

FRIENDS' INTELLIGENCER.

"TAKE FAST HOLD OF INSTRUCTION; LET HER NOT GO; KEEP HER; FOR SHE IS THY LIFE."

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CONTENTS.

Extracts from Clarkson's Portraiture of Quakerism.....	161
Extract from Memoir of Mary L. Ware.....	163
The Fothergill Family.....	164
Mechanism in Nature.....	165
The Pyramids and the Pentateuch.....	166
EDITORIAL.....	168
Friends' Social Lyceum.....	168
With the Birds.....	169
POETRY.....	171
Personal Recollections of Abraham Lincoln.....	171
The Use of Mosses.....	173
Immoralities of Business.....	174
Children in Japan.....	175
The Markets.....	176

EXTRACTS FROM CLARKSON'S "PORTRAITURE OF QUAKERISM."

(Continued from page 147.)

Having now given the general outlines of the discipline of the Quakers, I shall proceed to explain the particular manner of the administration of it.

To administer it effectually all individuals of the society, as I have just stated, whether men or women, are allowed the power of watching over the conduct of one another for their good, and of interfering, if they should see occasion.

But besides this general care, two or more persons of age and experience, and of moral lives and character, and two or more women of a similar description, are directed to be appointed, to have the oversight of every congregation or particular meeting in the kingdom. These persons are called overseers, because it is their duty to oversee their respective flocks.

If any of the members should violate the prohibitions mentioned in the former part of the work, or should become chargeable with injustice, drunkenness, or profane swearing, or neglect of their public worship, or should act in any way inconsistently with his character as a Christian, it becomes the particular duty of these overseers, though it is also the duty of the members at large, to visit him in private, to set before him the error and consequences of his conduct, and to endeavor by all the means in their power to reclaim him. This act on the part of the overseer is termed by the

society, admonishing. The circumstance of admonishing, and of being admonished are known only to the parties, except the case should have become of itself notorious; for secrecy is held sacred on the part of the persons who admonish. Hence it may happen, that several of the society may admonish the same person, though no one of them knows that any other has been visiting him at all. The offender may be thus admonished by overseers and other individuals for weeks and months together, for no time is fixed by the society, and no pains are supposed to be spared for his reformation. It is expected, however, in all such admonitions, that no austerity of language or manner should be used, but that he should be admonished in tenderness and love.

If an overseer, or any other individual, after having thus labored to reclaim another for a considerable length of time, finds that he has not succeeded in his work, and feels also that he despairs of succeeding by his own efforts, he opens the matter to some other overseer, or to one or more serious members, and requests their aid. These persons now wait upon the offender together, and unite their efforts in endeavoring to persuade him to amend his life. This act, which now becomes more public by the junction of two or three in the work of his reformation, is still kept a secret from other individuals of the society, and still retains the name of admonishing.

It frequently happens that, during these different admonitions, the offender sees his error, and corrects his conduct. The visitations of course cease, and he goes on in the estimation of the society as a regular or unoffending member, no one knowing but the admonishing persons that he has been under the discipline of the society. I may observe here, that what is done by men to men is done by women to women, the women admonishing and trying to reclaim those of their own sex, in the same manner.

Should, however, the overseers, and other persons before mentioned, find after a proper length of time that all their united efforts have been ineffectual, and that they have no hope of success with respect to his amendment, they lay the case, if it should be of a serious nature, before a court, which has the name of the monthly meeting. This court, or meeting, make a minute of the case, and appoint a committee to visit him. The committee in consequence of their appointment wait upon him. This act is now considered as a public act, or as an act of the Church. It is not now termed admonishing, but changes its name to dealing. The offender, too, while the committee are dealing with him, though he may attend the meetings of the society for worship, does not attend those of their discipline.

If the committee, after having dealt with the offender according to their appointment, should be satisfied that he is sensible of his error, they make a report to the monthly court or meeting concerning him. A minute is then drawn up, in which it is stated, that he has made satisfaction for the offence. It sometimes happens, that he himself sends to the same meeting a written acknowledgement of his error. From this time he attends the meetings for discipline again, and is continued in the society, as if nothing improper had taken place. Nor is any one allowed to reproach him for his former faults.

Should, however, all endeavors prove ineffectual, and should the committee, after having duly labored with the offender, considered him at last as incorrigible, they report their proceedings to the Monthly Meeting. He is then publicly excluded from membership, or, as it is called disowned. This is done by a distinct document, called a testimony of disownment, in which the nature of the offence, and the means that have been used to reclaim him, are described. A wish is also generally expressed in this document, that he may repent, and be taken into membership again. A copy of this minute is always required to be given to him.

If the offender should consider this act of disowning him as an unjust proceeding, he may appeal to a higher tribunal, or to the quarterly court or meeting.

This quarterly court or meeting then appoint a committee, of which no one of the Monthly Meeting that condemned him can be a member, to reconsider his case. Should this committee report, and the Quarterly Meeting in consequence decide against him, he may appeal to the Yearly Meeting. This latter meeting is held in London, and consists of deputies and others from all parts of the kingdom. The Yearly Meeting then appoint a committee of twelve deputies, taken from twelve Quarterly Meetings, none of whom can be from the Quarterly Meeting that passed sentence against him, to examine his case again. If this committee should confirm the former decisions, he may appeal to the Yearly Meeting at large; but beyond this there is no appeal. But if he should even be disowned by the voice of the Yearly Meeting at large, he may, if he lives to give satisfactory proof of his amendment, and sues for re-admission into the society, be received into membership again; but he can only be received through the medium of the Monthly Meeting, by which he was first disowned.

As two charges are usually brought against the administration of that part of the discipline, which has been just explained, I shall consider them in this place.

The first usually is, that, though the Quakers abhor what they call the authority of priestcraft, yet some overseers possess a portion of the spirit of ecclesiastical dominion; that they are austere, authoritative, and overbearing in the course of the exercise of their office, and that though the institution may be of Christian origin, it is not always conducted by these with a Christian spirit. To this first charge I shall make the following reply.

That there may be individual instances, where this charge may be founded, I am neither disposed, nor qualified, to deny. Overseers have their different tempers, like other people; and the exercise of dominion has unquestionably a tendency to spoil the heart. So far there is an opening for the admission of this charge. But it must be observed, on the other hand, that the persons, to be chosen overseers, are to be by the laws of the society "as upright and unblamed in their conversation, as they can be found, in order that the advice, which they shall occasionally administer to other friends, may be the better received, and carry with it the greater weight and force on the minds of those, who they shall be concerned to admonish." It must be observed again that it is expressly enjoined them, that "they are to exercise their functions in a meek, calm and peaceable spirit; in order that the admonished may see that their interference with their conduct proceeds from a principle of love and a regard for their good, and preservation in the truth."

And it must be observed again, that any violation of this injunction would render them liable to be admonished by others, and to come under the discipline themselves.

The second charge is, that the discipline is administered partially; or that more favor is shewn to the rich than to the poor, and that the latter are sooner disowned than the former for the same faults.

This latter charge has probably arisen from a vulgar notion, that, as the poor are supported by the society, there is a general wish to get rid of them. But this notion is not true. There is more than ordinary caution in disowning those who are objects of support; add to which, that as some of the most orderly members of the body are to be found among the poor, an expulsion of these, in a hasty manner, would be a diminution of the quantum of respectability, or of the quantum of moral character, of the society at large.

In examining this charge, it must certainly be allowed, that though the principle "of no respect of persons" is no where carried to a greater length than in the Quaker Society, yet we may reasonably expect to find a drawback from the full operation of it in a variety of causes. We are all of us too apt, in the first place, to look up to the rich, but to look down upon the poor. We are apt to court the good will of the former, when we seem to care very little even whether we offend the latter. The rich themselves and the middle classes of men respect the rich more than the poor; and the poor show more respect to the rich than to one another. Hence it is possible, that a poor man may find more reluctance in entering the doors of a rich man to admonish him; than one who is rich to enter the doors of the poor for the same purpose, men, again, though they may be equally good, may not have all the same strength of character. Some overseers may be more timid than others, and this timidity may operate upon them more in the execution of their duty upon one class of individuals, than upon another. Hence a rich man may escape for a longer time without admonition, than a poorer member. But when the ice is once broken; when admonition is once begun; when respectable persons have been called in by overseers or others, those causes, which might be preventive of justice, will decrease; and if the matter should be carried to a Monthly or a Quarterly Meeting, they will wholly vanish. For in these courts it is a truth, that those, who are the most irreproachable for their lives, and the most likely of course to decide justly on any occasion, are the most attended to, or carry the most weight, when they speak publicly. Now these are to be found principally in the low and middle classes, and these in all societies contain the greatest number of individuals. As to the very rich, these

are few indeed compared with the rest, and these may be subdivided into two classes for the farther elucidation of the point. The first will consist of men, who rigidly follow the rules of the society, and are as exemplary as the very best of the members. The second will consist of those, who are members according to the letter, but not according to the spirit, and who are content with walking in the shadow, that follows the substance of the body. Those of the first class will do justice, and they will have an equal influence with any. Those of the second, whatever may be their riches, or whatever they may say, are seldom if ever attended to in the administration of the discipline.

