to be full of mineral wealth, it is interesting to note the fact, as recorded in the Old Testament, of the Midianites having not merely personal ornaments of gold, but tablets of gold and chains for the camels' necks, showing the great abundance of this metal. Among the spoils brought from the land of Midian (Numbers xxxi) were 'gold, silver, brass, iron, tin, and lead'; and in another expedition the quantity of gold taken was so great that Gideon made an ephod thereof, and set it up in his city (Judges viii). The discoveries of Captain Burton, if they should be verified, will be a remarkable confirmation of the truth of the Holy Record."—*Record.*

The Poor.

For "The Friend"

"Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him."—James ii. 5.

We have often been impressed with the forcible and beautiful application of the above text to many of those loving disciples whose poverty as well as humility, hide them from the notice of their fellow believers. They doubtless look at times with yearning hearts toward these: wishing, longing, for a kind recognition of their brotherhood, while the latter, in their social superiority pass them by, not exactly in a para-saical spirit, but with a thoughtlessness which some would do well to check in their intercourse with other men. One is your Master, even Christ, and all ye are brethren, is too broad a truth for any to ignore lightly. Many a mind well stored with the truths of the gospel, learned in the school of Christ—heart-knowledge, not mere head-knowledge—is found under the rough and soiled clothing of a day laborer. Many a precious soul, beloved of the Master, waits in the neglected poverty of this life, to be clothed upon in the life that is to come with the robes of righteousness which await the ransomed and redeemed who have loved their Lord here. Many a heartful thanksgiving is poured out over a humble meal; a meal which would be rejected by some of us who think ourselves humble Christians.

These lessons of trust—even that of waiting day by day for outward food, teach those in humble life where to look for help, and tend to lead many to apply to Him who can satisfy all their wants, spiritual as well as temporal, and very preciously do some learn the lessons. Truly these are those to whom the language of our dear Lord seems peculiarly applicable,—"Blessed be ye poor, for yours is the kingdom of heaven," and would it not be well for some of us were we more free to hail them as brethren beloved?

These thoughts were principally drawn out by the perusal of the following letter addressed to an aged colored man, by his wife. He is one who has learned to love his Lord, and who can also see the beauties with which the earth is clothed as the work of his loving and trusted Master, greatly thankful that he has been joined to so loving and pious a helpmate. The simplicity of the letter does not detract from its merit. It is as follows:—

"My dear husband,—It gives me much pleasure to hear from you, and I am getting along, thank the Lord, very well. * * Things are going on well. I am going to get the room plastered, do you think well of it? Take good care of yourself, for you know my happiness depends on your welfare. Remember your wife in your prayers, as I do you in mine.

Your affectionate wife."

Many children among us sustain a grievous loss by not being early and properly made acquainted with the principles we profess. For want of this instruction they become too easy a prey to the entomings of the world; and those habitudes, which should be as a kind of hedge about them, and protect from many temptations, are thrown down, and all the allotments of vice and folly suffered to reduce their affections, to their ruin.—*Dr. J. Fothergill.*

From the "Philadelphia Inquirer" of 7th mo. 18st.

Tropical Fruit.

Not many years ago tropical fruits, such as oranges, lemons, pineapples, bananas, and coconuts, were classed among the luxuries of life, and, yet, strange as it may now seem, the demand for the comparatively small quantities imported was not sufficient to give such luxuries an excessive value in the markets. The great mass of the people, content with the yearly cycle of domestic crops, were unwilling, except on rare occasions, to incur the slight additional expense of feasting on the luscious products of other countries, and it was only by the persistent efforts of a few enterprising importers that the consumption of tropical fruits became general. Now, however, the man so poor as to be unable to purchase a pineapple or a few bananas for his family table is poor indeed, while oranges and lemons have become some of the necessities of life in the summer season. Every city has some large importing house with numerous fast sailing vessels constantly endeavoring to supply the ever-increasing demand, and yet it is only in exceptional cases that the markets become overstocked, a very slight reduction in price being usually sufficient to regulate the demand to the supply. For the trade in this city there are 22 vessels engaged.

Oranges and lemons are brought direct from the Island of Sicily between the first of March and the latter part of July; after that time they are shipped from Sicily to Liverpool, and then transferred to steamers. Florida oranges make their appearance in the market in September, and continue until the 1st of March, the Sicily trade in the meantime reopening about Christmas. Bananas of the yellow variety are brought by fast-sailing schooners from Port Antonio, at the east end of the Island of Jamaica, and the red bananas come from Baracoa, Cuba. Pineapples are nearly all shipped from the Bahama Islands, the red variety being transferred to vessels at Abaco, Eleuthera, and the sugar loaf from San Salvador. A few pineapples are sent from Cuba, but fully nine-tenths come from the Bahama Islands. The trade in bananas and pineapples is now at its height, the vessels arriving daily loaded to the deck with the fruits. The demand for coconuts, however, is quite steady all the year round, as they are largely used in the manufacture of confections. Coconuts are grown in the islands which produce bananas and pineapples, and in shipping make excellent ballast. One firm in this city has this season imported about 135,000 bunches of bananas, 1,500,000 pineapples, and 2,000,000 coconuts. One Philadelphia confectioner alone uses over 300,000 coconuts annually, and his is by no means the largest house in the city.

About the middle of this month the peach season opens, and this year's crop will be one of unusual abundance. The first shipments come from Georgia by rail, and then the points of export move gradually north through South Carolina and Virginia to Maryland and Delaware, when the season reaches its height. Small quantities of the fruit are now arriving from Macon, Georgia, coming through on fast express trains, but those expected from Charleston will be sent by steamer. Between the latter part of July and the middle of August the California fruit trade, introduced last season, will open. These shipments include peaches, apricots, early plums, summer

pears, grapes, &c., over two hundred tons of California grapes being already engaged. The winter varieties of California pears begin to arrive in September. The great drawback on this trade is the immense freight, which often amounts to over \$1,300 a car.