From hence it will appear, that if there be any partiality in the administration of this institution, it will consist principally in this, that a rich man may be suffered in particular cases to go longer without admonition than a poorer member; but that after admonition has been begun, justice will be impartially administered; and that the charges of a preference, where disowning is concerned, has no solid foundation for its support.

(To be continued.)

THE CHURCH OF CHRIST.—The Church of Christ was designed to represent him on earth, and to minister to all the moral needs of the human race. Her work, then, is not done when she sends out preachers and teachers; when she exhibits sacraments and liturgies; when she sets up churches at home and mission stations abroad. She must grope her way into the alleys and courts and purlieus of the city, and up the broken staircase, and into the bare room, and beside the loathsome sufferer. She must go down into the pit with the miner, into the fore-castle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air, the church must press equally on all the surfaces of society; like the sea, flow into every nook of the shoreline of humanity; and like the sun, shine on things foul and low, as well as fair and high—for she was organized, commissioned, and equipped for the moral renovation of the world.—*Bishop Simpson.*

EXTRACT FROM MEMOIR OF MARY L. WARE.

"It is a common and very natural idea with young people, that older ones cannot understand or sympathize in their feelings; forgetting that we have all been young, and that the struggles by which the soul is exercised in youth are never to be forgotten. The experience of different natural characters of course varies, but the fact of struggle is common to

all. And upon no spot in the review of the past does one's memory dwell with so much intense emotion, as upon that thorny and tangled labyrinth through which the spirit wandered, 'bewildered, but not lost,' at the period when the necessity and duty of proving its own character first roused it to a sense of its responsibilities. You say most truly, that it is good to look at things at a distance, from new and various points of view. I have always advocated this, for my own changeful life forced the conviction upon me; and for the same reason, I would advocate free, confidential discussion of inward and spiritual experience. The mere clothing our thoughts and feelings in words sometimes places them in a different position. We take them out of the atmosphere of our own perhaps morbid fears and anxieties, and can therefore see them more clearly. Then, too, we have the advantage of another's observation, and, may-be, experience of the selfsame difficulties, to aid us in our judgment of their true character. At any rate, we have the certainty of that warm kindling of the affections which to a loving heart is always a help in bearing the burden of life. There is ample reward for all the effort it may cost in unclothing ourselves, in the consciousness that however the outer world may think of us, at home, in that sanctuary which God and nature have alike appointed as the best resting-place for the spirit upon earth, we are understood and appreciated and loved. Let us not suffer any factitious thoughts or circumstances to cheat us of this privilege, but with trusting, confiding hearts take the good which Heaven designs for us when the family-community was established in the world."

From the unpublished History of Friends, by S. M. Janney.
VOL. III., CHAP. VIII.

THE FOTHERGILL FAMILY.

(Continued from page 148.)

The first meeting between him (Samuel Fothergill and his father,) after the return of the latter from America is thus related by his biographer:—

"Soon after the return of John Fothergill from his last visit to America, he went to the Quarterly Meeting at York, which was large and attended by many Friends from different parts of the nation. His company was very acceptable and the occasion was, in a peculiar degree, solemn and instructive. Here he met his son Samuel. Tradition has handed down (and there is no other record of it,) a remarkable circumstance, connected with this, their first interview, since the return of the father to England. It is said that from some accidental circumstance, John Fothergill did not arrive in York until the morning of the day of the meeting, and that it was late when he entered the

meeting-house. After a short period of silence he stood up, and appeared in testimony, but after he had proceeded a short time, he stopped and informed the meeting that his way was closed; that what he had before him was taken away, and was, he believed, given to another. He resumed his seat and another Friend immediately rose and taking up the subject, enlarged upon it in a weighty and impressive testimony, delivered with great power. It is added, that at the close of the meeting, John Fothergill enquired who the Friend was that had been so remarkably engaged amongst them, and was informed that it was his own son Samuel."
"The good old man received his son as one restored from the spiritually dead, and wept and rejoiced over him with no common joy."

Among the Friends at Warrington who took a deep interest in the welfare and spiritual progress of Samuel Fothergill, was Susanna Croudson, a young woman highly esteemed in the society and very acceptable as a minister. She was a few years older than himself, and being more advanced in religious experience, her judicious counsel extended to him at the time of his reformation, had been peculiarly helpful and encouraging. In her he found a friend, to whom, in the season of his distress, he could unburthen his mind, and whose sympathy was cordial to his feelings. The friendship thus begun, ripened into a more tender affection, a correspondence ensued, and in the 6th month, 1738, they were united in marriage. Their union, being founded upon the surest basis, proved to be a happy one; they lived together in true harmony and religious fellowship.

They were often engaged in the love of the Gospel to visit the churches, and sometimes being called to different fields of service, their correspondence affords a lively and touching example of Christian faith and conjugal affection. In a letter of Samuel Fothergill to his wife, dated Malton, 4th month 20th, 1740, he thus speaks of two eminent ministers then far advanced in years and ripe in religious experience: "I was at Castleton, which is Luke Cock's meeting. I spent an hour with that emblem of innocence, and in the afternoon rode ten miles, to the house where the ark resteth; i. e. John Richardson's, who went with me next day to Pickering, and I went back with him to his home. On the following day was at Kirby meeting to which that man of God belongs. It was a very heavenly season. Oh! let it be forever remembered by all that partook of the benefit of it. The good man said they had always good meetings; but this was a very extraordinary one. The life of truth arose wonderfully, and that father in Israel, John Richardson, took me home, where we sat up until almost daylight. We then repaired to our respective lodgings, but soon after five in the morning he

came and sat by my bedside, and though weak and very poorly, would accompany me ten miles to this place, and we have parted in mutual tenderness."

The religious services of Samuel Fothergill are mentioned by James Gough, who met with him at Lancaster, in the year 1740. He says: "Here I met with Samuel Fothergill, then young in the ministry, but even then appearing with that solemnity, brightness and Gospel authority, as gave Friends lively hopes of his proving, as he did, through the successive stages of his life, a bright and shining light, a vessel of honor indeed; of eminent service in the church of Christ. The public service of the Quarterly Meeting fell to the share of us who were young, though many weighty experienced ministers were present, and our good Master being with us, it proved a refreshing, satisfactory and edifying meeting." These two young ministers were then travelling in the service of the Gospel, with the approbation of their respective meetings, and their religious labors were truly acceptable, being crowned with the evidence of divine life.

John Fothergill, after his return from his third visit to America, was unremitting in his endeavors to serve his Divine Master, both at home and abroad. In 1742, being then in his 67th year, he went to Ireland on a Gospel mission, where he attended sixty meetings in about eleven weeks, although he often travelled in pain by reason of his increasing infirmities. In the same year he attended a general meeting at Pickering, in the county of York. These meetings, which were held once a year, and mostly very large, being held in an open place, and resorted to by thousands of the neighboring people. In 1744 he was at London Yearly Meeting for the last time, and notwithstanding his great debility, he attended the several sittings "under that exemplary, reverent, watchful frame of mind, which rendered his company truly acceptable and serviceable.

He afterwards attended the Circular Yearly Meeting at Worcester, and was enabled in that large assembly to bear a noble Christian testimony to the all-sufficiency of that Power which had preserved, supported and guided him in the way of holiness, and is able to do the same for all the children of men. On returning to his home he was able during several weeks to attend meetings, in which his ministry was clear and lively. When no longer able to attend in the meeting-house, the mid-week meetings were held, during some weeks, at his house, as long as he was able to sit up. When the time of his departure drew nigh, and the power of expression was almost gone, he was heard to say several times in a very fervent and emphatic manner, "Heavenly Goodness is near, Heavenly Goodness is near," thus acknowledging to the

last a sense of the Lord's presence. He died the 13th of the Eleventh month, 1744, aged 69 years, having been a minister nearly fifty years.