One of the most interesting features of the tropical fruit trade is the almost superhuman effort necessary to bring them from the shipping ports to the markets with sufficient speed to prevent the fruit from becoming damaged. Twenty-four hours' delay is frequently enough to ruin an entire cargo, and the secret of success, therefore, lies in the employment of the fastest sailing vessels that can be made, and the service of experienced and fearless seamen. When the vessel once spreads her sails to the wind nothing but the most imminent and certain danger is permitted to interfere with her onward course, many captains keeping on full sail in the midst of a hurricane which few mariners would care to face. These fruit schooners may sometimes be seen on the ocean flying along their course, while other sailing vessels are making ready for a coming gale, and it frequently happens that in a storm the captain will refuse to reef a single yard of sail as long as there is one chance in ten of the vessel keeping afloat and making good time. Some idea of the fleetness of these schooners may be gained from the fact that the *Baracoa*, Captain McClintock, while hellsome some trivial custom offence under the guns of a Spanish man-of-war, suddenly spread her white wings and was far out in the high seas before the steamer could get within cannon shot of her stern. As soon as the peach season fairly opens the market for tropical fruit will decline, and continue at a low ebb until the latter part of the year, when the new cargoes will begin to arrive.

Extravagant Funerals.—The practice of impoverishing the estates of decedents by means of imposing and extravagant funerals, is severely criticized in a recent opinion delivered by Judge Rheme, of the Orphans' Court of Luzerne county. In a case in which the personal estate of the deceased was proven to be but \$551.82, an administrator sought to have the court allow the sum of \$139.75 for the expenses of burial, which was one fourth of the whole personal estate. This allowance Judge Rheme refused to grant, and, in his decision, after saying that "pompous processions of great length, glistening silver-plated casket and carved marble monuments, are unnecessary for Christian burial," he sums up his view of the law of the subject in the following words: "Such parades as are called 'fine funerals' may gratify the vanity of the living, but no respect for the dead demands them, and when a decedent's estate is limited and his debts are not paid, or where he leaves a family of helpless children, the expenses of such burials will not be allowed out of his estate. Those who contract for and enjoy such luxuries must pay for them themselves."

—*Late Paper.*

1810. The last sitting of the meeting of ministers and elders was held, and we were favored to separate under that solemn covering of silence, which subdues imaginations, and brings the thoughts into captivity; a marvellous power prevailing over the mind, which no words can fully set forth; it is more

precious and more refreshing to the immortal spirit than words can be.—*M. Capper.*

“HE LEADETH ME.”

“He leadeth me!” “He leadeth me!”
What joy the words impart,
Inspiring me to greater zeal;
Take courage, fainting heart.

When though the way be dark and drear!
This thought my fears dispel—
He'll lead me safe, through storm and strife,
Where saints and angels dwell.

Grant me to know from day to day
That I am owned of thee;
Be thou my Guard, be thou my Way,
O'er life's tumultuous sea.

O may I trust my all to thee
Whatever may betide!
Thy promises are ever sure,
My Saviour, and my guide.

And when my life-work here is done,
Its joys and sorrows o'er,
Take me to reign with thee above,
Where sin molests no more.

—*Christian Advocate.*

PATIENCE.

A gentle angel walketh throughout a world of woe,
With messages of mercy to mourning hearts below;
His peaceful smile invites them to love and to confide,
Oft follow in his footsteps, kept closely by his side!
To soft and tearful sadness he changes dumb despair,
And soothes to deep submission the storm of grief and care;

Where midnight shades are brooding, he pours the
light of noon,
And every grievous wound he heals, most surely if not soon.

He will not always answer thy questions and thy fear,
His watchword is, “Be patient, the journey's end is near!”

And ever through the toilsome way, he tells of joys to come.

And points the pilgrim to his rest, the wanderer to his home.

—Select 4 for “The Friend.”

Hat Honor.

William Penn, upon the occasion of a serious conversation with the Graf of Donau, at the house of the noble Princess Elizabeth of the Rhine, thus alludes to this very formal, vain, and world-conforming custom.

“This,” says W. Penn, “*choketh*; and the rather, because it telleth tales; it telleth what people are; it marketh men for separatists; it is blowing a trumpet visibly across the world; and that the tear of man (greatly prevalent with too many serious people in that land,) cannot abide, but starteth at, and runneth away from.

“Howbeit, the Lord enabled me to open the title to him; as that it [the hat honor] was no plant of God's planting, but a weed of degeneracy and apostasy; a carnal and earthly honor, the effect, feeder, and pleaser of pride, and of a vain mind, and that no advantage redounded to mankind by it; and how could they, that ought to do all to the glory of God, use that vain and unprofitable custom, which cannot be done to the glory of God? I entreated him seriously to consider with himself, the rise and end of it; whence it came, what it pleased, and what that was, which was angry that it had it not?”

He reminded this great man, of the sincere and serviceable respect which truth substituted in the place of this unmeaning ceremony; and after exhorting him to simplicity and poverty of spirit, and to be like that Jesus whom he professed to take for his Saviour,

they parted; the Graf taking his leave of them, with great civility.

Would that all the members of a Religious Society, called away from the pride-plearing and carnal deceitful honors of a world that lieth in wickedness, might look this conformity to a degenerate custom full in the face and thence, finding it an unmeaning ceremony, and “no plant of God's planting,” be, on all occasions, watchful over themselves even with a holy jealousy, lest the compromise of this righteous testimony, and a paying of tithes into the world's coffer, prove the loss of spiritual strength, by a denial of the Truth and a turning aside, through pusillanimous fear, from a faithful maintenance of the testimony and cross of Jesus we are so manifestly called to support before the people.

To the Lord alone this honor belongs; and in paying it to our fellow-worms, we rob Him unto whom every knee must bow and a whose feet every cross be laid, of that which is so pre-eminently his title and due.

As it is generally by despising or disregarding the day of small things that any gradually fall away from virtue and a self-denying straightforward walk before the Father of spirits; so on the other hand, it is by little and little, and through bringing to the Saviour the living sacrifice of obedient hearts that we can gain in spiritual stature and in the saving knowledge which is life eternal. Let none of us then compromise the Truth in what may be called *little things*; neither balk the profession we as a Society make to the world by a weak and inconsistent conformity to a custom, which has its root in vanity and pride; whose branches are an sightly, and fruit bitter.

Laying Submarine Cable.—Before laying a submarine cable between the proposed places it is extremely important to take soundings and otherwise survey the ocean, so as to determine the exact route the cable should take. A cable is too costly to be flung away anywhere on the sea bottom, and the sea bottom is sometimes of a very unfavorable character. It may be said that too little attention has hitherto been paid to this point in cable laying. Expensive cables have been manufactured at home, with their relative length of shore end, intermediate and main, determined by formula and usage, and then laid away in seas whose character had been largely taken for granted, the consequence being that a weighty and very costly shore end has been deposited in mud soft as butter, where it would be out of harm's way, while the unprotected main has been laid along the jagged surface of coral reefs. The depth and nature of the bottom, the strength and direction of currents, the temperature at the bottom, should all be ascertained beforehand by a special ship appointed to survey the proposed track of the cable. The best route for the cable is then laid down on the charts, as a guide to the navigator and engineers engaged in the laying. Great improvements have recently been made in the method of taking deep sea soundings. The ordinary plan is to carry the lead-line (a strong line or small rope of fine tarred Manila yarn) from the stern along the ship's side to the bows, and there drop the lead into the sea. As it sinks the rope runs out off the drum on which it is coiled, and when the lead strikes bottom the running ceases. The introduction of fine steel wire for the rope, by

Sir William Thompson, is a great improvement upon this clumsy method. The wire sinks quickly through the water, and is pulled again with a very great saving of time and labor; but the most ingenious of all contrivances for finding the depth of the sea is Siemen's bathometer, a very recent invention. The bathometer simply stands in the captain's cabin like a barometer, and indicates the depth of the sea over which the ship is passing, just as a barometer indicates the height of the atmosphere above. The action of this ingenious contrivance depends on the attraction of the earth on a column of mercury. This attraction is proportional to the earth's density, and the relative distance of its crust from the mercury column. Earth being denser than water, exercises a greater downward attraction on the mercury. If, then, there are say a hundred fathoms of water just under the mercury instead of a hundred fathoms of earth or rock, there will be less downward attraction on it. Taking advantage of this law, the mercury column is adjusted so as to indicate the power of the attraction and give the depth of water it corresponds to.—*Lambert's Journal*.

* * *

From John Churchman's Journal.
Divine Guidance.

"My mind had been for some time drawn towards Ireland, and being desirous to lose no time, we went to Whitehead, several vessels being there for Dublin; but on viewing them I had no freedom to take a passage, at which I was much straitened. Turning my mind inward, Ireland was hid from my view, and going to the house of a friend, we sat a while still, and I had freedom to let Friends know that I had no prospect but that the vessels might go their voyage with safety, and did not decline a passage on that account; but feeling a full stop in my mind, had no freedom to proceed any where at present, save to return with our friends, John and Hannah Harris, to Highfield.

We therefore returned with them, and attended Parslows Hall Monthly Meeting, where I had freedom to propose that Friends would enter on the service of visiting families. They informed me, that some years before they had nominated Friends for that service, but meeting with some discouragement, they had not performed it; and being about to turn over the book to see who were then appointed, considering it was a long time since, they concluded it was better to proceed to a new choice, but seemed at a stand about naming Friends. I had a freedom to let them know, that although I was a stranger, I could point out some who would answer the service if they would submit to it. After a solid pause, a Friend said, as our Friend has the matter before him, I am free that he should choose for us; to which I replied, that being a stranger to their members, one might be chosen who was under some impediment, and therefore it would be safer for the Meeting to choose, but perceiving they were at a loss, I pointed out a few Friends in great fear, with a single eye to the sense which I did believe Truth gave me, and the clerk took their names; a Friend said, he believed it was the Truth which had made the choice. I then mentioned, that if they could soon enter upon the service, I found a freedom to accompany them therein, if Friends found unity therewith, which several expressed,

some women Friends being also named by their Meeting to join in it." Before the service was much proceeded in, a heavy concern came upon me from a secret sense I had, that one of them was under the censure of some, by which I feared her service would be laid waste, unless it could be removed. Although I had no intimation of anything of the kind from any person, I became heavily exercised, and at length requested a Friend to invite the man and his wife to dine with him, who I apprehended were uneasy with the woman, and I desired her and her husband to come to the same house in the afternoon, who accordingly came, and thus the parties met unexpectedly to each other.

I was humbled under the weight attending my mind, and no others being present except the Friend and his wife at whose house we were, I ventured to let them know the exercise I had been under some days, from an apprehension of a difference, or prejudice subsisting between them, which, if not removed, would devour like fire, by which I believed they were already much affected. As I had not received information, more or less, I might be mistaken, and did not desire they should say anything on the subject before me, but honestly confer on it between themselves first, and if it was so, remove the cause, and if nothing was amiss, let me know, that I might be warned to be more cautious in future. I then left them and walked by myself about an hour, when the man of the house called me in, and they told me I was not mistaken, for there had been a hardness existing for some time, which they hoped was now done away.

But when in the course of our visit, we came to the house of the Friends who had been uneasy, I felt it as fresh as before, and told them I did believe that they were not easy that the Friend should go on in the service; to which one of them answered, if she judges herself to be clear and others are easy, I have no objection.

I asked what others were meant? The man replied, her husband and relations; and as the matter rested upon me, it appeared that endeavors ought to be used for reconciliation, before we could with satisfaction proceed on the visit. Believing the Lord had secretly engaged me, I hoped he would accompany and bless the labor for the restoration of peace, which in a few days he was pleased to accomplish, and then we proceeded more cheerfully, and I think I may say the Lord was with us, to the praise of his great and eternal name, who is worthy forever."