He was remarkably qualified, both for church discipline and Christian ministry; his service being highly appreciated in Monthly Quarterly and General Meetings, in which he approved himself a wise counsellor and an able ambassador of Christ.

"Expressions of self-distrust and extreme discouragement seem strangely unintelligible to many minds, when they come from those who are thought better than others, and are always striving and advancing. Yet these are the very persons to feel discouraged, because of the high mark they set for themselves. And the fact that they are thought better than others, with the keen insight of their own failings, is more apt to mortify and depress, than to exalt the humble and earnest spirit."

For Friends' Intelligencer.

MECHANISM IN NATURE.—NO. XIV.

Simple organic devices are sometimes the germs of a long series of contrivances. The loop and the orifice through which tendons pass embody a contrivance of wide application in the arts. Another is now referred to having equal breadth of use.

The *Patella* or kneecap, that curious little bone, like a lens in form and embedded in one of the powerful tendons of the lower extremities, acts not only as a shield to protect the knee joint against injury from the front, but gives the muscle which acts on this tendon a mechanical advantage in bringing the foot forward.

To illustrate the function of this singular tendonal appendage; take a common two-fold two foot rule, open it out straight, then tie a string to one end, stretch it to the other end of the rule, allowing it to lie along side, passing the centre of the joint; now if the string be drawn the rule joint will not move and no amount of pulling on the string will close the rule. But if the string be raised at the joint of the rule by a knot or prop, so that that point of the string opposite the joint is outside, as it were, the centre, then by pulling the string the rule will readily close.

It is in this way the patella acts, somewhat in the manner of a pulley, helping the transmission of motion at the angle, as well as preventing injury to and abrasion at the joint.

This is another form of trochlea, differing widely from the loop and eye, already referred to, yet serving a similar purpose—facilitating motion at the angle of tendons.

The use of the loop, or bony orifice is plainly

impossible here, but invention, never exhausted in nature, gives us another mechanical device equally as efficient and simple, and much used by man in his constructions. A few references will illustrate.

The bowsprit is a boom or mast projecting forward from the stem of a vessel to counteract the force of the after sails. To make this effective a staff stands from the middle of the bowsprit downwards and forwards; over the outer end of this a chain or cord passes, one end secured low down to the bow of the vessel, the other far-forward to the bowsprit. The staff here acts like a fixed patella, causing the chain to pull at a sufficient angle to hold the point of the bowsprit down and resist the after drag of the sails and jibs.

In carpentry a short rigid piece or post, called a *strut* is used in various ways, chiefly to distend tensional rods and act as a brace. To strengthen a girder or beam, rods are extended from end to end and are thrust out of a straight line by a post from the middle, this gives the rods an advantage over the beam in aiding the support of superincumbent weight.

Masts, posts and pillars liable to deflection, may be stiffened by drawing rods or cords tightly from end to end over struts diverging from their middles.

All these act on the patella principle, not from any resemblance in form—patella meaning a dish—but from similarity of function. The patella deflects a tendon, giving it a mechanical advantage in producing motion. In a manner the strut to a bowsprit or beam assists the hempen, or iron tendons in supporting weight by thrusting them out of parallelism with the beam, and giving rise to a transverse strain which acts where required on the beam.

The action of each is different, but the principle of the strut and patella are the same. Thus: the action of the patella is to gain advantage in producing motion in a direction differing from the line of draught; the action of the strut is to gain advantage in obtaining strength in a direction differing from the line of tension.

If we now convert that which changes the direction of strain into that which changes the direction of motion, we have one and the same thing, an element of mechanism—an intermediate machine as it were directing the action of the power.

A rocking piece for changing direction of motion is called a *bell-crank*, from its first use in the line of bell wires. In the mechanic arts these form a large family of expedients, varying greatly in form, size and strength, and ranging from the common tackle of our door bell pulls to the colossal beams of hydraulic pumps, carrying many tons of weight, and changing direction of the immense power, transmitted

through them to the requirements of the mine or well, from which the water is to be delivered.

The patella is a *bell-crank*, when the tendon moves the foot forward or straightens the limb; it is a *strut* when the limb is held at an angle supporting the body.

Insignificant in size, strange in situation and apparently unsuited for its purpose, the patella is a wonderful contrivance, germinating as we have seen, through the prolific power of invention, into a multitude of expedients, useful in the arts and valuable to man. J. H. C.

5th month 5th, 1865.

(To be continued.)

NEVER say a word that can be construed as fishing for applause. Do not imagine that anything you can say respecting yourself will either varnish your defects or add lustre to your perfections. Indeed, discreet, well-educated persons rarely find opportunity to speak much of themselves; they are better employed. Those who speak little of themselves, but who set other people's merit in its true light, make a favorable impression upon the minds of their hearers, and acquire their love and esteem. They who are less anxious to obtain the approbation of others than to merit it, generally do both.

From the Leisure Hour.

THE PYRAMIDS AND THE PENTATEUCH.

(Concluded from page 152.)

The Egyptians were long famous for their skill in archery, and naturally Hagar, the Egyptian maid of Sarah, taught her son the art of her country, and Ishmael became an archer.

Quite incidentally we gather from the history of Joseph's imprisonment that there was wine in Egypt, and from the Psalms that vines were grown there. Herodotus who lived for some time at On, the residence of Joseph's wife, and who wrote four or five hundred years before Christ, states that vines were not grown in Egypt. The monuments, on the other hand, have several paintings of vine-culture and of wine-making. Drunken men, and even women, are seen carried home by head and heels on the shoulders of their servants; and yet the culture of the vine was evidently difficult. More laborers seem required to water the plants and dress the trees than were required for any other kind of growth, and the bunches are generally small. Hence, when the spies returned with "grapes of Eshcol," the size naturally filled with amazement a people who had been accustomed only to the grapes of the land of Ham. Hence, also, the narrative must have been written, not in the age of Herodotus, but in the age of the monuments.

In the same history the baker is represented as carrying his basket upon his *head*. The usual way of carrying bundles in Syria was on the side, or on the back, or on the shoulders. On the monuments men are represented as carrying them in the way which the Pentateuch describes.

Glancing through the monuments, there are several facts that strike the observer as significant. The variety of employments is remarkable. Here are agriculturists, shepherds—a degraded class, apparently—fishermen, hunters, men of all trades, all working apart and as distinct castes; and yet agriculture is evidently the favorite pursuit. Here is corn in abundance. In seasons of deficient harvest elsewhere, a journey to Egypt, the granary of the world, as it seems, is very likely to be the resource of a pastoral tribe, and that tribe will find there a subdivision of labor, and a degree of artificial civilization, not common in purely agricultural countries, and certainly not common in Syria.

Surrounding the monarch, on some of these monuments, are various classes of rulers. Here are priests anointed for their office by God and the king; warrior-chiefs, second only to the monarch—the whole indicating social institutions unlike anything in those days in that vicinity. There was, in fact, nothing like it nearer than India. These are “the princes of the house of Pharaoh.”

In all these scenes, moreover, there is a freedom of domestic life very unlike the restraint of most Eastern nations. The women are generally unveiled, and seem to have as much liberty as in modern Europe. After the time of the Persian conquest (B. C. 350,) this ceased in Egypt.

The color of many of the ladies is noteworthy. They are, for the most part, of a browner tinge than the Syrian women, though fairer than the Nubians. Generally the ladies of the highest rank are lighter in tint than their attendants. A fair complexion was evidently a recommendation at the court of the Pharaohs.

Occasionally we see animals which, from the statements of profane historians, we had hardly expected. Here are asses, which Herodotus tells us were an abomination to the Egyptians; and very noble animals they seem. Camels are rare. It was long thought, indeed, that there were none; but there are some. To an agricultural people in the valley of the Nile they must have been of less use than to the wanderings tribes of Palestine and Edom.

Read, with these scenes in view, the history of Abraham's visit to Egypt (Gen. 12: 10-16,) and the two pictures will seem each a comment on the other. The history must have been written by one who was familiar with

customs of which Palestine in that age, and Egypt in a later age, afforded no example.

But there are other peculiarities on these paintings. The Egyptians are all beardless men, they and their servants. A few toil-worn men, and a few mourners, have their beards half-grown; and now and then the *rapidity* of the conquest of some great warrior—as of Rameses—is indicated by the state of his beard, which he has evidently had no time to remove. But generally their faces are quite smooth; and so Joseph “shaves” when summoned into the presence of Pharaoh.