* * *

"Across Africa."

(Continued from page 395.)

"A sad and eventful day now arrived. It was on the 20th of October, as I lay on my bed prostrate, listless and enfeebled from repeated attacks of fever; my mind dazed and confused with whirling thoughts and fancies of home and those dear ones far away, that my servant Mohammed Malin, came running into my tent with a letter in his hand. I snatched it from him, asking at the same time, where it came from. His only reply was, "Some man bring him." Tearing it open, I found Jacob Wainwright's letter, dated "Ukhonongo, October, 1873." * * * "Your father died by disease beyond the country of Bisa, but we have carried the

corpse with us. Ten of our soldiers are lost, some have died." * * *

"Being half blind, it was with some difficulty that I deciphered the writing, and then, failing to attach any definite meaning to it, I went to Dillon. His brain was in much the same state of confusion from fever as mine, and we read it again together, each having the same vague idea.—Could it be our own father who was dead? It was not until the bearer of the letter—Chuma, Livingstone's faithful follower—was brought to us, that we fully comprehended what we had been reading. The writer had naturally supposed that the doctor's son was the leader of the Relief Expedition. We immediately sent supplies for the pressing needs of the caravan, and dispatched a messenger to the coast, announcing Dr. Livingstone's death.

"On the arrival of the body a few days later, Said bin Salim, Shaykh bin Nassib, Abdallah bin Nasib, and the principal Arabs without exception, showed their respect to Livingstone's memory, by attending to the reception of the corpse, which we arranged with such honors as we were able. Susi, on whom the command had devolved on the death of Livingstone, brought a couple of boxes belonging to him, and his guns and instruments. He also stated, that a box containing books had been left at Ujiji, and that shortly before his death, the doctor had particularly desired that they should be fetched and conveyed to the coast. Dr. Livingstone's death, so far as I could ascertain from the description given by his men, occurred rather to the westward of the place marked in the map published in "Livingstone's Last Journals." He had been suffering from acute dysentery for some time, but his active mind did not permit him to remain still and rest. Had he done so for a week or two after the first attack, it was the opinion of Dr. Dillon, upon reading the last few pages of his journal, that he would most probably have recovered.

"On the 9th of November, Livingstone's caravan, accompanied by Dillon and Murphy, started for the coast." The evening before we parted was a solemn time both for Dillon and myself. We talked of our homes, and of meeting in England; but whether we really cherished that hope of meeting again, I scarcely know. At this time I was nearly blind from ophthalmia, and almost unable to walk from pain in my back; while fever, which was still hanging about, had reduced me to a skeleton, my weight being only seven stone four on leaving Kihwarah. Still I was determined to go on, trusting in the mercy of God to enable me to accomplish the labor I had undertaken.

"As we were starting from Itumvi, a messenger from Murphy brought the dreadful news of poor Dillon's death on the 18th of November, caused by the terrible effects of African fever. The shock so stunned me in my enfeebled condition, that for a few days I appear to have existed almost in a dream, remembering scarcely anything of the march to Konongo, and leaving my journal a blank.

"Marching through a wooded country with beautiful open glades, the trees bursting into leaf, and the young grass clothing with a tender green the patches which had been burned in the dry season, and every thing looking fresh and spring like, I felt better than at any time since leaving Kihwarah; and, to my astonishment, I found myself able to follow

For "The Friend."

the shady path without suffering or fatigue. We rested at some pools of clear fresh water; and a baggage-donkey appreciating the comfort of a bath, went into one, and lying down commenced to roll. Pleasant as this might have been for the beast, it tended much to the detriment of a load composed of miscellaneous odds and ends, botanical paper, &c.

"Resuming our march, we reached, in a few hours, a large village in the centre of much cultivation. The men carrying my tent and cooking-gear having lagged behind, I took refuge from the sun's rays in the village public house, where I became the centre of a wondering crowd. There were two of these public houses—or perhaps they may be more properly termed "clubs"—in nearly every village in Unyamwizi, one for each sex. That appropriated to the women is not open to strangers; but at the one frequented by the men, all travellers of distinction are welcomed by the chiefs and elders. As soon as a boy attains the age of seven or eight years, he throws off the authority of his mother, and passes most of his time at the club, usually eating and often sleeping there. They are generally larger and better built than the other huts, and a standing bed place occupies a considerable portion of the interior.

"Again made a start, and after a long march reached Mapalatta. When first the caravan arrived, the people closed the doors of the village, for they had lately been harried by some slave-hunters, and had learned to view all strangers with suspicion. But after a time they professed themselves satisfied with our peaceful intentions and allowed us to enter. The chief of the village was a disgustingly dirty old man, suffering from delirium tremens—the only instance of this disorder which I saw in Africa, though drunkenness was by no means uncommon. The purchase of five days' food was however satisfactorily arranged with his wives, and we proceeded on the 10th of December. The country was perfectly charming, the trees delicately green and fresh, the open, grassy glades enameled with various wild flowers. Indeed, it would have required no great stretch of imagination to fancy one's self in the wooded part of a well-kept English park, except that gazelles bounding away in the distance, and the skulls of a lion and an elephant kept prominently in mind the fact that one was in an African jungle."

Jewish Settlement of Palestine.—We have just met with an article in your paper of April 26, on the re-peopling of Palestine by the Jews, which contains some statements that need correcting; this one in particular, "that the population of Palestine is double what it was ten years ago." If this refers to the Jews, it may be true, but of the entire population it is not true. This country, owing especially to the heavy drain upon the able bodied men to keep up the army, is rapidly being depopulated and impoverished. Deserted villages are everywhere to be seen. There is less wealth among the people, fewer camels, horses, and stock of all kinds, than ten years ago. Fruit and forest trees are also disappearing. Carmel was almost stripped of her timber for the Suez Canal; and as any fruit tree is taxed, whether it bears or not, few are now planted. Every thing here appears to be finished; there is no progress, no improvement of any kind.

There are about 30,000 Jews in all Palestine. They are mostly from Russia, and do not

come here to work or develop the country, but to die, that they may sleep with their fathers in holy ground. They are generally aged and poor, living on the charity of their people in Europe and America. It will require a different class of emigrants altogether to recover this cursed land. It is true there are new houses going up outside the city walls, but mostly small tenements built by committees for the benefit of their poor members. If any work has been done on those dwellings by night, it is to avoid the hot sun during the day, and not because there is such a demand for houses.

The latest programme for Palestine is not Jewish, but papal occupancy. The Jesuits of Europe are dissatisfied with the condition of things in Italy, and there is a movement on foot to make Jerusalem the head of the Latin Church. Commissioners have been appointed to negotiate for the territory; engineers have surveyed a railroad from here to Jaffa. Money is being collected for the erection of a magnificent palace for his Holiness on Mount Zion, to which the wealth of the Vatican is to be transferred. Here the successor to Pius IX. is to be installed, and the "City of the Great King" is to be the future head of the Pontifical Sec. Russia, however, may have something to say in the future disposition of Palestine. F. S. DE HASS.

Jerusalem, June 16, 1877.

—*Christian Advocate.*

For "The Friend."

John Barclay to his Sister.

"Margate, 8th of Seventh mo., 1836.

We rejoice that you are helped on your way, to advocate the good cause, even the way of the cross of our Lord and Saviour, in which so few walk, though so many can talk of it, and dress it up, or something else instead of it, to try to persuade themselves they are in the right way—Lo, here is Christ! lo, he is here!—and all else but themselves are not of the way. I have not a doubt that you have been often refreshed together with a remnant, a precious remnant, in the little scattered meetings in the districts you have been among. Indeed, I have been sometimes ready to take up the belief, and had to express it in a meeting, that if individuals of the small country meetings, the two's and the three's, were faithful in their day, and in their line and measure, their Lord and Master, the Head of his church, was bound to appear for them, and to do for them exceedingly abundantly, and to honor them, and to make them very fruitful, and even use them in building up each other, and the church also in other districts, even in those popular and once flourishing meetings where the enemy is sweeping away his victims, and laying waste the heritage with a wide wasting desolation. I reminded those on whom devolved the weights and burdens of Society, of the first planting of Truth in these parts by two or more youthful messengers, who walked from place to place, and enquired who were worthy, and directed them to the sure Teacher, and how to gather inwardly to Him.

Ah! it is my full persuasion, the Master is at work, (though the enemy be busy also,) and will yet, out of the mouth and by the means of those that may think themselves but babes and sucklings, ordain strength, and perfect His own praise; and such, in the right sense, we all ought to be, in order that His

strength may be made perfect in our abasement.

Farewell, my beloved sister, in the best of all bonds. May the same Hand that has done great things for us, help us to hold out to the end, in the faith and patience, through what ever awaits either of us.

Thy very affectionate brother,

J. B."

"Bradpole, 9th of Fourth mo., 1819.

Dear Edward,—I am sensibly and decidedly of the mind, that it is a day when the language, "Trust ye not in any brother;" (that is, implicitly and without due reservation,) is loudly preached in the ear of some minds. And now it is that the very princes in Israel frown, and are well nigh frightened at the bold and apparently forward steps of those that have not been long in the ranks, nor trained up to the battle, nor inured to the sound of arms, nor the shout of the enemy, but have been bred up to the shepherd's David, was whom his brethren despised. Oh! I could here tell thee how disheartened I have been when among the chief men, those accounted the veterans, to see them hang their heads as one ashamed or amazed at the desolation; and the fears, and the doubtings, and dispiriting, and hesitations that have been suffered to creep over them, and hem them in on all sides, like the net which the hunter lays for the lion of the forest. At such times to hear these reasons aside, and explain away, what Truth dictates to be done, reckoning upon the effects likely to ensue, and what they that are of the world, as well as I in the world, would think. Oh! this has given something that is good, and loves good in me, and I have said, "Oh! these time-servers, these men-pleasers; how I pity them!" Nevertheless, this is clear to me, and I dare not doubt it, viz., that such shall not be permitted to hinder the Lord's work longer than He please; for surely when the morning of the day dawns, if not already dawned, wherein He will take His own glorious work yet more evidently and eminently into His own mighty hand, to set up and establish his Jerusalem, a praise and an excellency in the earth, beautiful for situation, whose gates are salvation, and whose walls are praise, then shall there be judges as of old, and counsellors as at the beginning, kings and priests unto God, that shall be firm and faithful, bold and terrible against the workers of iniquity; that shall not spare the very best of the sheep, or oxen, or fattings of the Amalekites, that laid wait for Israel when he came out of Egypt; and who shall not foolishly pity that which the Lord hath no pity for, nor fondle nor dandle the babe of the false birth, unto which is reserved the fiery wrath of the Holy One.

[After alluding to his own course, he goes on thus], I desire, dear E.,—be assured I desire, to keep in the back-ground as long as ever I can; that is, to keep *self* in the back-ground, and would even have been willing to excuse myself from this speaking of myself in this letter; but I dare not, by a kind of voluntary humility, make *little* of the Power by which alone I am, or can be any thing to His glory who looketh on the heart. There is a holy authority, an awful dignity, which the true servant is clothed with (at seasons especially), as with the royal robes he acts in the King's name, though in the least service. Now the true humility is not inconsistent

with this honor; for none are thus honored with the true honor, but as they become willing to be humbled under the mighty Hand, bowed under the baptizing Power.