Here are men who seem to have been very odious to the Egyptians—not from earliest times, indeed, but still from remote antiquity. They are seen crushed under the chariot-wheels of the kings; they are figured as supporters of vases and seats; they are dragged as slaves through the markets and massacred without mercy. Sometimes they are painted on the soles of shoes and sandals, as the easiest way of treading them down. These are the shepherds, who were an abomination to the Egyptians, though not to the people of Arabia or Syria.

Here are chairs and chair-makers. Visitors *sit* at table, in a way quite unusual in late Jewish history: not all, indeed, for at common meals the people sit on their legs, which are doubled under them; but on great occasions chairs are used, as stately and as formal as any in Europe (Gen. 43: 33.)

Here, again, is the gold chain of office; here the signet ring, which was presented to the man who was made vizier; here the white fine linen, with which foreigners were clothed when they were naturalized, and became members of the Egyptian aristocracy.

Compare with these scenes the facts incidentally mentioned in Joseph's history (Gen. 41: 14; 40: 16; 46: 34), and the naturalness and consequent truthfulness of the narrative will at once appear. The history must have been written by one who knew Egypt, and who lived before the customs of the country had materially changed.

Such is a sample, a very inadequate sample, of the facts which the Egyptian monuments disclose; and we shall rejoice if this brief notice succeeds in directing attention to studies which cannot fail to throw light on all parts of Scripture, and which will be found to supply additional proof of the antiquity and genuineness of the books of Moses.

THE INORDINATE PURSUIT OF THE THINGS OF THIS WORLD.—It is, therefore, our earnest desire that all Friends everywhere be very careful to avoid all inordinate pursuit after the things of this world, by such ways and means as depend too much upon the uncertain proba-

bilities of hazardous enterprizes; but rather labor to content themselves with such a *plain way and manner of living* as is most agreeable to the self-denying principle of Truth which we profess, and which is most conducive to that tranquillity of mind that is requisite to a religious conduct through this troublesome world. *Annual Epistle, 1724.*

FRIENDS' INTELLIGENCER.

PHILADELPHIA, FIFTH MONTH 20, 1865.

PHILADELPHIA YEARLY MEETING. — The attendance at our present annual gathering is quite as large as usual. Several ministers are with us from other Yearly Meetings:—Rachel Hicks, from Long Island; Bennet G. Walters, from Prairie Grove, Iowa; Freeman Clark, from Norwich, Canada West; John Searing, from Scipio, N. Y.; Mary B. Needless, from Baltimore; also others, both elders and members, with minutes. The several meeting-houses in this city were opened as usual on First-day morning, the 14th inst., that at Race Street having a very large audience, which in the morning, filled to their utmost capacity both the north and south ends. Much excellent counsel was held forth, and the great truths of the gospel, as held by Friends, were explained and enforced.

On Second-day the business of the Yearly Meeting was commenced. Epistles from the Yearly Meetings of New York, Baltimore, Genessee, and Ohio, were read, expressing the travail of the body in these several branches of the Society. A committee to essay replies was appointed. In the reunion of such a large body of Friends, from widely separated sections, a warm and affectionate salutation was extended to all, and gratitude was felt and expressed that the bountiful Giver of every good and perfect gift, has thus far brought our country through a period of conflict and of trial.

Our time does not allow of a more extended notice of the Yearly Meeting in the present number, but in our next issue we hope to give further details.

TRUTH is the only real lasting foundation for friendship; and in every thing but truth there is a principle of decay and dissimulation.

DIED, of consumption, at the residence of Francis Boggs, in Camden county, N. J., on the 28th of 4th month, 1865, PAULINA HOFMAN, daughter of Thomas Hofman, in the 20th year of her age. She was an example of patience in her afflictions; and although in the morning of life, she became resigned and prepared to exchange time for a never-ending eternity, leaving the full assurance that our loss is her gain.

—, on the 29th of 4th month, 1865, at the residence of her brother-in-law, Vanleer Eachus, in Radnor, Del. Co., Pa., SARAH BOND; a consistent member of Radnor Monthly Meeting of Friends.

—, near Waynesville, Warren county, Ohio, on the 4th of 4th month, 1865, after a tedious illness, SAMUEL GAUSE, in the 83d year of his age; for 36 years an esteemed member and elder of Miami Mo. Meeting of Friends.

—, suddenly, on the 10th of 4th month, 1864, JAMES M. JANNEY, in the 60th year of his age; an elder and member of Miami Monthly Meeting. He was concerned in early life, above every other consideration, to live a life of self-denial, manifesting both by precept and example, those principles which so truly adorn the Christian life.

It is better for the soul's sake to suffer death, than to lose the soul for the love of this life.—*Hermes.*

FRIENDS' SOCIAL LYCEUM.

The following lecture on "The Solar System" was delivered by J. G. Moore, 3d month 28th, 1865, and was unintentionally omitted in the regular report:

The ancients beheld the various phenomena of the heavens with wonder and delight, but until the time of Ptolemy, 2d century, A. D., no one had attempted to account for them to any extent. The theory of Ptolemy, consisted in locating the Earth in the centre of the Universe, that it was at rest, and the Sun, Moon, and Stars revolved around it. But notwithstanding the errors in this system, the Ptolemaic theory was generally believed and stood the test of time for 1400 years. In 1510, A. D., Copernicus commenced his astronomical investigations. He attempted to account for the various celestial phenomena, by the theory of Ptolemy. But difficulties met him at every step. The Cycle and Epicycle failed to account for the irregularities in the motion of the planets; he therefore introduced more of these curves, until the system became so exceedingly complex, that Copernicus abandoned it, and after 30 years of toilsome investigation, he evolved the theory which bears his name, and which is universally believed at the present day. The main feature in this system, is that the Sun is the Grand Centre, around which the Earth and all the other planets revolve.

The death of Copernicus occurred in 1543, and as there was no great astronomer to be found able to grasp this subject, it was allowed to rest for a number of years. Tycho Brahe, born three years after the death of Co-

pernicus, was the next to review this theory, and the investigations he made were very valuable to Kepler, who next stepped upon the stage of action. The first subject which claimed the attention of this great astronomer, was in regard to the orbits in which planets revolve. He confined his investigations to the planet "Mars." Having rejected one theory of circular motion, he consoled himself with the thought, that there was a diminished number to examine. He continued with unabated energy his researches, and having exhausted every combination of circular theory, he established the principle, that "planets do not revolve in circular orbits." Thus he achieved a negative triumph. Next to the circle, the most beautiful curve is the ellipse, and by applying it to the orbit of Mars, he found that this planet really moved in an elliptical orbit, and by extending his investigations to the rest of the planets, he found the same to be true of them all he was prepared to establish his first law. "The orbits of all the planets are elliptical, having the Sun in the common focus." From this first law of Planetary motion, the second was adduced. "The Radius Vector passes over equal spaces in equal times." This, the lecturer explained by diagram. Kepler was impressed, that a bond of union existed among the planets, and supposed that it was in some way, connected with their periodic times and distances from the Sun. He first tried simple numbers and their squares, then the squares and cubes, and after many years of labor, he finally discovered the third and Great Law:—"The squares of the Periodic times of any two planets are proportioned to the cubes of their mean distances from the Sun." When Kepler left the investigation of astronomy, one great question remained to be solved, "Why do these planets move in elliptical orbits?" The cause of this was left for Sir Isaac Newton to discover. The lecturer then reviewed the manner in which he accomplished this task. Newton after having made many calculations, found his result to be in error by a very small fraction; whilst pondering over this, he visited the Royal Society in London, and found that Picard had discovered a new radius of the earth, and as this was an element in his calculations, he went home, substituted the new number, finished his calculation, and made the greatest discovery of the age, viz.: "All the planets are held together by the law of attraction."

A new instrument, the Geoselenean, which the lecturer had invented, was exhibited. It illustrated the principal phenomena of the solar system, viz.: The diurnal and annual motions of the earth from West to East; the change of seasons; cause of unequal day and night; parallelism of the earth's axis; elliptical orbit of

the earth; sidereal and solar day; the Precession of the Equinoxes, one of the most difficult problems in astronomy; also the revolution of the moon, the inclination of her orbit to the ecliptic; the recession of her nodes; and Solar and Lunar eclipses. The lecturer also exhibited the Planetarian, an instrument designed to show the revolution of all the planets with other satellites.

Extracted from the Minutes.

CHARLES A. DIXON, *Secretary.*

FENELON says, "We must not be ever children, hanging upon heavenly consolations, we must put away childish things with St. Paul. Our early joys were excellent to attract us, to detach us from gross and worldly pleasures by others of a purer kind, and to lead us into a life of prayer and recollection, but to be constantly in a state of enjoyment that takes away the feeling of the cross, and to live in a fervor of devotion, that continually keeps paradise open, this is not dying upon the cross and becoming nothing."

From the "Atlantic Monthly."

WITH THE BIRDS.

Not in the spirit of exact science, but rather with the freedom of love and old acquaintance, would I celebrate some of the minstrels of the field and forest,—these accredited and authenticated poets of nature.

All day, while the rain has pattered and murmured, have I heard the notes of the Robin and the Wood-Thrush; the Red-Eyed Flycatcher has pursued his game within a few feet of my window, darting with a low, complacent warble amid the dripping leaves, looking as dry and unruffled as if a drop of rain had never touched him; the Cat-Bird has flirted and attitudinized on my garden fence; the House-Wren stopped a moment between the showers, and indulged in a short, but spirited, rehearsal under a large leaf in the grape-arbor; the King-Bird advised me of his proximity, as he went by on his mincing flight; and the Chimney Swallows have been crying the child's riddle of "*Chippy, chippy, cherryo,*" about the house-top.

With these angels and ministers of grace thus to attend me, even in the seclusion of my closet, I am led more than ever to expressions of love and admiration. I understand the enthusiasm of Wilson and Audubon, and see how one might forsake house and home and go and live with them the free life of the woods.

To the dissecting, classifying scientist a bird may be no more perfect or lovable than a squirrel or a fish; yet to me it seems that all the excellences of the animal creation converge and centre in this nymph of the air; a warbler seems to be the finishing stroke.

First, there is its light, delicate, aerial organization,—consequently, its vivacity, its high temperature, the depth and rapidity of its inspirations, and likewise the intense, gushing, lyrical character of its life. How hot he is! how fast he lives!—as if his air had more oxygen than ours, or his body less clay. How slight a wound kills him! how exquisite his sensations! how perfect his nervous system! and hence how large his brain! Why, look at the cerebral development of this tiny songster, —almost a third larger, in proportion to the size of its body, than that of Shakspeare even! Does it mean nothing? You may observe that a warbler has a much larger brain and a much finer cerebral organization throughout than a bird of prey, or any of the *Picus* family even. Does it signify nothing? I gaze into the eyes of the Gazelle,—eyes that will admit of no epithet or comparison,—and the old question of preëxistence and transmigration rises afresh in my mind, and something like a dim recognition of kinship passes. I turn this Thrush in my hand. I remember its strange ways, the curious look it gave me, its ineffable music, its freedom, and its ecstasy,—and I tremble lest I have slain a being diviner than myself.

And then there is its freedom, its superior powers of locomotion, its triumph over time and space. The reptile measures its length upon the ground; the quadruped enjoys a more complete liberation, and is related to the earth less closely; man more still; and the bird most of all. Over our heads, where our eyes travel, but our bodies follow not,—in the free native air,—is his home. The trees are his temples and his dwellings, and the breezes sing his lullaby. He needs no sheltering; for the rain does not wet him. He need fear no cold; for the tropics wait upon his wings. He is the nearest visible representation of a spirit I know of. He *flies*,—the superlative of locomotion; the poet in his most audacious dreams dare confer no superior power on flesh and blood. Sound and odor are no more native to the air than is the Swallow. Look at this marvellous creature! He can reverse the order of the seasons, and almost keep the morning or the sunset constantly in his eye, or outstrip the west-wind cloud. Does he subsist upon air or odor, that he is forever upon the wing, and never deigns to pick a seed or crumb from the earth? Is he an embodied thought projected from the brain of some mad poet in the dim past, and sent to teach us a higher geometry of curves and spirals? See him with that feather high in air, dropping it and snapping it up again in the very glee of super-abundant vitality, and in his sudden evolutions and spiral gambollings seeming more a creature of the imagination than of actual sight!

And, again, their coming and going, how

curious and suggestive! We go out in the morning, and no Thrush or Vireo is to be heard; we go out again, and every tree and grove is musical; yet again, and all is silent. Who saw them come? who saw them depart? This pert little Winter-Wren, for instance, darting in and out the fence, diving under the rubbish here and coming up yards away,—how does he manage with those little circular wings to compass degrees and zones, and arrive always in the nick of time? Last August I saw him in the remotest wilds of the Adirondack, impatient and inquisitive as usual; a few weeks later, on the Potomac, I was greeted by the same hardy little busybody. Does he travel by easy stages from bush to bush and from wood to wood? or has that compact little body force and courage to brave the night and the upper air, and so achieve leagues at one pull? And yonder Bluebird, with the hue of the Bermuda sky upon his back, as Thoreau would say, and the flush of its dawn upon his breast,—did he come down out of heaven on that bright March morning when he told us so softly and plaintively, that, if we pleased, Spring had come?

About the middle of September I go out in the woods, and am attracted by a faint piping and lisp in the tops of the Oaks and Chestnuts. Tiny figures dart to and fro so rapidly that it pains the eye to follow them, and I discover that the Black-Poll Warbler is paying me a return visit. Presently I likewise perceive a troop of Redstarts, or Green-Backed Warblers, or Golden and Ruby-Crowned Wrens, flashing through the chestnut-branches, or hanging like jewels on the cedar-sprays. A week or two later, and my darlings are gone, another love is in my heart, and other voices fill my ears. But so unapparent and mysterious are the coming and going, that I look upon each as a special Providence, and value them as visitants from another sphere.

(To be continued.)

THE FIRST NEEDLES.—Needles were first made in London by a negro from Spain, in the reign of Queen Mary. He died, however, without imparting the secret of his art; and it was lost till 1565, when it was recovered in the reign of Elizabeth. It was one Elias Growse, a German, who taught the English. The manufacture of needles was literally lost to England for nearly a century; but about 1650, it was recovered by Christopher Greening, who settled in Long Crendon, in Buckinghamshire. The reputation long enjoyed by Whitechapel needles, points out the particular locality in London where the manufacture was once carried on. At the present time the largest number of needles are made at Reddich, in Worcestershire; at Hathersage, in Derbyshire; and

in and near Birmingham. The product of Reddich and its neighborhood alone is very great. Even several years ago, it reached 100,000,000 needles per week.—*Del. Co. Rep.*

“THY WILL BE DONE.”

“How sweet to be allowed to pray,
To God the Holy One;
With filial love and trust to say,
‘Father—Thy will be done.’

We in these sacred words can find
A cure for every ill;
They calm and soothe the troubled mind
And bid all care be still.

O! let that will, which gave me breath
And an immortal soul;
In joy or grief, in life or death,
My every wish control.

O! could my heart thus ever pray,
Thus imitate thy Son—
Teach me, oh! God, with truth to say,
Thy will, not mine, be done.”

PREMONITIONS.

BY J. H. ELLIOT.

I heard a robin this morning,
Low piping to its mate,—
And I said,—“the Spring is dawning,
So heart be still, and wait.”

The grass in my neighbor's garden
Is flecked with spots of green;
In the air are faint flower odors,
Though the buds are still unseen.

The wild March winds are sweeping
The pent streets through and through;
But the Sun is warm at noon-time,
And the sky is deeply blue;

And the snow on the far-off hill-tops,
Grows less and less each day,
While the swift streams in the valleys,
Sing its chill blood away.

Bareheaded out in the sunshine
The happy children play,
The first to welcome the Spring-time,
With out-stretched arms alway;

And the men wear on their faces
A rare unwonted smile,
And their steps grow more elastic,
And their hearts more light the while.

So I say to my heart and its longings,
“Patience—be still and wait,
For the Spring is surely coming,
All the brighter for being late.”

KNOWING TOO MUCH.

“A little knowledge is a dangerous thing,” says Pope, and the truth of it was brought forcibly to our mind recently, when visiting a machine shop. The foreman was telling an apprentice how to do some part of the work when the youth interrupted him, saying, “I know all about it—I can do it myself.” “Well!” said the foreman in reply, “I have been twenty years in this business, and I can't say that I

know it all. I am content to learn every day, and I think after you have lived a little longer you will find what I say to be true.”

It was; we corroborate it.

It is natural that a youth should be hasty, and in the pride of his initiation into a few mysteries of his trade, fancy he is master of it all. But time brings experience to him as to us all, and that is the light which reveals, not how much but how little we know.