In writing the above, the glorious display of this Power through many favored instruments of old, has rapidly revived and renewed; one instance after another, as recorded in the Holy Scriptures, and much matter of instruction been derived to myself from many reflections thereupon; and I have said in my heart, and may say as much to thee, 'Oh! for Gideon, now that the enemies of the Lord are as grass-hoppers for multitude!' How vividly has this example revived and been presented before me! How did he boldly ascend down the altar of Baal? How did he reclaim the language, 'Whosoever is fearful and afraid, let him return;' and there returned, 2,000! Joshua also, and Samson, David, Izekiah, Elijah, and his servant that poured water on his hands; with Jeremiah, Daniel, and others too numerous to make allusion to, so eminently glorious, even in the infancy, in the dawning of the Gospel day, even when he shadows were scarcely yet dissipated, did he Light appear on the mountains, in the times of the apostles and primitive Christians; and is the Arm shortened, that in this day it cannot redeem with as evident a display, with so glorious a manifestation? Shall the light of the sun never 'be as the light of seven days?'

[After writing on another subject, he says:] Dear E., I am now writing on the beach, my foot stool a rock, my desk a rock, my seat a rock. It is a lovely evening; the sun nearly set, but the sea breeze very soft and cool. The cliff hangs over me very precipitous and offy, the sea beautifully blue and calm, scarcely a human creature near. I often think of thee, though myself in the midst of much enjoyment, or at least means of enjoyment to a mind awakened and alive to the beauties of natural scenery at this sweet season, to the comfort of retirement, and to the blessing of the society of those that are devoted to the ear and service of the good Master.

J. B."

The Value of Health.

There is perhaps nothing more indispensable to human happiness and yet more frequently disregarded in human strivings than the attainment of vigorous physical health. Very few appreciate how essential an element it is in all prosperity, and still fewer understand the laws on which it is based or are willing to obey those laws when revealed to them. It is yet very far from occupying the dignified position in public esteem as an object of life which it merits and will eventually obtain. It is not unworshipfully slighted, but it is secretly depreciated. We admit its value in theory, but deny it in practice. We all, in some degree, desire it, but we decline to make sacrifices for it. The young will not give up exciting pleasures, the business man will not moderate his labors, the student will not resign his dainties for the sake of health. That is, while all, in different ways, are eagerly seeking happiness, they refuse to pass through the gate which leads to it. While all are engaged in erecting edifices of various kinds, they are so interested in the architecture that they have neglected to lay the solid founda-

tion. Is it any wonder that they crumble and fall?

There is no one of life's objects, from the lowest to the highest, that can be fully attained, where the healthful vigor of the physical frame is wanting. Even appetite can only yield her pleasures through temperance. The epicure who indulges in every luxury soon destroys his powers of enjoyment, and finds too late that even the poor gratification he covets has eluded his grasp. It is only when the palate is quickened by natural hunger that food can yield any real enjoyment. Excess will poison the most luscious fruits and take away the flavor of the choicest delicacies. The same is true of every other pleasure, whether of private, domestic or social life. No matter how abundant may be the outward appliances, if health be absent, the capacity for enjoyment is gone, while on the other hand, though the external resources may be small, physical vigor will enable us so to use them as to receive and convey solid and enduring happiness.

Equally essential is health to the perfection of labor in all its forms. Both the amount and the quality of our work depend greatly on our physical well-being. We mourn over the sickness which deprives us of all power of action, but we rarely appreciate how close is the connection between superior work and superior health, and between inferior work and a depressed physical system. Horace Mann says that high health is at least equal to fifty per cent. more brain. If there is any truth in such a statement, how careful should those who desire a clear mind, powers of consecutive thought, or ability to form and execute plans, to strengthen their physical powers and ward off the approach of disease. Labor in all its forms is but human power put into useful action, and only by means of healthful vitality can this power be generated. —*Philada. Ledger.*

"We Don't Want the Guide."

These were the words of a party at the foot of the White Mountains, who were determined to find their own way to the top.

"But," said the keeper of the hotel, "I will let you have one at half price."

"No, we don't want one even at half price. We can find our own way well enough alone. We will follow the path, and we shall soon find our way to the Tip-top House."

"You may get lost," said the landlord. "Rather than have you go alone, I will send a guide who knows every mile of the road, for nothing."

"No, we don't want him even for nothing. We want to do something that will astonish our friends."

"But it is very dangerous."

"We are strong; we will risk it."

"But suppose you should find yourselves in a snow storm, what would your young ladies do then?"

"Ha, ha," said one of them; "that would be nice fun. A snow-storm in summer! I hope we will see one."

"Yes, yes," they all shouted; and so, with hearts full of hope, they started off to gain the top of Mount Washington. On they went as gay as larks, till, as they got near the top of the mountain, they saw a white cloud right above them. Up, up, they went, right into it, and they found what I have often seen in

Switzerland, a snow storm in among the mountains, while the sun was pouring its warm rays upon the people in the valley below.

"Isn't this fun?" said one to another. But after a while the snow got so deep they lost the path. Ah, then the "fun" was all gone, and they began to think of the warning words of the landlord who offered them a guide for nothing.

"Ah, how I wish we had that guide now," said one.

"But it's too late to go back for him; we must find our way alone."

And so they struggled on. Darkness came; they were lost, lost, lost in deep snow. But they kept moving upward as well as they could. The two ladies in the party got so tired at last they could not walk another step. It was bitter cold, and so they sank down in the snow and waited for daylight to come. In the morning the storm had cleared away, and as the keepers of the "Tip-top House" looked out they saw, not much more than a stone's throw from their door, the half buried and nearly frozen travellers. They went to them at once, but it was too late to save the life of one young lady who had frozen to death during that awful night, and all because she, with the rest, had said, "We don't want the guide." Ah, how foolish they were not to accept that guide offered to them so freely.

Christ is offered as a guide; but many reject Him, and undertake to make the journey of life alone without the guide. They start off gaily, with great self-confidence; but when the storms come they are bewildered, lost, and many perish helplessly near mercy's gate, but too blind and bewildered to find an entrance. —*The Christian Woman.*

THE FRIEND.

EIGHTH MONTH 11, 1877.