All knowledge is comparative, and the greatest minds are not the most ostentatious—not the most boastful of their accomplishments—but are content to acquire a little every day, to add to their stock. “There is no royal road to learning,” which is to say, that the man in humble life has as fair a chance as the rich one, and that money cannot purchase mental ability, although it may bring privileges for information. In the pursuit of knowledge with facilities, not under difficulties, we are all dependent one upon the other. The practical man has his experience to demonstrate that certain effects spring from specific causes; the scientist brings his knowledge of physical laws and the properties of matter generally to bear upon the solution of a given question, and both classes work to mutual advantage; for one to sneer at the other as a visionary, or as an artisan, as the case may be, is to show how a little knowledge can be made a dangerous thing.—*Sci. American.*

PERSONAL IMPRESSIONS OF ABRAHAM LINCOLN.

BY F. B. CARPENTER.

MY DEAR MR. TILTON: You ask me if I will not write out some incidents of my intercourse with Mr. Lincoln for the *Independent*. The absorbing interest with which everything relating to him is now read, and will be cherished, must be my excuse, if excuse is needed, for thus placing myself before the public. As you and my personal friends generally know, my relation to the late President was peculiar. Perhaps no one outside of his official family ever enjoyed such unusual opportunities for studying and knowing him. For six months of last year I was an occupant of the White House, permitted, during the whole of this period, the freedom of his private office at almost all hours—engaged upon a work commemorating what he believed to be the greatest event of his life, and by far the most important of his administration; a work in which, as many will bear me witness, he felt and manifested the deepest interest; for the consummation and perfection of which he invited me to the White House. It is no exaggeration, then, to say, that my opportunities for seeing and knowing Mr. Lincoln were almost unexampled.

My friends have often urged me to write out for publication the incidents of these to me,

memorable six months. The obvious reasons which have hitherto stood in the way of this may be said now to exist no longer, and I hope at an early day to be able to put in permanent form many reminiscences which would at any time, in connection with the illustrious subject, have commanded popular interest, but which will now be invested with a sacredness which belongs only to the history of the world's martyrs.

Many persons have formed their impressions of Mr. Lincoln from the stories in circulation attributed to him, and, consequently, suppose him to have been habitually of a jocund, humorous disposition. This was a characteristic side of him, but it was merely the by-play of his nature.

I believe that it was this happy faculty of throwing off care for the moment that kept him alive under his heavy burdens; but any true discernor of character, looking into that worn and seamed face, would have said at once, "He is a sad if not a melancholy man."

It has been the business of my life, as you know, to study the human face, and I say now, as I have said repeatedly to friends, Mr. Lincoln had the saddest face I ever painted! During some of the dark days of last Spring and Summer I saw him at times when his careworn and troubled appearance was enough to bring tears of sympathy into the eyes of his most violent enemies. I recall particularly one day, when, having occasion to pass through the main hall of the domestic apartments, I found him alone, pacing up and down a narrow passage, his hands behind him, his head bent forward upon his breast, heavy black rings under his eyes, showing sleepless nights—altogether such a picture of the effects of weighty cares and responsibilities as I never had seen. And yet he always had a kind word, and almost always a genial smile, and it was his way frequently to relieve himself at such times by some harmless pleasantry. I recollect an instance told me by one of the most radical members of the last Congress. It was during the darkest days of '62; He called upon the President, early one morning, just after news of a disaster. It was a time of great anxiety if not despondency. Mr. Lincoln commenced telling some trifling incident—which the Congressman was in no mood to hear. He rose to his feet and said, "Mr. President, I did not come here this morning to hear stories; it is too serious a time." Instantly the smile disappeared from Mr. Lincoln's face, who exclaimed, "A ———, sit down! I respect you as an earnest, sincere man. You cannot be more anxious than I am constantly, and I say to you now, that were it not for this occasional vent, I should die."

Judge Bates once said to me that the Presi-

dent's stories "were almost always told in the place of argument." The character of his mind was such, that his thought naturally took on this form of illustration, and the point he wished to enforce was always brought out in this way; with a strength and clearness impossible in abstract discussion.

A large number of those whom he saw every day came with appeals to his feelings in reference to relatives and friends in confinement and under sentence of death. It was a constant marvel to me that, with all his other cares and duties he could give so much time and be so patient with this multitude. I have known him to sit for hours patiently listening to details of domestic troubles from poor people—much of which, of course, was irrelevant—carefully sifting the facts, and manifesting as much anxiety to do exactly right as in matters of the gravest interest. Poorly clad people were more likely to get a good hearing than those who came in silks and velvets. No one was ever turned away from his door because of poverty. If he erred, it was to be on the side of mercy. It was one of his most painful tasks to confirm a sentence of death. I recollect the case of a somewhat noted rebel prisoner, who had been condemned to death, I believe, as a spy. A strong application had been made to have his sentence commuted. While this was pending, he attempted to escape from confinement, and was shot by the sentinel on guard. Although he richly deserved death, Mr. Lincoln told Judge Holt in my presence that "it was a great relief to him that the man took his fate into his own hands."

If the slightest occasion existed for showing clemency he was sure to improve it.

Judge Bates, in the same conversation referred to above, said that he had often told the President that "he was hardly fit to be entrusted with the pardoning power." "Why," said the Judge, "he can scarcely turn away from the application (if it touches his feelings) of a man, and the tears of a woman are sure to overcome him."

A touching instance of his kindness of heart occurred quite recently, and was told me incidentally by one of the servants. A poor woman from Philadelphia had been waiting with a baby in her arms, for three days, to see the President. Her husband had furnished a substitute for the army, but some time afterward was one day made intoxicated by some companions, and in this state induced to enlist. Soon after he reached the army he deserted, thinking that, as he had provided a substitute, the government was not entitled to his services. Returning home, he was, of course, arrested, tried, convicted, and sentenced to be shot. The sentence was to be executed on Saturday. On Monday, his wife left her home

with her baby to endeavor to see the President. Said old Daniel: "She had been waiting here three days, and there was no chance for her to get in. Late in the afternoon of the third day the President was going through the back passage to his private rooms, to get a cup of tea or to take some rest." (This passage-way has lately been constructed, and shuts the person passing entirely out of view of the occupants of the ante-room). "On his way through he heard the little baby cry. He instantly went back to his office and rang the bell. 'Daniel,' said he, 'is there a woman with a baby in the ante-room?' I said there was, and if he would allow me to say it, I thought it was a case he ought to see; for it was a matter of life and death.' Said he, 'Send her to me at once.' She went in, told her story, and the President pardoned her husband. As the woman came out from his presence, her eyes were lifted and her lips moving in prayer, the tears streaming down her cheeks." Said Daniel: "I went up to her and pulling her by the shawl said, 'Madam, it was the baby that did it!'"

Another touching incident occurred, I believe the same week. A woman in a faded shawl and hood, somewhat advanced in life, at length was admitted, in her turn, to the President. Her husband and three sons, all she had in the world, enlisted. Her husband had been killed, and she came to ask the President to release to her the oldest son. Being satisfied of the truthfulness of her story, he said, "Certainly, if her prop was taken away she was justly entitled to one of her boys." He immediately wrote an order for the discharge of the young man. The poor woman thanked him very gratefully, and went away. On reaching the army she found that this son had been in a recent engagement, was wounded, and taken to a hospital. She found the hospital, but the boy was dead, or died while she was there. The surgeon in charge made a memorandum of the facts upon the back of the President's order, and almost broken-hearted, the poor woman found her way again into his presence. He was much affected by her presence and story, and said, "I know what you wish me to do now, and I shall do it without your asking; I shall release to you your second son." Upon this, he took up his pen and commenced writing the order. While he was writing the poor woman stood by his side, the tears running down her face, and passed her hand softly over his head, stroking his rough hair, as I have seen a fond mother do to a son. By the time he had finished writing, his own heart and eyes were full. He handed her the paper: "Now," said he, "you have one and I one of the other two left: that is no more than right." She took the paper, and reverently

placed her hand again upon his head, the tears still upon her cheeks, said, "The Lord bless you, Mr. President. May you live a thousand years, and may you always be the head of this great nation!"

I could multiply these instances—for they were of constant occurrence—but my limits warn me to close. No more sincere tears have fallen during the past week, than those shed by the humble and obscure in every part of the country, who had been in various ways in contact with that great heart. And many a poor boy, led into error, if not crime, but pardoned in his great compassion, feels to-day that in his death he has lost more than a father. Surely "THE MEMORY OF THE JUST IS BLESSED!"—*Independent*.

THE USE OF MOSSES.