"For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby we cry, Abba, Father." Rom. viii. 15. "Wherefore thou art no more a servant but a son." Gal. iv. 7. The humble child of the new birth into righteousness is often led to review the steps by which he has been brought out of the land of bondage, and whilst conscious that nothing less than an Almighty Arm could have awakened him from the torpor of sensual security and carried him safely through the array of his spiritual enemies, so as to give him a true experience of that repentance and faith which are saving through Christ, there is often a lurking doubt left in with regard to the present dealings of his Heavenly Father. The pillar of the cloud by day and of fire by night which once so evidently pointed out the highway of salvation may seem obscured, and instead of the glad sense of the Redeemer's presence, a spirit of bondage may overtake, and fears beset that the wilderness now entered upon is to be trodden alone and may perhaps become the tomb of all his hopes. This condition of mind, the apostle above quoted was no stranger to. "For we know," says he, "that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within

ourselves, waiting for the adoption, to wit, the redemption of our body." These feelings are traceable to those infirmities of the flesh which have resulted from the primal fall and that bondage of corruption in which the creature has become entangled by yielding to temptation; but it is truly consoling to remember that "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." That whilst we are to watch and pray daily lest we enter into those temptations with which an unwearied adversary assails us, we are to take no anxious thought for the morrow, but implicitly to rely upon the Captain of our salvation, who has assured us that, as the life is more than meat, and the body than raiment, so the same Hand which supplies the least need of to-day, will assuredly not neglect the greater one of to-morrow.

The work of sanctification is a progressive one. Paul in writing to the Thessalonians converts addresses them as being "all the children of light and the children of the day;" and therefore they must have known the new birth, seeing that "God is light;" (1 John i. 4.) but he further prays for them, "that the very God of peace sanctify you wholly;" and "I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." (1 Thess. v. 5, 23, 24.) Whilst therefore no false idea of security without taking up the daily cross and walking in the narrow way is compatible with Christian safety, and we are to labor to enter into Christ's rest, there is a paternal assurance of final victory vouchsafed to those who follow Him who is the "way," even though they be led through the wilderness, and walk in seeming darkness. To these the consoling exhortation is extended by a compassionate Father, "thou art no more a servant but a son," and it will strengthen their drooping spirits, which yet groan in this earthly tabernacle, and earnestly desire to be clothed upon with their house which is from heaven, to remember that "He that spared not his own Son, but delivered Him up for us all, [shall] with Him also freely give us all things;" that He will not break the bruised reed, nor quench the smoking flax until He brings forth judgment unto victory. We believe that a spirit which glows with gratitude to Him who has offered himself to redeem us is not only acceptable, but obligatory upon His children; and that it is pleasing in His sight for such to maintain a cheerful and hopeful demeanor, "rejoicing in hope, patient in tribulation and continuing instant in prayer."

The privilege of sonship under the gospel is one that cannot be too highly appreciated. "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God!" exclaims the beloved disciple, as if in ecstatic joy at the glorious promise. Do we realize that if children, then we are "heirs of God, and joint heirs with Christ?" that "He is not ashamed to call them brethren?" Surely these blessed truths should raise our hearts in grateful adoration, as they are opened to us by the Holy Spirit, and incite not only to diligence in His service, but also to rejoice with joy un-speakable and full of glory. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

SUMMARY OF EVENTS.
UNITED STATES.—There has been a general resumption of railroad travel throughout the country, in several sections fresh outbreaks of the riotous element in our community have occurred; these have been quelled by the military, with some loss of life.

A Washington telegram says the labor question has been discussed at several Cabinet meetings, to the exclusion of other subjects. Immediately upon receipt of a good portion of the President's first message to Congress will be devoted to that question.

Governor Irwin's ride from Ogden city to Utah, in point of speed and distance, and considering no special arrangements were made for it, may be set down as the fastest on record. Immediately upon receipt of the news from Pennsylvania, he turned his face homeward, and travelled night and day across the continent until Pittsburg was reached. The Chicago and Northwestern Railroad Company furnished a special engine and car, and it is said one stretch of 348 miles was made in eight hours and 21 minutes.

Within ten years no less than 12,000,000 acres of forest have been cut down or burned over in the United States. Much of the timber is used for fuel, 25 cities being on record as consuming from 5,000 to 10,000 acres each. Fences use up much timber, and railway sleepers require about 150,000 acres per annum. The amount of pine and lumber timber yet standing in the forests of the timber States is estimated at 225,000,000 feet. The sum of \$144,000,000 is invested in the timber industry, employing 200,000 men.

Europe, which pays more attention to the preservation of nature than America, is also careful not to waste wood used in her industries. Many railroad companies in Germany, Austria and Switzerland, impregnate their wooden "ties" or "sleepers" with chloride of zinc, tar oil or combinations of the two, to preserve them from decay. A few companies use corrosive sulphate of iron, and sulphate of copper for the same purpose. In 12 years the timber of the United States, while its life is extended from 70 to 300 per cent.

The Jackson and Sharp Company of Wilmington, Del., are now building a palace car for the King of Sweden. This car will be similar to the narrow gauge palace car built for the Emperor of Brazil. The same firm are building a passenger engine for the King of South America, and are building four more for that country.

More than 5,000,000 ears of corn are now packed in Maine, annually, and sold in every part of the world, yielding a business to that State of about \$125,000,000. From 1850 to 1870 the entire crop of corn in the United States during that period was 8,000 to 10,000 people during the parking season.

Burt's saw mill and salt works, near East Saginaw, Michigan, with 6,000,000 feet of lumber, and 8,000 barrels of salt, were destroyed by incendiary fire—250 men are thrown out of employment.

During the seventh month there arrived at New York 6713 immigrants, of whom 2788 were females; 1522 were from Germany, 1255 from England and Wales, 946 from Ireland, 832 from Sweden and Norway, 412 from Austria, 370 from Russia, 324 from Denmark, 242 from Italy, 237 from Scotland, 190 from France, 150 from Switzerland, and the remainder from various countries.