Of the use of mosses in the economy of nature, very little is known, except that they are very often the precursors of a higher order of vegetables, for which they prepare a soil, by retaining amongst their matted branches, the drifting sand and dust in places which would otherwise remain bare and sterile. They afford refuge in winter, and food as well as lodging in summer to innumerable insects. They overspread the trunks and roots of trees, and in winter defend them against frost. In wet weather, they preserve them from decay; and during the greatest drought, provide them with moisture, and protect them from the burning heat of the sun. Indeed, to the traveller in the dense and trackless forests of North America, they are pretty sure guides to the points of the compass, growing chiefly upon the northern sides of the trunks and branches of the trees—as if, it is said, to shelter them from the cold north wind, but in reality, because they find there most shade and moisture. The poor Laplanders find several of their comforts from mosses. The Golden Maiden Hair, one of the largest species of the moss tribe, forms excellent beds, by cutting thick layers of it, one of which forms the mattress, the other as a coverlet. Linnæus tells us, that he, himself, often made use of such a bed, when travelling in Lapland. These mossy cushions are so elastic, that a bed may be rolled up into a parcel small enough to be carried under a man's arm, and the inhabitants take them about with them on their journeys. The Lapland women also make use of the grey bog moss, which is particularly soft, like a great fur or fleece. In this they wrap their infants, without any other clothing, and place them in leathern cradles, which are also lined with moss—the little babies are thus completely protected from the cold, like young birds in soft and warm nests. The Greenlanders use their moss as tinder, and for wicks to their lamps.

IMMORALITIES OF BUSINESS.

There is reason to fear that the temptations to dishonesty in the business world are rapidly multiplying. These times of high prices, and great excitement in all departments of trade, are not favorable to integrity. A living must be obtained at all events. Money must be made somehow. Under this pressure, the suggestion is almost inevitable, that it is no time to be too particular about the means. There is an alarmingly intense craving after wealth. The man who hears that his neighbor has suddenly made a fortune, burns to do the same thing, and if his newborn ambition can only be gratified, he will not be scrupulous about the method. The new system of taxation opens a new and vast field for dishonest operations. Many a man's integrity, supposed to be unimpeachable, has failed to stand the simple test of the income tax.

What is to be the effect of this rapid increase of immorality in the business world? What will be its influence upon our churches, upon our social life, our civilization, upon individual and national character? The morals of trade were bad enough before. If the testimony of such men as George P. Marsh of this country, and of Herbert Spencer of England, is to be believed, the amount of moral corruption in the various departments of business throughout the world, has been enormous.

"Joint-stock companies," says Marsh, in his recent work on "Man and Nature," "have no souls, and their managers, in general, no consciences. Cases can be cited where engineers and directors of railroads, with long grades above one hundred feet to the mile, have regularly sworn in their annual reports, for years in succession, that there were no grades upon their routes exceeding half that elevation. In fact, every person conversant with the history of these enterprises knows that in their public statements, falsehood is the rule, and truth the exception. . . . I shall harm no honest man by endeavoring, as I have done elsewhere, to excite the attention of thinking and conscientious men to the dangers which threaten the great moral and even political interests of Christendom, from the unscrupulousness of the private associations that now control the monetary affairs, and regulate the transit of persons and property, in almost every civilized country. More than one American State is literally governed by unprincipled corporations, which not only defy the legislative power, but have too often corrupted even the administration of justice. Similar evils have become almost equally rife in England and on the continent; and I believe the decay of commercial morality, and I fear, the sense of all higher obligations than those of a pecuniary nature, on both sides of the Atlantic, is to be ascribed more to the

influence of joint-stock bonds, and manufacturing and railway companies, to the working, in short of what is called the principle of 'associate action,' than to any other cause of demoralization."

The testimony of Herbert Spencer in his essays on the "Morals of Trade" and "Railway Morals and Railway Policy," is equally startling. It is not of "the often-told tale of adulterations" that he speaks, but of the "less observed and less known dishonesties" of the higher departments of trade. "It is not true," he says, "as many suppose, that only the lower classes of the commercial world are guilty of fraudulent dealings; those above them are, to a great extent, blame-worthy. On the average, men who deal in bales and tons differ but little in morality from men who deal in yards and pounds. Illicit practices, of every form and shade, from venial deception up to all but direct theft, may be brought home to the higher grades of our commercial world. Tricks innumerable, lies, acted or uttered, elaborately devised frauds, are prevalent; many of them established as 'customs of the trade;' nay not only established but defended." And then he proceeds to depict, with merciless pen, the mean deceptions and outrageous villainies practised in various departments of English wholesale trade. Near the close of his review he remarks: "On all sides we have found the result of long personal experience to be the conviction that trade is essentially corrupt. In tones of disgust or discouragement, reprehension or division, according to their several natures, men in business have one after another expressed or implied this belief. Omitting the highest mercantile classes, a few of the less common trades, and those exceptional cases where an entire command of the market has been obtained, the uniform testimony of competent judges is, 'that success is incompatible with strict integrity.'" And not only this, but he also makes bold to express the "opinion," not very complimentary to John Bull, "that these delinquencies are products of the average English character placed under special conditions. There is no good reason for assuming that the trading classes are intrinsically worse than other classes. Men taken at random from higher and lower ranks, would most likely, if similarly circumstanced, do the same."

The morals of joint-stock companies, according to H. Spencer, are alarmingly corrupt. A full history of railway management and railway intrigue in England would be black with frauds and crime. "In such a history," he says, "the doings of projectors and the mysteries of the share market would occupy less space than the analysis of the multiform dishonesties which have been committed since 1845, and the genesis of that elaborate system of tactics by

which companies are betrayed into ruinous undertakings that benefit the few at the cost, of the many."

These writers, of course, would not be understood as saying that every man in the walks of trade is dishonest, that the business operations of no firm, or company or corporation will bear scrutiny. It is well known that there are men, and associations of men, in the business world whose commercial integrity is beyond suspicion. But they do affirm that there is an amount of deception, and intrigue, and fraud in almost all departments of trade, and very generally in the operations of joint-stock companies, which should arouse the attention of all thoughtful and good men. And when we take into account the multiplied temptations to dishonesty in business at the present time in our country the case becomes truly alarming. How far can this process go? How long will it be before this immorality in business unchecked, with corrupt society generally, pervade all the transactions and relations of men, and sap the foundations of law and government? Why is it that the large class of men who are becoming or have become rich by villainy, keep beyond the reach of the Gospel? Why do they either spend the Sabbath in pleasure, in eating, drinking, and sleeping, or if they occasionally go to church, go only where the mummeries of ritualism, robes, and church rites occupy the time, and leave little space and less disposition to tell men of their sins? Why is it already impossible to execute a law against a villainous traffic in our large commercial cities? How long can this immorality continue to increase without sapping all the foundations of society, overthrowing law, order and religion, and working itself out in some terrible retribution, as the immorality of slavery has done at the South?

And yet we greatly mistake if we suppose that men are any more dishonest in principle at the present time than they were years ago. No man becomes morally corrupt in a day. If instances of fraud increase as temptations multiply, it simply shows that dishonesty was waiting for its opportunity. Times like the present prove that very much of that which is called "commercial integrity," is not that "integrity of the upright" of which the Scriptures speak, but simply that integrity of the politic, which the maxims of trade too often inculcate. Archbishop Whately is right when he says that "Honesty is the best policy, but he who acts from that principle is not an honest man." The man who is honest simply because it pays well, will be dishonest the moment dishonesty will pay better. If there is a great increase of fraudulent practices in these tumultuous times, it simply discloses the previous hollowness of commercial virtue. What

is needed is, more of that honesty that springs not from policy, but from principle; more of that integrity which is practised not because it will pay, but because it is right. Our only remedy is in the Gospel of Christ brought to bear, in its regenerating power upon the hearts of men, and faithfully applied in its precepts to their conduct in the sphere of business as in every other sphere of their action.—*J. W. Wellman in Boston Recorder.*

Do good with what thou hast, or it will do thee no good.

CHILDREN IN JAPAN.

During more than half a year's residence in Japan, I have never seen a quarrel among young or old. I have never seen a blow struck; scarcely an angry face. I have seen the children at their sports, flying their kites on the hills, and no amount of intermingled strings, or kites lodged in the trees, provoked angry words or impatience. I have seen them intent on their games of jack-stones and marbles, under the shady gateways of the temples, but have seen no approach to a quarrel among them. They are taught implicit obedience to their parents, but I have never seen one of them chastised. Respect and reverence for the aged is universal. A crying child is a rarity seldom heard or seen. We have nothing to teach them in this respect out of our own civilization. I speak from what I know of the little folks of Japan, for more than any other foreigner have I been among them.

Of all that Japan holds, there is nothing I like half so well as the happy children. I shall always remember their sloe-black eyes and ruddy brown faces with pleasure. I have played battledore with the little maidens in the streets, and have flown kites with as happy a set of boys as one could wish to see. They have been my guides in my rambles, shown me where all the streams and ponds were, where the flowers lay hid in the thickets, where the berries were ripening on the hills; they have brought me shells from the ocean, and blossoms from the field, presenting them with all the modesty and a less bashful grace than a young American would. We have hunted the fox-holes together, and looked for the green and golden ducks among the hedges. They have laughed at my broken Japanese, and taught me better; and for a happy, good-natured set of children, I will turn out my little Japanese friends against the world. God bless the boys and girls of Nippon!—*Letter from Japan.*

The shoeless traveller should beware of the thorn and the stone.

SPECTACLES FOR HORSES.—The United States Gazette relates the following incident: A gentleman had an old and valued horse whose sight was defective. For some time past the quadruped evinced a tendency to stumble, and to strain his sight at objects close to him, in a manner that set the kind-hearted owner to devising a remedy. The gentleman judged that, with a pair of spectacles, the horse would do as well as when in his prime. An optician ground to order a pair of pebble glasses, about the size of the object glasses of a large sized lorgnette. They were fixed in a frame over the horse's eyes. That animal is now a horse in spectacles, and not an elderly gentleman ever yet showed greater appreciation of the convenience. When in the stable, the spectacles are removed.—*Sci-American.*

HAPPINESS is a perfume that one cannot shed over another, without a few drops falling on one's self.

To be good and disagreeable is high treason against virtue.

PHILADELPHIA MARKETS.

FLOUR AND MEAL.—The Flour market is at a complete stand, and it is utterly impossible to give reliable quotations. 500 bbls. choice extra family sold at \$7 50 a 8. In Rye Flour and Corn Meal no transactions are reported.

GRAIN.—The Wheat market is feverish, and there being no demand either for milling or exportation, prices are entirely nominal.

RATES OF ADVERTISING.

A limited amount of advertising in this paper will be done at the following prices; six lines or less (this size type) a square:

One insertion	60 cts.
Two insertions	\$1 00
Three insertions	1 20
For every additional insertion	40 cts.
For every additional line or part thereof	10 cts.

Always payable when ordered.

Philada, 3d mo. 11, 1865.

BOOKS FOR SALE:—

Journal of John Comly, (600 pages) price	\$2.00
Friends' Miscellany, (originally 12 vols.,) the 4th volume out of print	8.00
Journal of John Woolman	1.00
Conversations, Discussions, and Anecdotes, by Thomas Story	1.00
The Works of Isaac Pennington, 4 vols., making 2100 pp,	5.00
Journal of Hugh Judge	70
History of Delaware County, Penna., containing interesting accounts of early Friends, and the settlement of Friends' Meetings; with engravings: 580 pages	3.00
Familiar Letters of Ann Willson	75
Central School Reader	75
Sister Ruth's Stories, or Evenings with John Woolman	75
Comly's Reader, (for schools or private families.)	50
Memoir of Priscilla Cadwallader	50
Memoirs of Ann Byrd, Rufus Hall, and Isaac Martin, each	25
And various books belonging to "The Book Association of Friends, of Philadelphia."	EMMON COMLY,
4th mo. 8, 1865 w.y.grts.	No. 131 North 7th St., Phila.

WANTED, a situation as GOVERNESS, by a Teacher who has had a number of years experience in boarding, private and family schools. Satisfactory references and testimonials furnished. Comforts of a home desired. Address, "Teacher," at this Office.

3t. 56.520. w.a.n.p.

BELLEVUE FEMALE INSTITUTE. A BOARDING SCHOOL FOR GIRLS.

THE SPRING AND SUMMER TERM of this healthfully and beautifully located Institution, will open, 5th month 22d, 1865, and continue in session twelve weeks. For terms of admission and other particulars, see circular, which may be had on application to the Principals, Attleboro P. O., Bucks County, Pennsylvania.

4. 1. 13t. 624.

ISRAEL J. GRAHAME. } Principals.
JANE P. GRAHAME. }

WALL PAPER AND LINEN WINDOW SHADE DEPOT.—

Paper Hangings, a good article, as low as 15 cts.; Hanging papers, neatly, 15 cts.; Glazed and Plain, very neat figures; HOWELL & BROTHERS' New Decorations, Gold and Plain; Oil Window-Shades and Fixtures; neat gilt Borders, and entirely plain, at JOHNSTON'S DEPOT, No. 1033 Spring Garden Street below 11th Street, Philadelphia. Country trade invited.
513. 12t. 729. P.X.N.Z.

LAND AGENCY.—Jonathan Tylor offers himself, in connection with his other business, as a Land Agent for the Society of Friends and others, who may want to purchase lands within the limits of the Southern quarter. He is well acquainted with most of the Friends belonging to this quarter, and much of the lands near its particular meetings. Northern Friends and others who may wish to purchase lands amongst us are particularly invited to this advertisement, and if they wish to come and see said lands by the way of Philadelphia, should take the morning train from Broad and Prime streets to Harrington, Delaware, then the stage, which runs daily to Denton, where they may enquire for J. Tylor, who will give every facility in his power to enable them to go about and see the lands for sale, and make selections that they may wish to purchase. Address J. TYLOR, Denton, Md.

References.—J. C. Turnpenny, corner 10th and Spruce, Phila.
Dillwyn Parrish, 1017 Cherry street, Philadelphia.
J. Jamison, 66 and 68 N. Water street, Phila.
J. Pearson, 119 Light st. Wharf, Baltimore.

3. 11, 12t, 5. 27, P. W. V. N. Z.

WALL PAPER AND WINDOW-SHADE STORE.—Plain, figured and Decorative Wall Papers; Window-shades in light and dark colors, plain and gilt bordered; also Oil Cloth and Linen, for shading; Fireboard and Transom papers, &c., &c.

Workmen sent to any part of the country, at city rates.

SAMUEL F. BALDERSTON & SON,

No. 902 Spring Garden Street, Philada.

3. 11. 12t. 5. 27. X N Z D.

THOS. M. SEEDS, HATTER, 41 N. 2d St. Always on hand, and made to order, a large assortment of Friends' Hats; as he makes a specialty of that part of the Hatter's Business.

3. 25. 49t. 3. 7. 66. W S X F.

REMOVAL.—BENJAMIN STRATTON would inform his friends and the public generally, that he has removed his LADIES' SHOES store from 910 Arch Street, to 237 South Eighth Street, where he hopes by strict attention to business, to receive the patronage that he has heretofore been favored with.

56. 4t. 527, mfn.

TRUMAN & SHAW, Hardware Dealers, No. 835 Market Street, below Ninth, invite an examination of their stock of House-keeping and Building Hardware, Tools and Cutlery. Its variety will be constantly increased by the addition of new and improved articles. Clothes-wringers, of several patterns, for sale. Printed Catalogues of our Goods, combined with many useful recipes, and other information, furnished on application.

3. 25, 50t. omv.nz Pa, Fre.

MARRIAGE CERTIFICATES, by FRIENDS' CEREMONY; (will answer where one party is not a member,) and filled up in a beautiful manner, specimens of which may be seen. Also Wedding Cards and Invitations, either engraved, printed, or written, in superior styles, with box for the Certificate, and envelopes of the finest quality, for the Cards, all of them sent by mail, if requisite.

T. E. CHAPMAN, No. 5 South Fifth Street.
12t. 325.610. v s n.

THE UNDERSIGNED informs his Friends, that he has taken the STORE, No. 107 North 4th Street, above Arch, where he will keep a good assortment of CLOTHS, CASSIMERES & VESTINGS, which he will make to order, and in good style, at reasonable prices; particular attention given to Friends' clothing.

2d mo. 18, 1865. 13t. 513. F. I. V. P.

W.M. HAWKINS.

W.M. HEACOCK, General Furnishing Undertaker, No. 18 North Ninth Street.—A general assortment of ready-made Coffins, and every requisite for Funerals furnished.

Being entrusted with the oversight of "Fair Hill" Burial Ground,—Funerals, and all other business connected with the ground, will be promptly attended to.

7th mo. 30.—ly. p.wx.nz.

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