The mean temperature for last month, according to the local weather report, was 78 deg.; which is one degree less than same month last year. The highest, on the 27th, 95 degrees; lowest, on the 5th, 61 degrees; greatest daily range, on the 27th, 24 degrees. Total rainfall, 5.55 inches; number of rainy days 13; on eleven of these there were storms accompanied by lightning. This unusual amount of atmospheric electricity is considered to have had a marked effect upon the health of our city, as the mortality has been from 10 to 30 per cent. above the average.

The number of interments in this city for the week ending at noon on the 4th, was 407: 141 adults and 266 children—172 being under one year of age—325 were natives of the United States, and 55 of foreign birth.

The Markets, &c.—The following were the quotations on the 7th inst. American gold, 104 1/2 U. S. 97 1/2, 1871, 112; 1872, 104 1/2; foreign reg., 107; do. 4 per cent, 105 1/2; 5 per cent, 1865, 107 1/2; do. 1867, 109; do. 1868, 112.

Cotton selling in lots at 12 a 12 1/2 cts. per lb. for upwards and New Orleans. Flour, active but lower. Sales per lb. \$7.75 for good, to \$9.25 a \$10.00 for higher grades. Wheat, \$1.40 for extra, and southern, and \$1.30 for western choice, at \$1.60. Oats, 49 1/2 to \$1.20 to \$1.30 for prime Timothy, and extra do. 90 cts. a \$1.00. Straw, 60 to 70 cts.

FOREIGN.—The Bank of England having presented

to the British Treasury its collection of coins, it (duplicate) were disposed of, amounting in London several days ago. The coin which brought the highest figure was one of Charles I, the Oxford crown, which was sold for £80. The total of 184 lots, the actual money value of which was not above \$300, amounted to £707.

Telegraph it is stated a sanguinary conflict occurred on the 31st ult., near Plevna, between the Russian and Turkish armies, which resulted in a defeat of the former. The Turks fought on the defensive, and their loss is reported to have been much smaller.

A ukase has been issued ordering the mobilization of the entire corps of the Russian Imperial Guard, an several other corps of 175,000 men. The same law has also been ordered.

Renter's Constantinople dispatch of the 7th inst. says it is officially announced that it has been decided to form a camp of 70,000 men near the capital.

An imperial decree has been issued, reducing the salaries of all government officials fifty per cent. until the close of the war.

A convention between England and Egypt, for the suppression of the slave trade, has been signed.

Special dispatches to the Times report the village of Garsac, near Marienwerder, Prussia, has been destroyed by fire, on the 29th ult., by a fire of 1900 incendiary bombs.

A dispatch to the Times on the 5th, states the town of Sandvial, Sweden, has been almost totally burned.

The latest official reports state that Nepal, as well as Burmah and Assam, have had a sufficient rainfall, which averts the fear of famine in those districts.

RECEIPTS.

Received from Anna Francis, 10, per James Frame \$2.10, vol. 51; from Joseph Waring, Canada, \$2.10, to No. 23, vol. 51; from William B. Woodward, \$2.10, to No. 27, vol. 52, and Jesse Storer, George Pollard, and Thomas Cornell, \$2.10 each, vol. 51; from Chalkley Stokes, N. J., for Amy Barton and Ezra Brown, \$2.10 each, vol. 51, and for Naomi B. Haines and John G. Haines, \$2.10 each, vol. 51; from Thomas F. Scattergood, \$2.10, vol. 52, and for Mary B. Woodward, \$2.10, vol. 51; from Robert Knowles, N. Y., \$2.10, vol. 51, and for Benjamin Boss, Benjamin Knowles, Chester A. Weaver, George C. Carpenter, David Perham, Lorenzo Rockwell and Hubert Rockwell, N. Y., and David F. Knowles, Va., \$2.10 each, vol. 51; from Isaac Heald, \$2.10, vol. 51, and for James G. Janney, \$2.10, vol. 51; from Jacob Parrin, Pa., \$2.10, to No. 8, vol. 52; from Isaac W. Stokes, N. J., \$2.10, vol. 51; from Ann Sualwood, Pa., \$2.10, vol. 51; from Dr. George Thomas, Pa., \$2.10, to No. 21, vol. 52, and for J. Preston Thomas, \$2.10, to No. 23, vol. 52, and Jonah O'quely, \$2.10, vol. 51; from Thomas M. Harvey, Pa., \$2.10, vol. 51, and for Hannah Kirk, Martha H. Linton, Rebecca S. Conrad, Sen., Geo. T. Satterthwaite, and Isabella Christy, \$2.10 each, vol. 51; from John Bishop, N. J., \$2.10, vol. 51, and for Lucy A. Pancost, City, \$2, vol. 51; from Robert Parker, City, \$2.10, vol. 51; from Joseph Smith and Joshua Cope, Pa., \$2.10, vol. 51; from Deborah Satterthwaite, N. J., \$2.10, vol. 51; from Sarah North and Deborah Hunt, Pa., per William Webster, \$2.10 each, vol. 51; from David Heston, Fkfil, \$2.10, vol. 51, and for William Nuby, Colorado, \$2.10, vol. 51; from Eliza Stok, O., \$2.10, vol. 51; from Joseph Satterthwaite, Agent, Pa., \$2.10, vol. 51, and for Elizabeth S. Thomas, Jacob Parker, Charles S. Carter, Sarah Yarnall, Sarah C. Passmore, Alfred Eubree, and Jane B. Davis, \$2.10 each, vol. 51.

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

MALVERN BOARDING AND DAY SCHOOL will re-open Ninth mo. 10th, 1877.

For circular, address

JANE M. ELDRIDGE, Malvern, Pa.

CORRECTION.—In the Summary of Events published last week, 3d column, 5th line from top, Avondale, Chester Co., should have been "Avondale, Delaware Co., Penna."

DIED, on the 3d of 7th month, 1877, at his residence in Haverford, Del. Co., Pa., HENRY GRANTER in the 73d year of his age, a member of the Monthly Meeting of Friends of Philadelphia for the Western District.

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



